



**ESTABLISHMENT  
OF AN ETHICS  
AND RELIGIOUS  
CULTURE  
PROGRAM:**

**PROVIDING  
FUTURE DIRECTION  
FOR ALL  
QUÉBEC YOUTH**

In September 2008, a new ethics and religious culture program will be implemented in elementary and secondary schools. A summary of the program's main features is outlined below.

# **Teach Your Children Well**

**The future  
as a  
truism and  
a cliché**

**Bill 21 Edition**

**Bernard Payeur**



# **Teach Your Children Well**

The Future as a Truism  
and a Cliché

Bill 21 Edition

**Bernard Payeur**

ISBN: 978-1-928023-22-7

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## **Dedication**

To the children who will be subjected to an increase bombardment of the Word of God because we have allowed religion to breach their last refuge from revealed truths: the secular public school system.

## **Books on Islam by Bernard Payeur**

### **THE KORAN**

Women and the Koran

Shared Prophets

Getting to Know Allah

The Islamic Hereafter

Jihad in the Koran

From Merchant to Messenger

**Let Me Rephrase That**

**Children and the Koran**

### **THE PROPHET**

1001 Sayings and Deeds of the  
Prophet Muhammad

### **PLAYS/SCRIPTS**

**Remembering Uzza**

If Islam was Explained to Me in a Pub

**Alice Visits a Mosque to Learn About  
Judgement Day**

A Play About What to Expect

### **REALITY**

Love, Sex and Islam

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## Introduction to the Bill 21 Edition

At this writing (Autumn 2019), Québec is being pilloried for passing a law that restricts public servants from flaunting their religious affiliation when at work. The main opposition to *An Act respecting the laicity of the State* comes from self-absorbed teachers who insist that the Canadian Charter of Rights gives them the “right” to parade their faith in front of the kids, a sanctimonious English-Canadian media and provinces that have not gone as far as Québec in accommodating a religion which brooks no equal.

As to the ever-present accusation of racism, that *Bill 21* disproportionately affects visible minorities, it does not! Christians in general and Catholics in particular, if they ignored their scriptures’ admonition to give Caesar his due<sup>1</sup>, would be the most affected. Islam will not acknowledge Caesar’s role, except as a subservient in the management of human affairs.

It is a self-serving accusation designed to obscure the fact that the fight over *An Act respecting the laicity of the State* is about whether religion has the right to be omnipresent and whether the State has a say in the matter. Those who refuse to grant Caesar his due would have you believe that it is a matter of human rights. It isn’t! It is a matter of jurisdiction.

*Bill 21* does away with passive proselytising to a captive, receptive audience of school children in an ostensibly secular learning environment. Both passive and active pedagogical proselytisers seek the same outcome: getting the kids hooked on religion before they know any better. You cannot be an advocate of one and an opponent of the other. In any event, some passive classroom proselytisers cannot avoid becoming the active kind when they are inevitably asked by naturally curious children why they don’t show their hair, not to mention their face.

*An Act respecting the laicity of the State* could be considered an attempt by the government of François Legault to curtail the damage done by the Liberal government of Jean Charest when it reintroduced, in 2008, the teaching of religion in the public school system in response to the

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<sup>1</sup> Mathew 22:21 "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." This phrase defines the relationship between Christianity and the State as two separate jurisdictions. Islam makes no such distinction. And there's the rub!

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Bouchard-Taylor Commission's<sup>2</sup> report on so-called reasonable accommodations.

Almost a decade after the introduction of a mandatory religious study course in the primary and secondary grades, alarms are being raised about its deleterious impact on students' intellectual development.

Many of the concerns expressed can be found in *La face cachée du cours Éthique et culture religieuse* (*The Hidden Face of the Ethics and Religious Culture Course* – my translation). The book brings together academics and others who have firsthand experience of the impact of indoctrinating teens and pre-teens under the guise of teaching tolerance of other religions and cultures.

François Doyon, a college professor of philosophy, writes about the “deplorable effects” of a course in which “ignorance is disguised as tolerance [and] we teach to believe without proof and act without thinking.” The professor goes on to explain that the children raised on the new curriculum think very differently than their predecessors, not caring, when they get to college (i.e., CEGEP), to debate what their faith or the faith of another might deny.

Daniel Baril points to the “educational materials” used as contributing factors: “twenty manuals or so which elevate religiousness at the expense of non-belief, atheism, humanism, a life without religion which are not mentioned anywhere.” He worries about what this means for the future of a secular school system, and rightly so.

Sylvie Midavaine argues that such courses are “Trojan horses meant to facilitate the takeover of the secular by the religious.” She makes another comparison similar to one I made when the program was first introduced: that the ultimate goal is selling religion to a captive audience.

Of the fifteen contributors to *La face cachée du cours Éthique et culture religieuse*, André Gagné, a religious scholar at Concordia, makes the most alarming observation about how such a program makes children more susceptible to radicalisation.

It is only by teaching children to question the validity of scriptures that we protect them from being influenced by fundamentalist doctrines. It is precisely the lack of critical thinking (when it comes to scriptures) which leads to radicalism.

Many of the observations quoted here will not be unfamiliar to those who have read *Teach Your Children Well* (2009), my response to the

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<sup>2</sup> Official name: *Consultation Commission on Accommodation Practices Related to Cultural Difference*.

*Bouchard-Taylor's* report on religious accommodations and the Charest government's ill-considered compliance.

Radicalisation will be facilitated across Canada if a recommendation by the Standing Committee on Canadian Heritage is ever implemented. The Parliamentary committee was tasked with substantiating the accusation made by Ms. Iqra Khalid, Liberal MP for the riding of Mississauga—Erin Mills, of rampant Islamophobia (i.e., fear of Islam among Canadians).

While the Committee found no such widespread phenomenon, it did make 30 recommendations to combat what it calls “systemic racism and religious discrimination including Islamophobia.” The most insidious, Recommendation 25, has the potential to see a program like Québec’s mandatory religious study curriculum implemented across Canada in one form or another.

25. Recommends that the Government of Canada work in collaboration with the provinces and territories to develop educational materials about different religious and cultural practices as a means to foster cross-cultural and inter-faith awareness and understanding.

The more reason for revisiting *Teach Your Children Well*.

In this edition I have replaced appendices dealing with material in the Koran that is totally unsuitable for children<sup>3</sup> (instead, I recommend you read *Children and the Koran – The End of Empathy*, Boreal Books, © 2017) with three equally thought-provoking additions.

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<sup>3</sup> There is a very common ceremony practiced throughout most of the Muslim world called Khatmi-Qur'an. It is the ceremony to recognize and celebrate a child's first full reading of the Koranic text in Arabic. Muslim children in traditional Islamic societies or families are expected to have read or mouthed the Koran from cover to cover before the age of seven.

# Children Under Siege

The greatest enemy of knowledge is not ignorance; it is the illusion of knowledge.

*Stephen Hawking, 1942-2018*

Most, if not all, religions would like nothing better than to transform classrooms into centres of religious indoctrination instead of education. Provincial governments across Canada appear more and more willing to support these faith-based initiatives that seek to eliminate a child's last refuge from the incessant bombardment of the word of God: *the public school system*.

The secular public school system, in the main, teaches children and young people to think for themselves. The private faith-based system teaches children and young people to let a god do much of their thinking for them.

Can democracy, let alone humanity, survive generations raised to blindly accept specious conclusions as to the meaning of life? What about egotistical instructions as to what we must do to gain access to a purported Paradise in the sky contained in competing texts of questionable authenticity<sup>4</sup> communicated by the self-proclaimed creator of a narrowly-focused universe to flesh-and-blood favourites thousands of years ago?

If children are not exposed to and learn to appreciate the values inherent in a secular, democratic society free from religion's nefarious influence, then religion will return with a vengeance and all we be lost. It is imperative that we limit a child's daily consumption of the oxymorons that are *revealed truths*<sup>5</sup> if we are to save the *Fragile Exception*.

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<sup>4</sup> If we cannot find our way to a time when most of us are willing to admit that, at the very least, *we are not sure* (italics his) God wrote some of our books, then we need only to count the days to Armageddon—because God has given us many more reasons to kill one another than to turn the other cheek...

*Sam Harris, The End of Faith - Religion, Terror and the Future of Reason, W. W. Norton & Company, 2004, p. 35.*

<sup>5</sup> Purported immutable facts communicated to a mortal by a god. They are usually antithetical to empirical evidence.

After centuries of strife, the West has learned to separate religion and politics – to establish the legitimacy of its leaders without referring to divine command. There is little reason to expect the rest of the world – the Islamic world in particular – will follow.

We in the West find it incomprehensible that theological ideas still inflame the minds of men, stirring up messianic passions that can leave societies in ruin. We had assumed that this was no longer possible, that human beings had learned to separate religious questions from political ones, that political theology died in 16th-century Europe. We were wrong. It's we who are the fragile exception.

Mark Lilla, *The Stillborn God: Religion, Politics and the Modern West* (2007).

Will *The Renaissance*—which marked the end of the Catholic Church's dominance in Europe, allowing for a flowering of the arts and sciences—and the *Enlightenment*, which ushered in the *Age of Reason*, turn out to have been a short detour in the march of history taken by a relatively small segment of humanity?

It has cost countless lives over hundreds of years to wrestle the freedoms and liberty we now enjoy from tyrants of both the secular and religious kind. Will these hard-won rights to make our own informed, reasoned choices now be carelessly cast aside within a few generations because a short-sighted politician, to get his cherished *Charter of Rights* approved, elevating the Church above the State by prioritizing religious rights over all others (see appendix *Canadian Charter of Rights - Fundamental Freedoms*)?

Organized religion is not unlike a modern corporation that wants to successfully market a product. Just like modern business leaders, from sneaker salesmen to sugared water peddlers, religious leaders know that the best time to get the consumer to buy into their message, their product, is to get them hooked on their brand while that consumer is still a child or an adolescent in an environment that will make them more receptive, indeed captive, to their advertising..

The American and French Revolutions brought some measure of protection for children from adults wishing to bring their conflicting religious ideologies into the classroom by banning most religious instruction in public schools. After more than a hundred years of relative calm in Western classrooms, with a focus on learning and the development of critical thought (religion's nemesis), religion wants back in, spurred on by a burgeoning Faith that will not take “no” for an answer and whose apparel is literally an article of faith.

One of the more devious ways religion seeks to reach children during their formative years is by insisting that teachers who believe in revealed truths, as opposed to those discovered through scientific

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inquiry and supported by empirical evidence, be allowed to advertise their preference for the proof-free kind to those who, because of their age, cannot help but look up to them and trust them.

France passed a law, in the face of mainly Muslim opposition, forbidding *conspicuous* religious symbols (Islamic scarves, Jewish skull caps, Sikh turbans, large Christian crosses, etc.) in public classrooms. We should do the same and more if we are to thwart what is in essence a coordinated assault by Islamic fundamentalists (see Appendix B for an explanation of a “coordinated assault”) on the public school system and a secular education, or we risk making the “fragile exception” a historical footnote.

Québec is the first province to severely compromise its public education system in order to accommodate the demands of a religion which is anathema to the “fragile exception.” The remainder of this short exposé is about that dangerous experiment with our children's future, our future, and how we have come to this point in history where religion, one religion in particular, is again seeking to dictate public policy where educating our children and young people is concerned.

## God in the Canadian Charter of Rights

The *Canadian Charter of Rights and Freedoms* begins with an affirmation with which a substantial minority (if not a majority) of Canadians would disagree, and on which most historians must choke: that doing God's work, with the rule of law a close or distant second, was uppermost on the minds of those who drafted the British North America Act (BNA) of 1867.

Whereas Canada is founded upon principles that recognize the supremacy of God and the rule of law:

Nowhere in the British North America Act of 1867 is God even mentioned. The only possible reference to God, and it's a tenuous one, is the proclamation that Canada's government is still subservient to the British monarch, the head of Henry VIII's church: "The Executive Government and Authority of and over Canada is hereby declared to continue and be vested in the Queen."

The "supremacy of God" in the Canadian Charter is a copycat re-statement of the "one nation under God" declaration in the American Pledge of Allegiance. The Pledge was written in 1892 by Francis Bellamy (1855-1931), a Baptist minister. It originally did not include the phrase "one nation under God." The good reverend wanted the pledge to apply to everyone, not just those who believed in an all-powerful invisible friend. It was President Eisenhower who, in 1954, convinced Congress to amend the pledge to include "one nation under God."

The first amendment to the American Constitution (the first ten amendments are known as the *Bill of Rights*) declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people to peaceably assemble, and to petition the government for a redress of grievances."

It could not be clearer, and it is this clarity of language and intention which has successfully repelled repeated attempts by religious forces to establish a beachhead in secular territory in the United States.

There is no leeway in the American *Bill of Rights* for judges to impose their own interpretation of the meaning of the *First Amendment* as it applies to the separation of State and Church, and thereby to blur the

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line between the secular and the sacred as has happened in Canada. In Canada, that line is in danger of disappearing altogether.

## The First Accommodation

The Constitution of 1982 may boast that “Canada is founded upon principles that recognize the supremacy of God,” and the first freedom guaranteed under the Canadian Charter of Rights and Freedoms may be religion but, perhaps surprisingly, it was not the *Constitution* or the *Charter* on which the Supreme Court based its watershed decision that gave scriptures precedence over man-made laws. The precedent-setting case was one alleging discrimination in the workplace.

The decision in *Ontario Human Rights Commission and Theresa O'Malley vs. Simpsons-Sears Limited* is cited by *Bouchard-Taylor* as the watershed ruling that opened the floodgates to religious accommodation in Canadian law.

*O'Malley vs. Simpsons-Sears* was not a Charter challenge but a challenge under the Ontario Human Rights Code. The Supreme Court of Canada had to decide whether the retailer, Simpson-Sears, was guilty of discrimination based on creed contrary to the Ontario Human Rights Code R.S.O. 1980, c. 340, s. 4(1)(g).

*O'Malley vs. Simpsons-Sears* was also the first significant victory for the *Ontario Human Rights Commission* (OHRC). The OHRC, which continues to champion religious rights, is both revered and reviled. To those who would see religious belief and traditions given the force of law, it is a godsend. For writer George Jonas, it is the *Ontario Medieval Rights Commission* intent on turning back the clock on human rights.

Ms. O'Malley had joined Simpsons-Sears in 1971. As a condition of full-time employment, she was required to work Friday evenings on a rotating basis, and two Saturdays out of three.

In 1978, Ms. O'Malley became a member of the Seventh-day Adventist Church. Seventh-day Adventists must strictly observe the Sabbath from sundown Friday to sundown Saturday. As a result of her newfound-faith, Ms. O'Malley could no longer work on Friday evenings and Saturdays, the busiest time of the week for most retailers, and Simpsons-Sears was no exception.

To accommodate her religious beliefs, Simpsons-Sears offered her part-time employment and told her that if a permanent position became available that did not require her to work on Friday evenings and Saturdays, and for which she was qualified, she would be considered for the job.

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The Federal Court of Appeal considered this more than a sufficient attempt to accommodate Ms. O'Malley's religious beliefs. The Court, cognizant that Simpsons-Sear could not completely satisfy Ms. O'Malley's demands without discriminating against employees who did not share her beliefs and would find their working conditions adversely affected, accepted Simpson-Sears' sensible fairness argument that "*an employment rule, honestly made for sound economic and business reasons and equally applicable to all*" was not discriminatory.

Not so, said the Supreme Court of Canada in overturning the Federal Court ruling. The Supreme Court of Canada, in its decision in favour of the *Ontario Human Rights Commission* and Ms O'Malley, wrote that "the Court of Appeal, having decided that intentional discrimination had to be shown, did not consider the question of accommodation."

The fact that Simpson-Sears, in everything it did to be accommodating to Ms. O'Malley, had tried to be fair to all its employees and not discriminate did not matter. It had a duty, according to the Supreme Court of Canada, to accommodate the religious beliefs of Ms. O'Malley even if, in seeking to accommodate those beliefs, it discriminated against those who did not share them.

This concept of "reasonable accommodation" in the workplace of one group at the expense of another was extended by the Supreme Court of Canada to the educational sector in 2006.

The Supreme Court, in *Multani v. Commission scolaire Marguerite-Bourgeoys*, ruled that children could bring concealed weapons to school—in this case a dagger, the kirpan—if it was a requirement of their religion. They could do this even if it placed both armed and unarmed children at some risk during normal schoolyard confrontations and gave an advantage to the children carrying concealed weapons.

Beryl Wajzman of the Institute for Public Affairs of Montreal said that the Kirpan decision "[raised] religious sacrament to the level of secular right." Actually, it raised it above, mirroring its precedence in the Charter of Rights.

The deliberate discrimination—for all intents and purposes, the meaning of *reasonable accommodation* in Canadian law in favour of those for whom revealed truths trump the empirical kind—is now understood to apply everywhere in Canadian society from "labour relations, public and private-sector suppliers of goods and services, lawmakers, and regulatory authorities."<sup>6</sup>

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<sup>6</sup> Report to the Québec Minister of Education on *Integration and Reasonable Accommodation in the Schools* (2007).

# Compromising the Future

Teach your children well  
Children are our future  
Teach them well and let them lead the way

*Greatest Love of All* by Whitney Houston  
Lyrics by Michael Masser and Linda Creed

Before *Building the Future – A Time for Reconciliation* (2008), the final report of the *Bouchard-Taylor Commission on Reasonable Accommodation*, there was the report of the *Advisory Committee on Integration and Reasonable Accommodation in the Schools* (2007), chaired by educational and intercultural relations consultant Bergman Fleury, which I refer to as the *Fleury Committee Report*.

*Building the Future* looked at how Québec society, as a whole, was responding to the religious and cultural distinctiveness of the latest wave of immigrants to the province, in particular the large-scale immigration of Muslims from French North Africa. The *Fleury Committee Report* examined how the Québec school system was coping with accommodating religious and cultural differences in the classroom.

It is both a truism and a cliché that children are the future, and that future will be shaped in the classroom. Of the two reports, the *Fleury Committee Report* is the most significant as the bellwether of things to come.

The public non-denominational school system in Canada is both the strength and the Achilles' heel of our democratic collective. The strength can be found in schools where children are still taught that the human journey is a journey in the pursuit of knowledge through scientific inquiry and critical thinking; each generation responsible for taking that additional step in the direction of an elusive, ultimate truth, which, if ever discovered, would mean the end of the human journey as we know it.

The empirical pursuit of knowledge about our universe and our place in it, a gift from the Greeks of antiquity rediscovered during the Renaissance and the period known as the Enlightenment, is facing a serious challenge from those who believe that this wrong-headed pursuit ended thousands of years ago when the shaper of the universe

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himself revealed all we need to know about everything<sup>7</sup> to a favoured few. They would have us now simply sit back and wait for the promised reward of a make-believe afterlife for our uncritical acceptance of what these self-proclaimed mouthpieces for the alleged creator of everything insist are immutable truths.

The followers of these ancient questionable transmitters of revealed truths, those of the *Prophet Muhammad* being the most vocal, have successfully attacked the Achilles' heel of the public school system: its openness to any subject of enquiry.

To many Québecuers' consternation and discomfort, the province of Québec, in the 2009-10 school year, introduced a comprehensive and mandatory curriculum of religious instruction in a previously secular teaching environment<sup>8</sup>.

No other province had gone that far. All of a sudden, children would be tutored in revealed truths, taught to respect revealed truths as if they were equivalent to that other kind with which they would get better acquainted in later grades. The damage done to what should have been enquiring minds, as explained in the *Introduction to the Values Edition of Teach Your Children Well*, is only now coming to light,

How did the province of Québec justify this about-face?

Since the spiritual dimension occupies an important place in the lives of young people and is, indeed, a facet of individual dignity, a pluralistic school should contribute to the students' integral development by acknowledging the religious diversity that affects this dimension.

*Fleury Committee Report, p. 14.*

The argument of the *Fleury Committee* in favour of teaching religion in the public school system is expressed in well-meaning if somewhat fallacious logic:

- 1) Young people and school-age children are preoccupied with the so-called spiritual dimension.
- 2) Religion helps define this spiritual dimension.

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<sup>7</sup> In a comparison of believers v. criminals, Allah makes the claim that His Koran contains everything that anyone could care to study.

68:35 Shall We consider those who submit like those who are criminals?

68:36 What is the matter with you; how do you judge?

68:37 Or do you have a Book in which you study?

68:38 Wherein there is whatever you choose.

<sup>8</sup> The quiet revolution (1960 to 1966) of Jean Lesage was characterized by the rapid and effective secularization of Québec society including the school system which, until then, had been administered by the Catholic Church. This is why it is so surprising to many that the province of Québec is leading the way, after saying "never again," in allowing religion to once more influence public policy in a fundamental way.

### 3) Ergo, religion should be taught in schools.

Imputing that school-children are pre-occupied with the so-called spiritual dimension and not with doing sums and learning how to read and write may have been a face measure to justify caving in to the demands of parents for whom a strictly secular education free of religious rituals and dogma is unacceptable.

The *Fleury Committee* argues that teaching all religion will militate against any backlash from some students getting more than their share of exceptions from the *general curriculum because of their religious beliefs*.

From the statistics gathered by the *Fleury Committee* on student enrolment by faith and the number of requests for accommodation on religious grounds, we can infer that the impetus for teaching religion in schools was a result of demands from a vocal religious minority.

Religious reasons for request for accommodation province of Québec  
2004-2006, 2005-2006 and 2006-2007

Religion	Number of school administrators who received at least one request from members of this religion	School system		Region	
		Public	Private	Montréal	Other regions
Catholic	55	48	7	20	35
Protestant	95	87	8	20	75
Orthodox Christian	19	11	8	15	4
Other Christian religions	28	21	7	7	21
Jehovah's Witnesses	152	145	7	35	117
Muslims <sup>39</sup>	153	126	27	89	64
Jews	62	45	17	43	19

If you disregard the accommodation requests from Jehovah's Witnesses, who represent only .04% of the student population, more than half of requests for accommodation for religious reasons were from Muslims who, in 2007, represented only 1.4 percent of the student population surveyed.

Islam is not so much a religion as a way of life, with god-given rules governing every facet of the believers' existence from how they must dress, how and when they must pray, with whom they can associate, to how they must think; rules which cannot be ignored without risking an eternity in Hell.

If it is impossible for Muslims to compromise on how they must live their lives without offending their god, then the public school system had to adapt if it did not want to further marginalize a growing and militant population of students compelled to attend madrassas, Islamic schools, to remain in Allah's good graces.

Teaching religion in public schools is a way of justifying exemptions to the general curriculum, and not only for Islam, even though it is the

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main beneficiary of a policy of exceptions. This may have seemed like the better course of action, the lesser of two evils, you might say. The secular public school system would be compromised, become more like a madrassa to avoid losing students to madrassas. This phenomenon has been most noticeable in Ontario schools (e.g., Valley Park Middle School in the Toronto District) where prayers and sermons are allowed on school property (in this instance the school cafeteria) during school hours.



In this 2010 photograph by John Goddard of the Toronto Star, boys are in the front. Behind them, separated by a bench, are girls at prayer<sup>9</sup> and further back are girls who are not praying, for there is no point; it's their time of the month. Allah will not listen to females who are menstruating and expects them to be kept as far away as possible from those worshipping his Almightiness. A foreboding victory for the fundamentalists as non-Muslims, at an ostensibly secular public school, will not be able to avoid exposure to proselytizing for Islam while the faithful are reminded to persevere; it is only a matter of time (see Appendix C).

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<sup>9</sup> Females cannot worship in front of males for that would annul the male's prayers, as would a dog that might pass in front of Allah's favourite sex at prayer.

### **Narrated Aisha:**

The things which annul the prayers were mentioned before me. They said, "Prayer is annulled by a dog, a donkey and a woman (if they pass in front of the praying people)."

I said, "You have made us (i.e. women) dogs."

*Bukhari 9.490*

Aisha said [to Muhammad]: "You have made us equal to the dogs and the asses."

*Muslim 4:1039*

Canadian society as a whole, as is made clear by *Bouchard-Taylor*, faces these same stark choices. It too will have to reconcile these theoretically irreconcilable value systems that pit secular rights against religious beliefs and traditions which, for Muslims, *are rights* that supersede all others. *Bouchard-Taylor*, like *Fleury*, recommends more accommodations as a way out of this impasse.

If Québec, that former bastion of secularism, has taken this step backwards to re-introduce religious instruction in what was thought to be a child's last refuge from the constant bombardment of the word of God, other provinces are sure to follow.

In *Shooting the Messenger* (Boreal Books, 2009), I wrote about my first exposure to the concept of *planned evolution*, now more commonly known as *creationism*, and the idea that it should be taught in public schools so that Darwin does not get short-changed as he tends to be in denominational schools.

I would join Glenna and her family to go fishing on a serpentine lake trapped between two small mountain ranges just off the winding road that links the Caribou Highway (Hwy 97) to Lillooet (mile 0 of the Gold Rush Trail).

On that same winding road to Lillooet, there is an exposed red cliff. One day, Glenna's stepfather stopped and parked by the side of the road a few meters from the cliff face. We all walked up to the red cliff. After rummaging among the loose stones, Glenna's stepfather picked a sliver of rock and handed it to me. On the surface of the rock was the outline of a Trilobite, a snail-like creature from the Cambrian Period, 570-505 million years ago.

We spent perhaps an hour searching the cliff face, finding maybe another dozen fossilized creatures from Earth's distant past, mostly more Trilobites. For Glenna's stepfather, they may not have been put there six thousand years ago but were still part of God's creation, all part of His plan. He introduced me to "intelligent design" long before it became a subject of controversy.

I still believe that students should be exposed to scriptures within the public school system once they have reached a level of education, (e.g., senior high) where they have been exposed to scientific inquiry and can differentiate between a theory that requires empirical evidence and one that you accept on faith<sup>10</sup>, such as creationism, *but not before!* To do otherwise is to stifle a child's imagination and curiosity before it has a chance to blossom. It is both a disservice to the child and to humanity, which depend on a child's unfettered imagination and curiosity, as an

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<sup>10</sup> "Faith," Mark Twain and others have said, "is believing in something that you know to be untrue."

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adult, in order to solve the real problems that threaten to bring the march of civilization, if not humanity itself, to an end.

You will find echoes of these and other concerns in an *Analysis of Jurisprudence Pertaining to Reasonable Accommodation in the School*, a report within a report prepared for the Fleury Committee by *Université de Montréal* law professor José Woehrling.

The *Fleury Committee's* rosy prognosis about religious accommodation in schools glosses over most of Professor Woehrling's many caveats about the reasonableness and long-term consequences of too much flexibility in the granting of exemptions from a general curriculum of study. For example:

13 ... [What] about the psychological impact on the other students of the operation of a system of exemptions? Such a system appears to run counter to the objective of creating in children's minds a sense of shared experience and belonging to a community that displays certain homogeneity despite religious and cultural differences. In other words, to make allowance for a system of exemptions and authorized absences might thwart the school's mission to educate children with respect to tolerance and harmonious cohabitation between the members of different religious and cultural groups.

*José Woehrling, Fleury Committee Report, p.118*

The Supreme Court of Canada, in its 2006 ruling in favour of allowing children to bring concealed weapons to class if it was a requirement of their faith to keep such items on their person at all times, answered a question it wasn't asked.

The appeal against the Québec Court of Appeal's ruling upholding a Montréal school board's decision not to allow knives, concealed or otherwise, into the classroom or on school property was largely based on the "freedom of conscience and religion" clause of the *Canadian Charter of Rights and Freedoms*. The Supreme Court took the easy way out. It ignored the Charter challenge and based its ruling on a purported mission of the public school system: that of teaching *tolerance*. By allowing concealed weapons into schools, the Court expanded the reach of tolerance to include affirmative action (i.e., accommodations).

Thus, in the Multani case, the Supreme Court relied on one of the missions of public schools, i.e. tolerance, to establish the scope of the duty of accommodation.

*José Woehrling, Fleury Committee Report, p. 115*

The so-called reasonable accommodations (exemptions or special treatment based on religious beliefs and/or cultural imperatives) that the Supreme Court, Bouchard-Taylor and Fleury champion are, perhaps paradoxically, transforming an educational system that

produced one of the most, if not the most, compassionate and tolerant societies on Earth, into an intolerant one.

Reasonable accommodation in schools is inevitably forcing public schools to abandon their *socialization mission* in favour of pandering to school children and their parents' religious beliefs and prejudices on the false assumption that this will make a child more *tolerant* of another child's contrarian received wisdom.

The Fleury Committee raises this potential threat to the *socialization mission* of the public school system early on in its report before proceeding to build their case for more exemptions.

There is legitimate concern over reasonable accommodation and its possible effect of marginalizing minorities. Certain critics emphasize the risk of inadequate socialization in relation to shared values. According to this perspective, it is not inclusion, shared membership in a community and exposure to the practices and culture of the majority through the schools that appear to be developed but instead the marginalization of the collective identity.

Reasonable accommodation thus seems to threaten the mission of the schools, which must socialize all students with respect to shared values and civic standards.

The accomplishment of this mission is apparently hampered by adaptations and exemptions that are perceived as failed opportunities to allow young people of diverse origins, allegiances and affiliations to interact together and engage in the same social learning.

*Fleury Committee Report, p. 12*

Children hearing an adult, such as a teacher, talk about their religion does not make them more receptive or more tolerant of other children's beliefs. It only serves to confirm what they already know: that their religion is better than your religion; their God more omnipotent than all of your gods put together; their prophet can beat your prophets with one hand tied behind his back; their holy men are as holy as they come; their *revealed scriptures* are the real thing and yours are fairy tales or worse, the devil's handiwork.

For Professor Woehrling, adults in positions of authority, such as teachers, giving religious instructions to children is a form of coercion:

... the argument whereby mere exposure to certain ideas does not lead to coercion, since the individual is capable of critically judging such ideas, is undoubtedly true in the case of adults, but much less so in the case of young children. That these ideas are presented to the children in the public

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school inevitably makes the children think that the school approves [of] them.

*José Woehrling, Fleury Committee Report, p. 116*

Children are not only influenced by what adults say but also by what adults do or allow. Where children are concerned, the actions of adults speak as loud, if not louder, than words.

Islam, with its mandated conspicuous apparel and excess of compulsory religious rituals<sup>11</sup>, gets the most exceptions, and will get even more following the Supreme Court's ruling on kirpans. This surplus of exceptions for one religion will only serve to remind children of the claim made by the followers of Allah and His spokesman that Islam is the greatest religion which must eventually supersede all others.

48:28 It is He Who sent forth His Messenger with the guidance and the religion of truth, that He may exalt it above every other religion. Allah suffices as Witness.

Only the greatest religion would get that kind of respect. An undoubtedly well-meaning but dangerous initiative aimed at children when they are most susceptible to indoctrination will result in Islam eating every other religion's lunch.

Islam, the religion that seeks to control every waking moment of a believer's existence, is in the best position to take advantage of a bonasse (pronounced bone-ass, meaning generous to the point of being foolish) policy which makes religion again the focal point of a child's education.

Children will suffer religion's assault on at least three fronts:

- 1) the teacher at the front of the class talking about someone's god;
- 2) the teacher wearing or displaying the equivalent of an advertisement for her god;
- 3) empty seats, the inevitable result of a *reasonable accommodation* given to students for whom it is a sin to be part of a discussion where Allah is not acknowledged as the superior god and Islam as the religion of truth, of which there can only be one.

Muslims, under normal circumstances, may not take part in any dialogue about another religion, if during such a dialogue there is the possibility that the teacher or classmates will even imply that Islam is not *the* religion of truth (meaning yours is a lie), that the Prophet Muhammad is not God's last and greatest spokesman, that Allah is not the greatest god, or another unwelcomed comment about Islam.

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<sup>11</sup> Examples: five daily prayers (Sunni) which must be said out loud while believers (women to the back) prostrate themselves in the direction of Mecca; its restrictive dress code for females, which transforms women and girls into walking billboards for Islam; its insistence on the segregation of the sexes wherever possible, and so on.

4:140 He has revealed to you in the Book that, should you hear the Revelations of Allah being denied or mocked, you should not sit with them until they engage in some other discussion. Otherwise, you are like them. Allah shall assemble all the hypocrites and the unbelievers in Hell;

At this writing, I have no knowledge of Muslim parents or students demanding to be exempt from classes when other religions are discussed as part of the *Ethics and Religion* program. If recent history is any guide, a request for a “reasonable accommodation” should already have been received or be forthcoming, and under the logic of Bouchard-Taylor, Fleury and the Supreme Court, *it must be granted*.

In January 2007, the Marguerite-Bourgeoys School Board, the Board that had fought the costly battle to stop children from bringing concealed weapons to school and lost, was again in the news:

A Montréal television network reported that Muslim students from the Commission scolaire Marguerite-Bourgeoys were exempted from compulsory music classes.

*Bouchard-Taylor, p. 56*

What the Muslim students and/or their parents found objectionable, and for which they were given an *accommodation*, were music classes and musical representations involving wind instruments, everything from flutes to piccolos to clarinets to didgeridoos; for all intents and purposes, all music classes. The school board appears to have readily acquiesced to what most reasonable people would consider an unreasonable demand. Why?

Prior to the Supreme Court decision allowing children to bring concealed weapons to class, Marguerite-Bourgeoys would probably not have so easily caved in to parents’ and students’ prejudices and irrational fears. It is estimated that Marguerite-Bourgeois spent more than a million dollars in legal and sundry expenses to try to stop children from bringing weapons onto school property. The expense for a school board of having to justify, in Court, a decision to refuse an exception to the general curriculum must make school boards extremely leery about denying requests for preferential treatment. What would be the point?

The Supreme Court of Canada has set the bar so high for a school to refuse a so-called reasonable accommodation that Muslim children are now exempt from being exposed to aspects of everyday, normal existence for the vast majority of Canadians, whatever their religion.

If children are allowed to bring concealed weapons to class, what chance have schools boards of winning an argument in the Courts against religion’s more outwardly benign and bizarre demands?

Bizarre, yes; benign, I am not so sure.

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How does a teacher explain to children that some of their classmates are exempt from not only blowing a flute, but from watching someone play the instrument because an ancient, pathologically prudish, god-fearing man warned that anything resembling an erect penis, such as a flute, into which you blew or used your fingers to coax out a tune, would cause boys and girls to have dirty thoughts?

Should a child's first exposure to explicit sexual information have anything to do with flutes, or any musical instruments for that matter? Explaining to children what flutes and little boys' penises have in common and why exposure to flutes is bad for some children and not others is bound to be difficult, but I suspect not as difficult as explaining why uncircumcised little boys are impure.

Every morning, when a Muslim student in a private school in the northern part of Montréal entered his classroom, he went to the bookcase and removed the Koran and placed it on top of the bookcase. In his mind, the sacred book could not be placed with the others. The teacher put the book back and explained to the student why the Koran could not be granted special status. In the end, the child understood and accepted the explanation.

Elsewhere, other students had adopted the same habit. The Koran had to be placed out of reach of the impure, i.e. in this instance, the uncircumcised. Most of these requests were rejected.

*Bouchard-Taylor, p. 81*

Our two professors actually used this type of example, which leaves a number of important questions unanswered, such as why some requests to place the Koran out of reach of the uncircumcised kids were granted, in support of the *Fleury Committee's* conclusion that more *reasonable accommodation* is better. I am also not sure that teachers can deal with most requests in an expeditious manner, as suggested by Bouchard-Taylor's example, without exposing non-Muslim children to an early sexual education, an education skewed by Islam's concept of sexual morality.

The Koran, and to a lesser extent the sayings of Muhammad, must be learned by rote. Memorizing as much of both is the goal, and, in the case of the Koran, it is also a race. Children are told that the fastest believers to commit the entire three hundred-or-so pages to memory are guaranteed a privileged place in heaven<sup>12</sup>. Don't ask questions, just read and re-read and read again until all approximately seventy seven

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<sup>12</sup> Islamic heaven has seven levels. The highest level is where God, the Prophet Muhammad and Abraham are located. The *Prophet* Jesus, having misunderstood much of Allah's message, is said to occupy level two, one level above that of the average believer and below the other prophets mentioned in the Koran.

thousand words (English translation) in the original Arabic<sup>13</sup>, until all 6,346<sup>14</sup> verses are permanently etched in memory. Islam is special that way.

Don't ask questions<sup>15</sup>! This is not usually what children born into a less restrictive faith, or into no faith at all, are inclined to do.

Discussions about sex in the public school system are not new. Until Islam, the discussions were mostly between parents and school administrators, and mostly about when public schools should teach children about sex, if at all. Islam's obsession with sexual imagery, phallic symbols and its concept of purity means that non-Muslim children, under reasonable accommodation, are getting a sexual education at an age most would find unsuitable, and mostly about Islamic sexual mores, whether their parents like it or not.

In her *Analysis of Jurisprudence Pertaining to Reasonable Accommodation in the School*, Professor Woehrling explains how the Americans avoided a nonsensical policy like reasonable accommodation that would teach tolerance by granting exceptions to school children whose parents will not tolerate their exposure to other values and beliefs.

The American courts generally consider that the mere exposure of children to ideas that their parents find objectionable from a religious standpoint is not sufficient to constitute an infringement of freedom of religion, whether that of the children or that of their parents. They base their opinion on the distinction between mere exposure to ideas deemed to be reprehensible from a religious standpoint, which the courts do not believe leads to any infringement of freedom of religion, on the one hand, and having to act contrary to a religious conviction or confirm one's adherence to a belief, which constitute infringements of this freedom, on the other hand.

*José Woehrling, Fleury Committee Report, p. 116*

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<sup>13</sup> For Allah to listen to anyone reciting the Koran it must be recited out loud and in the original Arabic, the language of God. In the name of integration the Windsor Greater Essex County District School Board, which has a large Arab/Muslim student population, started immersion classes in Arabic in elementary school. This taxpayer funded plan, ostensibly to make learning easier for Arab children, may serve only to re-enforce a student's commitment to Islam at the expense of their commitment to their country, and ensure that they are never as comfortable in English or French as they are in Arabic.

<sup>14</sup> This number includes the 112 unnumbered Basmalahs, the formula-invocation "in the name of Allah, the Merciful, the Compassionate" which appears at the beginning of every Koranic chapter except the first and the ninth.

<sup>15</sup> 2:2 This is the Book which cannot be doubted and is a guidance to the God-fearing.

45:20 This (Qur'an) is an illumination for mankind, a guidance and mercy unto a people who believe with certainty.

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Québec introduced its *Ethics and Religious Culture* program of study, in part, to counter the unease that so-called reasonable accommodation generated in the general population, which correctly concluded that reasonable accommodation was mostly about pandering to religious interests in general and Islam in particular.

The program's stated objective is to teach children tolerance by exposing them, at an early age, to different systems of beliefs. Tolerance, as it is understood under Canadian multiculturalism doctrine, is mostly about not making value judgments, and this is what is taught to children, who will then be expected to *educate* their parents.

Québec's *religious study program* is not as offensive as *reasonable accommodation*, which implicitly ranks religion by the number of exceptions given to practitioners of a given faith. However, as was pointed out earlier, it will significantly increase the exposure of children—in a school system that is more than 90% Christian at this writing—to the beliefs of one religion, Islam, whose entire student body in 2001 was less than 2%.

### Selected Religions in Quebec 2001 Census

Religion	2001 Census	Percentage distribution (2001)	Percentage change (1991-2001)
Total population	7 125 580	100.00%	4.6%
Roman Catholic	5 930 380	83.2%	1.3%
No religion	400 325	5.6%	55.6%
United Church	52 950	0.7%	-14.6%
Anglican	85 475	1.2%	-11.00%
Christian not included elsewhere <sup>a</sup>	56 750	0.8%	45.6%
Baptist	36 455	0.5%	28.9%
Lutheran	9 635	0.1%	-10.00%
Muslim	108 620	1.5%	141.8%
Protestant not included elsewhere <sup>a</sup>	64 040	0.9%	13.3%
Presbyterian	8 770	0.1%	-53.5%
Pentecostal	22 675	0.3%	-21.7%
Jewish	89 915	1.3%	-8.00%
Buddhist	41 375	0.6%	30.6%
Hindu	24 530	0.3%	73.7%
Sikh	8 220	0.1%	81.7%
Greek Orthodox <sup>a</sup>	50 020	0.7%	-7.3%
Mennonite	425	0.00%	-74.3%
Orthodox not included elsewhere <sup>a</sup>	37 600	0.5%	31.00%
Jehovah's Witnesses	29 040	0.4%	-13.1%

Even more worrisome is that reasonable accommodation benefits mostly Islamic fundamentalists who vigorously favour such a policy of exemption, which can only improve the position of radical Islam vis-à-vis Bouchard-Taylor and Fleury's fairy tale moderates<sup>16</sup>, other religions, and within Québec society as a whole.

<sup>16</sup> Many authors have pointed out that it is problematic to speak of Muslim "fundamentalism" because it suggests that there are large doctrinaire differences between fundamentalist Muslims and the mainstream. The truth, however, is that most Muslims appear to be "fundamentalist" in the Western sense of the world—in

The median age of the Muslim population in the 2001 census was 28.2, the lowest for all religions—the age group, at the time of this census, where you found most of your Islamic warriors. This age distribution and the 141.8% increase in Québec's Muslim population between 1991 and 2001, which coincides with the period of the Algerian Islamic insurgency, has to give us pause.

Algerian extremists are estimated to have killed 70,000 non-combatants between 1993 and 1998. An unknown number of Algerians came to Canada to get away from the war, including Islamic extremists on the run from government forces<sup>17</sup>.

The largest component of Muslim students in Quebec schools during the 2005-2006 school years were from Algeria, giving further credence to the idea that reasonable accommodation is, in part, an accommodation of radical Islamic beliefs and traditions.

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that even "moderate" approaches to Islam generally consider the Koran to be the literal and inerrant word of the one true God... At this point in their history, give most Muslims the freedom to vote, and they will freely vote to tear out their political freedoms by the root. We should not for a moment lose sight of the possibility that they would curtail our freedoms as well, if they only had the power to do so.

*Sam Harris, The End of Faith - Religion, Terror and the Future of Reason, W. W. Norton & Company, 2004, p. 132*

<sup>17</sup> Muslim-Canadian MNA (Member of the Québec National Assembly) Fatima Houda-Pepin expressed her frustrations with the Canadian government in a CBC investigation, *Is there a violent Islamic underground operating in Canada?* for not differentiating between Muslims who came to Canada to escape Islamic fanatics and the Islamic fanatics who came here to escape justice for the horrendous crimes they committed in their homeland.

**Youth sector students, Québec overall (public, private and government schools) 2005-2006 school year**

Main countries of origin													
Canada													
Quebec	Other Canadian provinces	China	France	Haiti	Algeria	United States	Rumania	Morocco	Colombia	Mexico	Lebanon	Pakistan	
989 905	28 703	6 770	4 868	4 645	4 220	3 804	2 890	2 740	2 415	1 818	1 650	1 588	
91.0%	2.6%	4.0%											
93.6%													
Main mother tongues													
French	English	Arabic	Spanish	Italian	Amerindian or Inuktitut	Chinese	Creole	Vietnamese	Greek	Tamil	Portuguese	Rumanian	
868 584	93 181	19 793	18 290	10 337	9 995	7 876	7 268	4 374	3 613	3 221	3 140	2 963	
79.8%	8.6%	9.5%											

In effect, the great majority of Québec taxpayers will be paying to expose their children to religious beliefs and traditions that are the antithesis of their core beliefs and traditions, such as those that denigrate females and validate the position of the male as the female's lord and master.

In the 2007 Ontario general election, the main opposition party promised to fully fund Islamic schools, the madrassas, if they came to power. During a televised debate, Farzana Hassan, President of the Muslim Canadian Congress, which was against using taxpayer dollars to pay for any type of faith-based schooling, was puzzled that any provincial government would fund schools that teach children that little boys are superior to little girls<sup>18</sup>. The same question could now be asked of the Québec Government.

What happens if the classroom discussion about Islam strays into even more controversial subjects such as why it's okay for little boys, when they grow up, to beat up grownup little girls<sup>19</sup>, even throw stones at

<sup>18</sup> 2:228 ...women have rights equal to what is incumbent upon them according to what is just, although men are one degree above them (what is meant here is that the men have a superior authority). Allah is Mighty, Wise.

<sup>19</sup> 4:34 Men are in charge of women, because Allah has made some of them excel the others, and because they spend some of their wealth. Hence righteous women are obedient, guarding the unseen which Allah has guarded. And those of them that you fear might rebel, admonish them and abandon them in their beds and beat them. Should they obey you, do not seek a way of harming them; for Allah is Sublime and Great!

them till they die<sup>20</sup>? Every time a woman or girl is stoned to death in a country governed by Islamic law, and Western media becomes aware, it makes the news, so most children know something about the stoning ritual<sup>21</sup>.

I can imagine at least one question from children on killing girls by throwing rocks aiming for their heads, such as: "Why do men throw stones at girls for *doing* adultery, and teacher, what is adultery?"

What if the discussion strays into the plain gruesome, which tends to fascinate school-aged children and pre-teens, boys in particular, such as Islam's approval of mutilation as a form of corporal punishment? Again, I believe that many pre-teens and most teenagers are at least remotely aware of the following verse:

5:38 As for the thieves, whether male or female, cut off their hands in punishment for what they did, as an exemplary punishment from Allah. Allah is Mighty and Wise.

Should non-Muslim school-children be told that if Muslim children don't want to be their friends, it's not personal?

5:51 O believers, do not take the Jews and the Christians as friends; some of them are friends of each other. Whoever of you takes them as friends is surely one of them. Allah indeed does not guide the wrongdoers.

Should they be told that Islam demands that a Muslim who abandons his religion be killed on the spot, so be careful not to say anything that might get them thinking of changing religion?

4:89 They wish that you disbelieve, as they have disbelieved, so that you will all be alike. Do not, then, take any companions from them, until they emigrate in the Way of Allah. Then should they turn back, seize them and kill them wherever you find them; and do not take from them any companions or supporter;

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<sup>20</sup> There is no verse in the Koran that demands that an adulterous female be stoned to death. Countries that apply this barbaric punishment usually base their decision on an alleged statement by the second Caliph Umar (second successor to the Prophet Muhammad) that a revelation on the subject had been received but had been, as well as numerous examples of the Prophet ordering both men and women to be stoned to death for sexual transgressions.

<sup>21</sup> The stoning ritual usually involves placing the woman or girl in a cloth sack with her hands tied behind her back and burying her in the ground up to her shoulders. Then, to the chant of "Allah hu Akbar" (God is great), men throw stones at her head until she is dead.

On October 27, 2008, 13-year-old Aisha Ibrahim Duhulow was killed in this manner in a stadium in the southern port of Kismayu, Somalia in front of an estimated 1,000 spectators.

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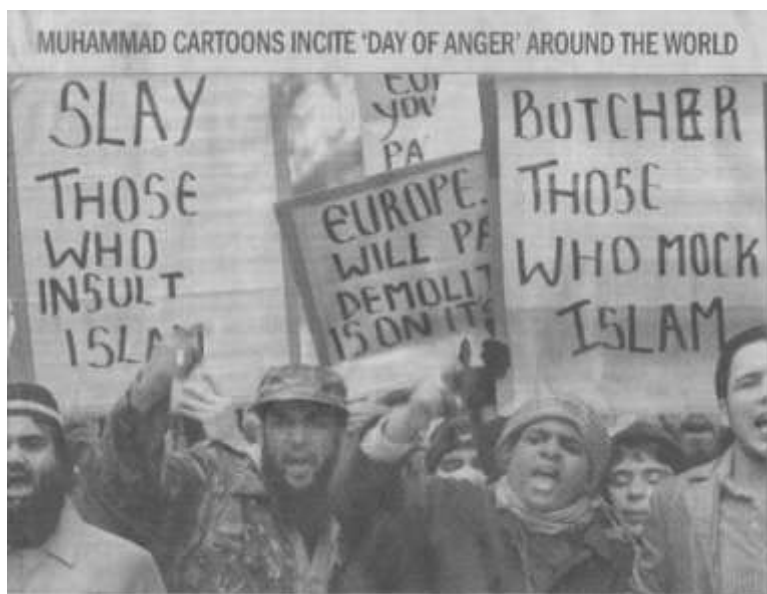
The Prophet said: "If a Muslim discards his religion, kill him."

*Bukhari: 4.52.260*

Does Salmon Rushdie ring a bell? What was he all about? What about the cartoon protests? What were they all about? If you answered that the first was mostly about freedom of speech, and the other about freedom of expression, and that Islam will go to extremes to deny both where the Koran or Muhammad are concerned, give yourself a gold star.

Should non-Muslim students be told that while Muslims may make disparaging observations about their less-than-truthful religion, it is not wise for them to make similar remarks about Islam? During the cartoon protests, demonstrators carried signs demanding that the cartoonists who drew mostly innocent caricatures of the perfect human being be butchered<sup>22</sup>.

"Muslim protesters march towards the Danish embassy in London," *Ottawa Citizen, February 6, 2006*



Allah is adamant; Islam is the right religion, which means that yours is the wrong one. Following is one of a handful verses about the right religion:

9:36 The number of months, with Allah, is twelve months by Allah's Ordinance from the day He created the heavens and the earth. Four of these are Sacred. This is the right religion,

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<sup>22</sup> Muhammad is considered the personification of the perfect human being whose every action is to be emulated as closely as possible. His example and sayings, the so-called hadiths, along with the Koran, are the foundation of Islamic law (i.e., the Sharia).

so do not wrong yourselves during them; but fight the polytheists all together just as they fight you all together; and know that Allah is on the side of the righteous.

Will students who hear about the *right religion* be encouraged to read the Koran, and is that a good thing? Once you get accustomed to Allah's meandering way of expressing himself, the Koran is surprisingly easy to read and understand<sup>23</sup>. But what about the inescapable dripping sadism of which the following is a sample:

4:56 Those who have disbelieved Our Signs, We shall surely cast them into the Fire; every time their skins are burnt, We will replace them by other skins, so that they might taste the punishment. Allah indeed is Mighty and Wise!

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111:1. Perish the hands of Abu Lahab, and may he perish too;

111:2. Neither his wealth nor what he has earned will avail him anything.

111:3. He will roast in a flaming fire,

111:4. And his wife will be a carrier of fire-wood,

111:5. She shall have a rope of fibre around her neck.

Does it matter that Abu Lahab and his wife offended the Prophet? (For an explanation contained in course material intended for children studying in madrassas in Canada and around the world as to why Abu Lahab and his wife are deserving of such a harsh and sadistic punishment, (see Appendix A).

The teachers who will have to explain Islam and the Koran to non-Muslim children will probably stick to generalities and misleading statements about all religions being about learning to be good little boys and girls and avoid any value judgment<sup>24</sup>. Like most Canadians, the children will be left with the impression that the Koran and the Bible contain the same message and there is nothing to worry about.

The Koran does borrow heavily from the *Old Testament*, but the *New Testament* is a whole different matter. The Koran, in many respects, is a wholesale repudiation of most of the New Testament, the most

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<sup>23</sup> It is also short, the equivalent of a 300-page book. The Bible, the King James version, is about 791,328 words, more than 10 times the number of words in the Koran.

<sup>24</sup> And this is what has happened as highlighted in the *Introduction to the Bill 21 Edition*:

François Doyon, a college professor of philosophy, writes about the “deplorable effects” of a course in which “ignorance is disguised as tolerance [and] we teach to believe without proof and act without thinking.” The professor goes on to explain that the children raised on the new curriculum think very differently than their predecessors, not caring, when they get to college (i.e., CEGEP), to debate what their faith or the faith of another might deny.

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significant being its unremitting denunciation of Jesus as the Son of God along with Jesus' message about loving your enemies and turning the other cheek.

Unlike Jesus, Allah is vengeful and unforgiving. Retaliation is a central theme of the Koran: proportionate retaliation for wrongs done to the believers, brutal retaliation if the alleged transgression is against Allah or His Messenger, then and today.

2:179 In retaliation there is life for you, O people of understanding, that you may be God-fearing.

5:33 Indeed, the punishment of those who fight Allah and His Messenger and go around corrupting the land is to be killed, crucified, have their hands and feet cut off on opposite sides, or to be banished from the land. That is a disgrace for them in this life, and in the life to come theirs will be a terrible punishment.

In the Koran, Jesus is just another prophet<sup>25</sup> whose teachings became the Prophet Muhammad's burden to correct.

Of all the things the Koran borrowed from the *Old Testament*, the most dangerous has to be the graven images prohibition<sup>26</sup> which Islam has taken to the extreme, as it tends to do, interpreting it as a blanket rejection of the Western art form.

The banning of musical instruments by Muhammad because of their ostensible phallic symbolism is one thing, the rejection of all Western art that depicts or even remotely resemble the human or animal form is quite another<sup>27</sup>.

Any works of art that depict the human or animal form are considered by Islam to be blasphemous acts of creation which must be destroyed for they infringe on the Creator of Everything's domain. Allah, being a jealous and insecure god, also fears that the artist will want to worship his own creation instead of Allah and entice others to do the same.

*The Complete Idiot's Guide to Understanding Islam* by Yahiya Emerick, an American convert, is probably the most read book by non-Muslims on Islam. In his book, Emerick justifies the Taliban's destruction of the almost two-thousand-year old Bamiyan Buddhas because there were no longer any worshippers of the statues, emphasizing that the Taliban

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<sup>25</sup> 5:75 The Messiah, son of Mary, was only a Messenger before whom other Messengers had gone; and his mother was a godly woman. They both ate [earthly] food. Look how We make clear Our Revelations to them; then look how they are perverted!

<sup>26</sup> Exodus 20:4 Do not make an idol for yourself, whether in the shape of anything in the heavens above or on the earth below or in waters under the earth.

<sup>27</sup> Shi'ites are allowed to display pictures of revered teachers of the faith as long as they stay away from portrayals of Allah or His Messenger.

were simply applying “a basic Islamic principle that there must not be any false deity to detract from the worship of God.”

It is a testament to the attraction of Islam that a convert would celebrate the obliteration of his heritage to avoid offending his new-found apprehensive deity. Fundamentalists like those we find in Saudi Arabia, and increasingly in Western countries like Canada, would, given the opportunity, eradicate most, if not all Western art, and in doing so, destroy most of our history as far back as the Paleolithic era<sup>28</sup>.

Bouchard-Taylor (and by extension the *Fleury Committee*) see nothing wrong is exempting students from exposure to Western art and Western traditions because of their religious beliefs. This, in and of itself, would be enough to dismiss their report as feel-good fluff oblivious to what is at stake. But what really sets their reports apart is their approval of exempting students from an approved public school “reading program.”

The example they give is again a trivial one considering the implication of what they propose. The important thing to remember here is that it is the student (or his parents) who decides what is suitable reading material:

Let us first mention requests that are ordinarily accepted as submitted, except when a specific constraint presents an obstacle to doing so...

If the students believe that they are prohibited from reading certain books, such as the Da Vinci Code, other books are proposed to them.

*Bouchard-Taylor, An Overview of Requests [for Accommodation], p. 21*

The American Courts consider the exemption of citizens from exposure to materials and ideas they find objectionable to be a threat to democracy by creating citizens who cannot make informed choices.

An initial consideration stemming from American law is that, were there an infringement of freedom of religion through the compulsory imposition of a determined reading program, such an infringement might be warranted by the public school’s mission to develop the students’ ability to reflect critically on complex, controversial topics to prepare them to exercise their responsibilities as citizens.

*Fleury Committee Report, José Woehrling p. 117*

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<sup>28</sup> The Stone Age man who made the drawings of the animals that populated his time and domain on the walls of the cave at Lascaux, and every other human who took up his art after him or molded a figure out of clay, will not have a good time on Judgment Day. Allah will ask them to breathe life into their creations, and failing to do so, He and his entourage will have a good laugh before He casts them all into Hell to burn for an eternity with their works of art.

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What can Canadians expect if a request for exemption from a public school reading program for religious reasons reaches our Supreme Court? Woehrling is not optimistic that the Court will follow the United States' sensible example.

Taking into account all of these criticisms and that the Canadian courts are inclined to interpret freedom of religion extremely broadly and generously, as revealed by the Supreme Court of Canada's judgments in the *Amselem*<sup>29</sup> and *Multani* cases, it is not impossible that the latter adopt, if the question is raised before it, an attitude different from that adopted by American jurisprudence and that it consider that the obligation imposed on students in public schools to attend classes or read books of which their parents disapprove for religious reasons leads to an infringement of freedom of religion for the parents or the children (or both).

*José Woehrling, Fleury Committee Report, p. 117*

There is a battle in the Koran to which Allah returns again and again. It is the Battle of Badr in 624 C.E. In this battle, out-numbered Muslims defeat a much larger force of their fellow Arabs (Meccans mostly) who are intent on doing away with Muhammad and his followers once and for all. It was a pivotal battle. If the Muslims had lost the Battle of Badr, Islam would have been stillborn, relegated to a historical footnote, if remembered at all. From this improbable victory<sup>30</sup> Islamic militants find the strength and courage to fight on against incredible odds to establish Allah's kingdom on Earth—and they are winning.

A small but determined Muslim-Canadian minority, at this writing, as part of a grander initiative to return Western civilization to its early medieval roots when superstition ruled the imagination, wants to

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<sup>29</sup> In the *Amselem* case (*Syndicat Northcrest v. Amselem*, [2004] 2 S.C.R. 551, 2004 SCC 47), a group of divided co-owners installed "succahs" on their balconies for the purposes of fulfilling the biblically mandated obligation of dwelling in such small enclosed temporary huts during the annual nine-day Jewish religious festival of Succot. This violated the by-laws and the respondent asked the co-owners to dismantle the succahs and proposed to allow the appellants to set up a communal succah in the gardens. The appellants expressed their dissatisfaction with the proposed accommodation, explaining that it would go against their religion. The Court ruled that the constraints posed by the co-ownership by-laws that prevent co-owners from building their own succah were an infringement of freedom of religion.

<sup>30</sup> To help out, Allah sent a swarm of invisible angels to do some beheading, "strike upon the necks" in revelation 8:12.

8:12 And when your Lord revealed to the angels: "I am with you; so support those who believe. I will cast terror into the hearts of those who disbelieve; so strike upon the necks and strike every fingertip of theirs."

8:13 That is because they opposed Allah and His Messenger; and he who opposes Allah and His Messenger [will find] Allah's Punishment very severe.

8:14 This is how it will be; so taste it; the torture of the Fire is awaiting the unbelievers.

change the course of Canadian history. If you think this course change is necessary, then all you have to do is let *reasonable accommodation* run amok and eventually you will be accommodated out of your heritage – a heritage that included tolerance, but not unthinking tolerance.

As parents, now that you know what is at stake, what do you teach your children? More specifically, what do you insist your public schools teach your children... *without exception?*

The last word on reasonable accommodation I will leave to Soheib Bencheikh, a respected Imam and theologian and the Grand Mufti of the Mosque of Marseille, the largest mosque in France. He was in Montreal, during the height of the debate on allowing Islamic Tribunals to operate in Canada, for a conference on the rise of religious fundamentalism and its impact on human rights.

During his stay in Montreal, Soheib Bencheikh appeared on *Indicatif présent*, a Radio-Canada interview program hosted by Marie-France Bazzo. It was during this interview with Ms. Bazzo that he made the following observations about Muslim-Canadians who demand special treatment and those who grant their wish (my transcription and translation):

I am completely outraged, outraged even though I am used to Muslims demanding special treatment [because they are Muslims], but I don't believe that this is the wish of the majority of Muslims living in Canada. I am also outraged by the attitude of some non-Muslim Canadians because, if they want to respect Muslims, it is not by further singling them out for special treatment.

If we want to show respect for Muslims as citizens of Canada, it is to see them as typical Canadians, modern [and] enlightened, and [Canadian] women who enjoy rights equal to men in every respect, etc. This is showing respect; this is the type of equitable treatment that Muslims expect from this country.

## What Were They Thinking?

Whoever said, "Tradition is what you remember when you have forgotten everything else" was probably not praising those who, in old age, have become obsessed with traditions and rituals.

Obsession with traditions, selective memory loss and a willingness to abandon one's capacity to reason is rapidly becoming, in many Western countries, a young person's psychosis. More and more, it is young people we see performing this or that religious ritual like mindless automatons. This is especially true of young Muslim men whose book of revealed truths is not meant to be reflected upon, but memorized, with selected excerpts shouted out as prayers<sup>31</sup> three (Shi'ites)<sup>32</sup> and five times a day (Sunni), at a time of the day mandated by scriptures, while prostrating themselves in the direction of Mecca.

I would have expected Muslims born and raised in Canada to question received wisdom. Many I am sure do, if only in private. This obsession with worship and associated rituals, for some Muslim-Canadians, is probably the result of a pre-emptive tutoring in revealed truths at home, later reinforced by a madrassa education and visits to the mosque. As to the others, the majority I suspect, I blame parents who fled oppressive and dysfunctional regimes<sup>33</sup> to live secure, productive lives in the West but who insisted that offspring attending a public school also be exposed to Allah's contrarian wisdom—and non-Muslims within hearing distance—during school hours.

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<sup>31</sup> The five daily compulsory prayer and their approximate start times:

Fajr - dawn prayer.

Zuhr - not before noon (sun must have reached or passed its zenith).

Asr - late afternoon when the "shadow of a vertical stick equals its length."

Maghrib - sunset prayer.

'Isha - night prayer, the sun must have completely set, often offered at midnight.

<sup>32</sup> Shi'ites perform three prayers daily, combining the Zuhr and Asr prayers and the Maghrib with the 'Isha.

<sup>33</sup> Prayers in Islam involve repeating verses from the Koran, including revelations that reek of hatred for unbelievers and which invite a violent response against them and those who would deviate from the straight path Allah has set for out for them. With no central authority like the Pope to temper the message for all, the prayer leader, i.e., imam (Sunni) or mullah (Shi'ites), is in a position to manipulate the worshippers in the pursuit of an *extremist* agenda and this, in my view, accounts for Muslim on Muslim and Muslim on non-Muslim violence, which undoubtedly contributes to the turmoil.

What did these parents who paid for a madrassa education and those who sent their children to a public school then demanded that the school accommodate prayers and rituals that deny that humans have *human rights* think would happen?

What did these parents who insisted that their children, in their adopted country, continue to be exposed to teachings that condemns same-sex love as an abomination; that instruct men to treat women as inferiors; that emboldens females to advertise their submissiveness in how they dress; that maintain that only those who believe in Allah are deserving of compassion and mercy; that vilify Western Civilization and its accomplishments think would happen?

What would happen is reflected in a 2016 Environics' Survey of Muslims in Canada:

Almost half of believers polled, 43%, agreed with the statement: "Homosexuality SHOULD NOT be accepted by society."

Our survey found that young Muslims are often more religious than their immigrant parents. For many, their religious identity is becoming more important to them – not less.

Among those who consider both religion and country to be very important to their identity (72% of the population), half (50%) say that being Muslim is more important, compared with 15 percent who place greater emphasis on being Canadian, and 27 percent who maintain that both parts of their identity are equally important.

More than half (53%) of Muslim women surveyed say they wear a hijab, chador or niqab in public, with this proportion up from 42% in 2006.

Believers were asked, "Should Muslims in Canada have the right to pray in public schools?" 75% said yes.

*Environics' Survey of Muslims in Canada, 2016*<sup>34</sup>

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<sup>34</sup> This poll replaces the even more distressing survey in the first edition.

In Britain, according to a poll for a Conservative think-tank, what has happened is that a growing number of young Muslims are embracing radical Islam, with more than a third wanting Sharia to replace British law.

In a poll conducted by a British think-tank more than a third of British Muslims aged 16-24 wanted to live under Islamic Law not British Law, while only 17 percent of Muslims 55 and older wanted to. More young Muslims would see apostates, those who abandon Islam, summarily executed than their parents. More young Muslims would see women covered than their parents.

...

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What would happen is that their children would develop an admiration for the people who want to destroy what we have built over the millennia and replace it with a primitive, superstitious way of life typical of the Dark Ages that saw the birth of Islam!

In a 2007 poll conducted by Environics Research Group in conjunction with the Canadian Broadcasting Corporation, 27 percent of Muslims who were asked about the attacks planned by 18 Muslim men and boys in 2006—including the intended kidnapping and beheading of Stephen Harper—answered that these were justified; 18 percent said they were sympathetic to those who planned these attacks that would have caused massive loss of life in the most brutal fashion and the murder of the Prime Minister. Matters have only gotten worse.

Welcome to the onset of a new Dark Age.

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This comes after a startling poll for Policy Exchange, the think-tank with close links to the Tory leader, which reveals how younger Muslims hold aggressively more extreme views than their parents.

A poll of 1,003 Muslims by Populus found that more than a third of 16-to 24-year-olds wanted to live under Islamic law, while only 17 percent of the over 55s questioned said they did.

Meanwhile, 31 percent of young Muslims said they believed that if a Muslim converted to another religion they should be punished by death, compared with 19 percent of the over 55s.

The deep divisions between the generations are most starkly illustrated over attitudes to the hijab, with 74 percent of young people preferring Muslim women to wear them compared with 28 percent of the over 55s.

The survey also found that 13 percent of 16- to 24-year-olds said that they admired organisations such as al-Qaeda that are prepared to fight the West, compared with 3 per cent of their parents' generation.

*Extreme youth: the Muslims who would swap British law for Sharia. The Times, January 29, 2007*

## APPENDICES

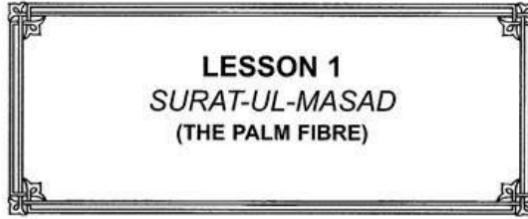
## **Appendix A**

### **Abu Lahab and Allah's Sadism**

Excerpt from *Children and the Koran: The End of Empathy*, Boreal Books, 2017

The Koran has a ready-made solution to impressing the kids. If you can't wow them with the suffering of the man who brought Your Message to the masses, then gross them out by the pain that others will endure for expressing doubts as to his credentials. It is what madrassa teachers do every day around the world, and Canada is no exception.

The following three photocopied pages are from the Islamic Book Series for Children from the Islamic School of Ottawa © 2006 which are available worldwide as a teaching aid. They are meant to explain to children why Abu Lahab and his wife deserve the horrible and sadistic punishment Allah has in store for them.



**LESSON 1**  
***SURAT-UL-MASAD***  
**(THE PALM FIBRE)**

This is the only Surah in the whole Quran that names an enemy of the Prophet (P). The enemy was Abu Lahab. His name means "the flame man".

His real name was Abdul Uzza. He was an uncle of the Prophet (P). The Surah in this lesson talks about Abu Lahab.

God has told Prophet Mohammad (P) to warn his closest relatives. The warning was that they must believe in God, or be punished if they do not. So, the Prophet (P) climbed onto the Safa to tell them. He called them together and said: "If I told you that an army of horse riders would come from the foot of that mountain, would you believe me?" They said: "Yes, because you have never lied to us". This way the Prophet (P) knew he had their faith.

Then he told them the warning. There would be punishment for those without faith. This made Abu Lahab angry. He said: "May you perish! Is this why you brought us here?" Then he threw a stone at the Prophet (P).

God condemned Abu Lahab to perish in Hell. That is where the name "the flame man" comes from - Abu Lahab would be burnt in Hell.

سورة المسد

( ١١١ )

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ - تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

٢ - مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ

٣ - سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ

٤ - وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

٥ - فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

The Palm Fibre, Chapter (III)

In the name of God, the Source of Mercy, the Merciful

1. May Abu Lahab's hands perish; certainly he himself will perish;
2. His wealth and gains will not save him;
3. He will be burned in a flaming fire;
4. And his wife, the wood-carrier;
5. Will have around her neck a rope of palm-fibre

What This Surah Teaches Us:

Abu Lahab wished the Prophet (P) to perish. Because of this, God condemned Abu Lahab to perish in Hell. Not even his money would save him. When you die, you can't take anything with you from this world, but there is something that can save you. It is faith. Believe in God and the Prophet (P). Practise the ways of Islam.

If you offend the Prophet (P), you will be an enemy of God. Abu Lahab's wife also offended the Prophet (P). She will be punished too. She will be sent to Hell. In Hell, she will carry thorny bushes on her back all the time. The bushes will hang from a rope of palm fibre tied around her neck. This will be her punishment.

The throwing of a rock may have been added for effect. In the hadiths of the Sunni Canon where many iteration of the story of Abu Lahab's transgression can be found, there is no mention, as in the following, of a rock thrown in Muhammad's direction:

**Narrated Ibn Abbas:**

When the Verse: 'And warn your tribe of near kindred.' (26.214) was revealed. Allah's Apostle went out, and when he had ascended As-Safa mountain, he shouted, "O Sabahah!"

The people said, "Who is that?"

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Then they gathered around him, whereupon he said, "Do you see? If I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me?"

They said, "We have never heard you telling a lie."

Then he said, "I am a plain warner to you of a coming severe punishment."

Abu Lahab said, "May you perish! You gathered us only for this reason?"

Then Abu Lahab went away. So the "Surat: ul-LAHAB" 'Perish the hands of Abu Lahab!' (111.1) was revealed.

*Bukhari 60.495*

What we know for sure is that the tethered-like-a-dog wife of Abu Lahab, who will have the abject duty of assisting God in roasting her husband by gathering the wood which the Compassionate will use to stoke the fire, at no time tried to physically harm Muhammad.

Allah has very much a sadist's understanding of empathy, (i.e., feeling someone else's pain), that it can be used to add to the suffering you wish to inflict. This will be part of the lesson that children will take away, along with the denial of compassion for those who do not care for His spokesman as a person or the message he communicated, whether it was their teachers' intention or not.

In many ways, the wife's suffering will be greater than that of her husband, for not only will she have to watch her beloved roasted over and over like an animal on a spit, but God has compelled her to be His accomplice in torturing her spouse. The children will know from their reading of the Koran that Abu Lahab's agony will never end. That is how it is in Allah's rotisserie.

4:56 Those who have disbelieved Our Signs, We shall surely cast them into the Fire; every time their skins are burnt, We will replace them by other skins, so that they might taste the punishment. Allah indeed is Mighty and Wise!

Threatening to send people to some unholy, horrible place is what gods do to get their way; but Allah in His Koran does not stop there. In that holy book, the hell He created seems to be designed to also satisfy a deep-seated pathology evident in innumerable revelations where He displays all the symptoms of an unabashed sadist as He revels in personally making sure that the pain is always intense and never ends.

## Appendix B

### Houda-Pepin Interview Excerpt

The following is an excerpt from Mrs. Houda-Pepin's interview with Guy Lepage, the host of *Tout le monde en parle* (*Everyone's Talking About It*, my translation). She appeared on the most watched variety and current affairs program in Québec following her ouster from the Québec Liberal Party in January 2014 over a disagreement with its leader Philippe Couillard about an early proposal for a Charter of Values.

Any errors in the transcription and translation are, of course, my own.

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**Lepage:** Where the Charter is concerned, she does not hide behind a veil. Here is Fatima Houda-Pepin. Mrs. Houda-Pepin, welcome to *Tout le monde en parle*.

You have been a member of the National Assembly for "La Pinière" since 1994 and you have always been re-elected under the Liberal banner. Last Monday, you left the caucus of the Liberal Party of Québec after a lengthy meeting about your party's position concerning the wearing of religious symbols by government employees. Did you leave on your own or were you asked to leave by your leader?

**Houda-Pepin:** Actually, I never had a choice because Mr. Couillard told me: "Get in line, trample your principles and defend my position in public or get out." I had offered another solution. I said, I am a Liberal and have been a Member of the National Assembly for 20 years. I have made a substantial contribution to the Québec Liberal Party, and would like to be given some leeway within the Liberal Party of Québec to continue a debate which is only beginning.

**Lepage:** And you were refused that?

**Houda-Pepin:** Yes, in effect, that is what he did. It was "no", a resounding "no!"

**Lepage:** You told the Canadian Press that Philippe Couillard promised you a cabinet post in an eventual Liberal government if you supported his position on the Charter of Values. You obviously turned down his offer. Don't you like limousines?

**Houda-Pepin:** Listen, I am in politics to serve, not to serve myself and that is what I told them. I simply said that if that is what it was, it was not for me, because I am in politics for my values, what I believe in, and my principles.

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[Applause]

**Lepage:** You would deny the wearing of religious symbols to people in a position of binding authority; that is judges, policemen, while Philippe Couillard wants to proceed on a case-by-case basis in denying the right to wear the burqa, chador and niqab. Why is the position of your former leader impossible for you to endorse? Are you so far apart?

**Pepin:** First and foremost, Mr. Couillard has decided to adopt a purely legalistic approach by embracing the [Canadian] Charter of Rights. I respect the Charter of Rights, I fought for human rights, but women's rights are also human rights.

**Lepage:** Of course.

**Houda-Pepin:** Considering what is at stake, you must understand that, because of the rise of the fundamentalists, the threat is greater for women. After much consideration, I have come to the conclusion that government neutrality in religious matters could allow us to put firm limits, to contain the rise of the fundamentalists.

You talked about the Charter [of Values]. The Charter in its present form does not address these issues...

People ask me, even Liberals ask me, where do you stand? I managed to bring this up at caucus in October. After exposing the challenge posed by the fundamentalists, I noticed in the looks and expressions, the body language of my colleagues, their nodding approvingly, that they were acknowledging that Fatima is trying to explain something with which we should concern ourselves. Mr. Couillard [then] got up and said: "Fatima, the debate is over!"

...

Everywhere everyone is talking about it, in the media, in other parties, and the Liberal Party would place limits on an important debate...

**Lepage:** The PQ's (Parti Québécois) proposed Charter of Values would ban the ostentatious display of religious symbols by government employees, including public servants, teachers, CPE (Centre de la Petite Enfance, Centres for Small Children, i.e., daycare) educators. We talked a lot about that. What are your thoughts on this?

**Houda-Pepin:** In this debate, which got off on the wrong foot from the very beginning by targeting specific groups, Muslim groups in particular; and I regret this very much...

**Lepage:** We always give the same example, veiled women.

**Houda-Pepin:** ... because, as a general rule, we make no distinction between fundamentalists and Muslims who are democrats like me, who talk about this. They are not the exception, they are the majority and

they are on the front lines in this fight against the fundamentalists, because they know what they (the fundamentalists) are all about...

**Co-host:** But we don't hear much from them (Muslims who are democrats).

**Houda-Pepin:** Yes, you are right...

**Co-host:** Muslims like yourself, moderates.

**Houda-Pepin:** There is no such thing as a moderate Muslim; there are Muslims who believe in democracy. The term "moderate Muslim" is an invention of the media which allows Islamic fundamentalists to operate below the radar.

**Co-host:** [jokingly] I will never say it again, Madame.

...

**Houda-Pepin:** Who are the Muslims? They are a diversity of communities. Muslim should always be plural because they come from Africa, from the Islands...

**Lepage:** They [Muslims] are not a race.

**Houda-Pepin:** Exactly. I am from Morocco, a country open [to the world] and tolerant. When I was growing up, I had Jewish, Christian and Muslim playmates. We went to school together, we celebrated each other's [religious] holidays. I bear no grudges, having lived Islam in harmony.

I only got to know what fundamentalist Islam was when I came to Canada. It is here that I got to know the most intolerant, the best organized, the most structured and the best financed groups, with means and worldwide connections. It was quite a shock.

Nonetheless, the vast majority of Muslims try hard to integrate; they want their children to do well in school, they have a future. This is not well-known because the fundamentalists have the upper-hand and have the ear of the media. They have become the tree which hides the forest.

**Lepage:** But what is the link between the wearing of religious apparel and the fundamentalists?

**Houda-Pepin:** For the fundamentalists, a woman must not be seen in public, right? If, by chance or by necessity, a woman must go out in public, she must be invisible. She must, when going out, wear her prison and that way we don't see her figure, we don't see her beautiful face or her hair because it's seductive and so on and so forth... This means that the public space is not for these women.

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It is a segregation [of the sexes] that is done in the public space. We in Québec, and in Canada, went to the United Nations to denounce apartheid regimes. Segregation based on race was unacceptable and I would not accept segregation based on sex because that is what it means, the chadors, the burqas and all these imported ways of dressing which are meant, in the name of freedom of religion, to impose values that are alien and from another century.

Freedom of religion, for me, leaves some things to be desired. We will eventually have to confront this reality.

[Applause]

I believe that the state's neutrality in religious matters is our best guarantee of freedom of conscience and religion, which is why it is so important to define limits and what those limits mean and write it in the Charter of Rights so that it applies equally to all...

**Lepage:** We often accused politicians of only being concerned with the short-term and the next election. Obviously, you are definitely above that. It is a pleasure to have you on *Tout le monde en parle*.

*Bernard Payeur, February 2, 2014*

## Appendix C

### Remember the Alamo

Excerpt from *Remembering Uzza: If Islam was explained to me in a pub*, Boreal Books, 2019

**Uzza:** By accommodating prayers and Friday worship within the secular school system, the West made a mockery of a secular education. Everyone who attended was exposed to the bombardment of the word of God and to the Islamist's credo that any study besides that of the Koran and the sayings and example of Muhammad is doing what the devil wants us to do<sup>35</sup>.

...

**Bob:** I still don't understand what saying prayers in school have to do with believers wanting to take the unbelievers' heads off.

**Uzza:** But they are related.

**Bob:** Prayers are prayers. Big deal!

**Uzza:** In Islam they are a big deal for the believers and should be an even bigger deal for unbelievers, for the prayers are mainly about them. Prayers in Islam involve repeating verses from the Koran, including the verses that reek of hatred for unbelievers and which appear on almost every page of what is a short holy book, by holy book standards, at about 1/10 the size in words of the Bible. You are about to be smothered by a religion that tolerates no equal and you do not even know the significance of its most basic rituals: the daily prayers and the Friday sermon.

**Bob:** Sorry I asked.

**Gerry:** What about the sermon?

**Uzza:** The sermon can be in whatever language and is subject to laws regarding hate speech, if you dare to bring it up.

**Gerry:** At least that part everyone can understand.

**Uzza:** Not always. Remember the Alamo?

**Bob:** Uzza, you've had too much to drink.

**Uzza:** "Remember the Alamo" was a way of reminding people about why they should hate the Mexicans during Texas' fight for

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<sup>35</sup> Any study beside that of the Quran is a distraction, except the Hadith and jurisprudence in the religion. Knowledge is what He narrated to us, and anything other than that is the whispering of the Satan.

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independence from Mexico. It meant something to those who understood what the cry was all about and nothing to those who knew nothing about the famous battle.

**Gerry:** [*getting Uzza's drift*] But the believers won the battle of Badr?

**Uzza:** It does not matter. If I say "Remember Badr" or even more evocative battles to come where Jews and Christians are the targets, I am telling, reminding those who know their Koran who they should hate and who they must subdue, if not behead, when the opportunity arises and they are at their mercy.

**Bob:** With all the more humane ways you have today for religious fanatics to kill people, why all the beheadings?

**Uzza:** Imitation, in Islam, is the sincerest form of worship and how you best honour Muhammad, whom Allah praised as a good example to follow if you do not want to go to Hell<sup>36</sup>.

**Gerry:** How do you stop the Friday school sermon preachers from using expressions whose message of hate and invitation to murder in Allah's Cause is so cleverly camouflaged?

**Uzza:** [*raising her voice*] EASY! DON'T ALLOW RELIGION IN SCHOOLS!

**Archie:** A bit late for that, isn't it?

**Uzza:** A secular education free from the bombardment of the word of God was our only hope of undoing the damage done at home. Instead, we made sure the damage was permanent.

**Archie:** How?

**Uzza:** The Friday sermon can be a source of diabolic inspiration and a confidence booster for those in the know, but it is Islamic prayers in schools which do the most damage by reinforcing a child's confidence in the revealed truths he or she read or mouthed under the not-always-gentle tutelage of his or her mother<sup>37</sup>. Revealed truths are reason's opposite; they cannot coexist. One must triumph over the other. By allowing prayers in schools supposedly dedicated to teaching children to think for themselves, we facilitated the triumph of dogma over reason.

**Bob:** What exactly is this thing done at home that is so bad?

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<sup>36</sup> 33:21 You have had a good example in Allah's Messenger; surely for him who hopes for Allah and the Last Day and remembers Allah often.

<sup>37</sup> **Life in jail for son's murder over Koran studies**

A mother who beat her seven-year-old son to death when he failed to memorise passages from the Koran has been jailed for life, for a minimum of 17 years. The judge said she had beaten him for three months leading up to his death, adding: "The cause of the beating was your unreasonable view that he wasn't learning passages quickly enough."

*BBC January 7, 2013*

## **Appendix D**

### **Canadian Charter of Rights and Freedoms**

Whereas Canada is founded upon principles that recognize the supremacy of God and the rule of law:

#### **Guarantee of Rights and Freedoms**

##### **RIGHTS AND FREEDOMS IN CANADA**

**1.** The *Canadian Charter of Rights and Freedoms* guarantees the rights and freedoms set out in it subject only to such reasonable limits prescribed by law as can be demonstrably justified in a free and democratic society.

#### **Fundamental Freedoms**

**2.** Everyone has the following fundamental freedoms:

- (a)** freedom of conscience and religion;
- (b)** freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication;
- (c)** freedom of peaceful assembly; and
- (d)** freedom of association.

#### **Democratic Rights**

**3.** Every citizen of Canada has the right to vote in an election of members of the House of Commons or of a legislative assembly and to be qualified for membership therein.

##### **MAXIMUM DURATION OF LEGISLATIVE BODIES**

**4. (1)** No House of Commons and no legislative assembly shall continue for longer than five years from the date fixed for the return of the writs of a general election of its members.

**(2)** In time of real or apprehended war, invasion or insurrection, a House of Commons may be continued by Parliament and a legislative assembly may be continued by the legislature beyond five years if such continuation is not opposed by the votes of more than

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one-third of the members of the House of Commons or the legislative assembly, as the case may be.

### ANNUAL SITTING OF LEGISLATIVE BODIES

**5.** There shall be a sitting of Parliament and of each legislature at least once every twelve months.

## **Mobility Rights**

**6. (1)** Every citizen of Canada has the right to enter, remain in and leave Canada.

**(2)** Every citizen of Canada and every person who has the status of a permanent resident of Canada has the right

**(a)** to move to and take up residence in any province; and

**(b)** to pursue the gaining of a livelihood in any province.

**(3)** The rights specified in subsection (2) are subject to

**(a)** any laws or practices of general application in force in a province other than those that discriminate among persons primarily on the basis of province of present or previous residence; and

**(b)** any laws providing for reasonable residency requirements as a qualification for the receipt of publicly provided social services.

**(4)** Subsections (2) and (3) do not preclude any law, program or activity that has as its object the amelioration in a province of conditions of individuals in that province who are socially or economically disadvantaged if the rate of employment in that province is below the rate of employment in Canada.

## **Legal Rights**

### LIFE, LIBERTY AND SECURITY OF PERSON

**7.** Everyone has the right to life, liberty and security of the person and the right not to be deprived thereof except in accordance with the principles of fundamental justice.

### SEARCH OR SEIZURE

**8.** Everyone has the right to be secure against unreasonable search or seizure.

### DETENTION OR IMPRISONMENT

**9.** Everyone has the right not to be arbitrarily detained or imprisoned.

### ARREST OR DETENTION

**10.** Everyone has the right on arrest or detention

- (a)** to be informed promptly of the reasons therefor;
- (b)** to retain and instruct counsel without delay and to be informed of that right; and
- (c)** to have the validity of the detention determined by way of habeas corpus and to be released if the detention is not lawful.

PROCEEDINGS IN CRIMINAL AND PENAL MATTERS

**11.** Any person charged with an offence has the right

- (a)** to be informed without unreasonable delay of the specific offence;
- (b)** to be tried within a reasonable time;
- (c)** not to be compelled to be a witness in proceedings against that person in respect of the offence;
- (d)** to be presumed innocent until proven guilty according to law in a fair and public hearing by an independent and impartial tribunal;
- (e)** not to be denied reasonable bail without just cause;
- (f)** except in the case of an offence under military law tried before a military tribunal, to the benefit of trial by jury where the maximum punishment for the offence is imprisonment for five years or a more severe punishment;
- (g)** not to be found guilty on account of any act or omission unless, at the time of the act or omission, it constituted an offence under Canadian or international law or was criminal according to the general principles of law recognized by the community of nations;
- (h)** if finally acquitted of the offence, not to be tried for it again and, if finally found guilty and punished for the offence, not to be tried or punished for it again; and
- (i)** if found guilty of the offence and if the punishment for the offence has been varied between the time of commission and the time of sentencing, to the benefit of the lesser punishment.

TREATMENT OR PUNISHMENT

**12.** Everyone has the right not to be subjected to any cruel and unusual treatment or punishment.

SELF-INCRIMINATION

**13.** A witness who testifies in any proceedings has the right not to have any incriminating evidence so given used to incriminate that witness in

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any other proceedings, except in a prosecution for perjury or for the giving of contradictory evidence.

### INTERPRETER

**14.** A party or witness in any proceedings who does not understand or speak the language in which the proceedings are conducted or who is deaf has the right to the assistance of an interpreter.

## Equality Rights

**15. (1)** Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.

**(2)** Subsection (1) does not preclude any law, program or activity that has as its object the amelioration of conditions of disadvantaged individuals or groups including those that are disadvantaged because of race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.

## Official Languages of Canada

**16. (1)** English and French are the official languages of Canada and have equality of status and equal rights and privileges as to their use in all institutions of the Parliament and government of Canada.

**(2)** English and French are the official languages of New Brunswick and have equality of status and equal rights and privileges as to their use in all institutions of the legislature and government of New Brunswick.

**(3)** Nothing in this Charter limits the authority of Parliament or a legislature to advance the equality of status or use of English and French.

### ENGLISH AND FRENCH LINGUISTIC COMMUNITIES IN NEW BRUNSWICK

**16.1 (1)** The English linguistic community and the French linguistic community in New Brunswick have equality of status and equal rights and privileges, including the right to distinct educational institutions and such distinct cultural institutions as are necessary for the preservation and promotion of those communities.

**(2)** The role of the legislature and government of New Brunswick to preserve and promote the status, rights and privileges referred to in subsection (1) is affirmed.

PROCEEDINGS IN PARLIAMENT

**17. (1)** Everyone has the right to use English or French in any debates and other proceedings of Parliament.

**(2)** Everyone has the right to use English or French in any debates and other proceedings of the legislature of New Brunswick.

PARLIAMENTARY STATUTES AND RECORDS

**18. (1)** The statutes, records and journals of Parliament shall be printed and published in English and French and both language versions are equally authoritative.

**(2)** The statutes, records and journals of the legislature of New Brunswick shall be printed and published in English and French and both language versions are equally authoritative.

PROCEEDINGS IN COURTS ESTABLISHED BY PARLIAMENT

**19. (1)** Either English or French may be used by any person in, or in any pleading in or process issuing from, any court established by Parliament.

**(2)** Either English or French may be used by any person in, or in any pleading in or process issuing from, any court of New Brunswick.

COMMUNICATIONS BY PUBLIC WITH FEDERAL INSTITUTIONS

**20. (1)** Any member of the public in Canada has the right to communicate with, and to receive available services from, any head or central office of an institution of the Parliament or government of Canada in English or French, and has the same right with respect to any other office of any such institution where

**(a)** there is a significant demand for communications with and services from that office in such language; or

**(b)** due to the nature of the office, it is reasonable that communications with and services from that office be available in both English and French.

**(2)** Any member of the public in New Brunswick has the right to communicate with, and to receive available services from, any office of an institution of the legislature or government of New Brunswick in English or French.

CONTINUATION OF EXISTING CONSTITUTIONAL PROVISIONS

**21.** Nothing in sections 16 to 20 abrogates or derogates from any right, privilege or obligation with respect to the English and French

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languages, or either of them, that exists or is continued by virtue of any other provision of the Constitution of Canada.

### RIGHTS AND PRIVILEGES PRESERVED

**22.** Nothing in sections 16 to 20 abrogates or derogates from any legal or customary right or privilege acquired or enjoyed either before or after the coming into force of this Charter with respect to any language that is not English or French.

## Minority Language Educational Rights

### **23. (1)** Citizens of Canada

**(a)** whose first language learned and still understood is that of the English or French linguistic minority population of the province in which they reside, or

**(b)** who have received their primary school instruction in Canada in English or French and reside in a province where the language in which they received that instruction is the language of the English or French linguistic minority population of the province, have the right to have their children receive primary and secondary school instruction in that language in that province.

**(2)** Citizens of Canada of whom any child has received or is receiving primary or secondary school instruction in English or French in Canada, have the right to have all their children receive primary and secondary language instruction in the same language.

**(3)** The right of citizens of Canada under subsections (1) and (2) to have their children receive primary and secondary school instruction in the language of the English or French linguistic minority population of a province

**(a)** applies wherever in the province the number of children of citizens who have such a right is sufficient to warrant the provision to them out of public funds of minority language instruction; and

**(b)** includes, where the number of those children so warrants, the right to have them receive that instruction in minority language educational facilities provided out of public funds.

## Enforcement

### ENFORCEMENT OF GUARANTEED RIGHTS AND FREEDOMS

**24. (1)** Anyone whose rights or freedoms, as guaranteed by this Charter, have been infringed or denied may apply to a court of competent jurisdiction to obtain such remedy as the court

considers appropriate and just in the circumstances.

**(2)** Where, in proceedings under subsection (1), a court concludes that evidence was obtained in a manner that infringed or denied any rights or freedoms guaranteed by this Charter, the evidence shall be excluded if it is established that, having regard to all the circumstances, the admission of it in the proceedings would bring the administration of justice into disrepute.

## **General**

### **ABORIGINAL RIGHTS AND FREEDOMS NOT AFFECTED BY CHARTER**

**25.** The guarantee in this Charter of certain rights and freedoms shall not be construed so as to abrogate or derogate from any aboriginal, treaty or other rights or freedoms that pertain to the aboriginal people of Canada including

**(a)** any rights or freedoms that have been recognized by the Royal Proclamation of October 7, 1763; and

**(b)** any rights or freedoms that now exist by way of land claims agreements or may be so acquired.

### **OTHER RIGHTS AND FREEDOMS NOT AFFECTED BY CHARTER**

**26.** The guarantee in this Charter of certain rights and freedoms shall not be construed as denying the existence of any other rights or freedoms that exist in Canada.

### **MULTICULTURAL HERITAGE**

**27.** This Charter shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians.

### **RIGHTS GUARANTEED EQUALLY TO SEXES**

**28.** Notwithstanding anything in this Charter, the rights and freedoms referred to in it are guaranteed equally to male and female persons.

### **RIGHTS RESPECTING CERTAIN SCHOOLS PRESERVED**

**29.** Nothing in this Charter abrogates or derogates from any rights or privileges guaranteed by or under the Constitution of Canada in respect of denominational, separate or dissentient schools.

### **APPLICATION TO TERRITORIES AND TERRITORIAL AUTHORITIES**

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**30.** A reference in this Charter to a province or to the legislative assembly or legislature of a province shall be deemed to include a reference to the Yukon Territory and the Northwest Territories, or to the appropriate legislative authority thereof, as the case may be.

### LEGISLATIVE POWERS NOT EXTENDED

**31.** Nothing in this Charter extends the legislative powers of any body or authority.

## Application of Charter

### EXCEPTION

**32. (1)** This Charter applies

(a) to the Parliament and government of Canada in respect of all matters within the authority of Parliament including all matters relating to the Yukon Territory and Northwest Territories; and

(b) to the legislature and government of each province in respect of all matters within the authority of the legislature of each province.

**33. (1)** Parliament or the legislature of a province may expressly declare in an Act of Parliament or of the legislature, as the case may be, that the Act or a provision thereof shall operate notwithstanding a provision included in section 2 or sections 7 to 15 of this Charter.

(2) An Act or a provision of an Act in respect of which a declaration made under this section is in effect shall have such operation as it would have but for the provision of this Charter referred to in the declaration.

(3) A declaration made under subsection (1) shall cease to have effect five years after it comes into force or on such earlier date as may be specified in the declaration.

(4) Parliament or the legislature of a province may re-enact a declaration made under subsection (1).

(5) Subsection (3) applies in respect of a re-enactment made under subsection (4).

## Citation

**34.** This Part may be cited as the Canadian Charter of Rights and Freedoms.