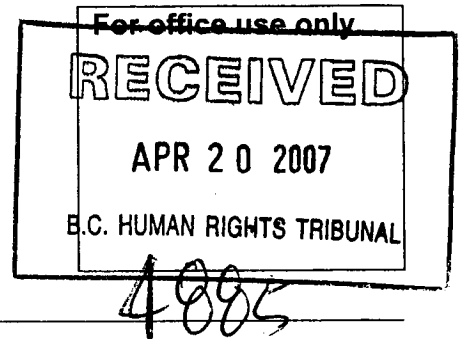


Form 1 – Complaint Form

If you want to make a human rights complaint, complete this form using *Guide 2 – Making a Complaint*. It explains the information needed in each section of this form.

If you are completing this form by hand, please print and use a pen. If you need more space for any answer, attach extra sheets and note the letter of the section you are completing on each sheet.

**A Complainant(s)** [Fill in the name(s) of the person(s) making this complaint.]

1. First Name MOHAMED, DR.	Middle Initial	Last Name ELMASRY
2. First Name	Middle Initial	Last Name

B Respondent(s) [Fill in who the complaint is against. A Respondent may be a person, company, organization, or association. See the attached *How to Name a Respondent* Information Sheet.]

1. Name of 1 st Respondent MACLEAN'S MAGAZINE
2. Name of 2 nd Respondent KEN MACQUEEN
3. Name of 3 rd Respondent

If your complaint is about employment go to page 2.

**If your complaint is about a service, tenancy,
publication, or purchase of property go to page 3.**

C Area of alleged discrimination	D Grounds of alleged discrimination
<p>The BC <i>Human Rights Code</i> forbids employment discrimination in the 5 areas listed below. Check only the area(s) that apply to your complaint:</p>	<p>The BC <i>Human Rights Code</i> forbids discrimination in each area based on the grounds listed on this form. For each area you selected, check only the ground(s) that apply to your complaint:</p>
<input type="checkbox"/> employment (hiring, firing, or terms and conditions of employment)	<div> <input type="checkbox"/> race <input type="checkbox"/> religion <input type="checkbox"/> sex </div> <div> <input type="checkbox"/> colour <input type="checkbox"/> marital status <input type="checkbox"/> sexual orientation </div> <div> <input type="checkbox"/> ancestry <input type="checkbox"/> family status <input type="checkbox"/> age (19-64 years) </div> <div> <input type="checkbox"/> place of origin <input type="checkbox"/> physical disability <input type="checkbox"/> criminal conviction </div> <div> <input type="checkbox"/> political belief <input type="checkbox"/> mental disability </div>
<input type="checkbox"/> employment advertisement	<div> <input type="checkbox"/> race <input type="checkbox"/> religion <input type="checkbox"/> sex </div> <div> <input type="checkbox"/> colour <input type="checkbox"/> marital status <input type="checkbox"/> sexual orientation </div> <div> <input type="checkbox"/> ancestry <input type="checkbox"/> family status <input type="checkbox"/> age (19-64 years) </div> <div> <input type="checkbox"/> place of origin <input type="checkbox"/> physical disability </div> <div> <input type="checkbox"/> political belief <input type="checkbox"/> mental disability </div>
<input type="checkbox"/> lower rate of pay where male and female employees do similar or substantially similar work	<input type="checkbox"/> sex
<input type="checkbox"/> membership in a trade union, employer's organization, or occupational association (such as, excluding, suspending, or expelling from membership, or discriminating against a person or member)	<div> <input type="checkbox"/> race <input type="checkbox"/> religion <input type="checkbox"/> sex </div> <div> <input type="checkbox"/> colour <input type="checkbox"/> marital status <input type="checkbox"/> sexual orientation </div> <div> <input type="checkbox"/> ancestry <input type="checkbox"/> family status <input type="checkbox"/> age (19-64 years) </div> <div> <input type="checkbox"/> place of origin <input type="checkbox"/> physical disability <input type="checkbox"/> criminal conviction </div> <div> <input type="checkbox"/> political belief <input type="checkbox"/> mental disability </div>
<input type="checkbox"/> retaliation	<input type="checkbox"/> for filing a human rights complaint under the BC <i>Human Rights Code</i> , being named in a complaint, giving evidence, or assisting in a complaint.

Go to page 4.

C Area of alleged discrimination	D Grounds of alleged discrimination
<p>The BC <i>Human Rights Code</i> also forbids discrimination in the 5 areas listed below. Check only the area(s) that apply to your complaint:</p>	<p>The BC <i>Human Rights Code</i> forbids discrimination in each area based on the grounds listed on this form. For each area you selected, check only the ground(s) that apply to your complaint:</p>
<p><input type="checkbox"/> services (services customarily available to the public, such as restaurants, stores, services provided by strata councils, schools, and government programs)</p>	<p> <input type="checkbox"/> race <input type="checkbox"/> religion <input type="checkbox"/> mental disability <input type="checkbox"/> colour <input type="checkbox"/> marital status <input type="checkbox"/> sex <input type="checkbox"/> ancestry <input type="checkbox"/> family status <input type="checkbox"/> sexual orientation <input type="checkbox"/> place of origin <input type="checkbox"/> physical disability </p>
<p><input type="checkbox"/> tenancy</p>	<p> <input type="checkbox"/> race <input type="checkbox"/> marital status <input type="checkbox"/> sex <input type="checkbox"/> colour <input type="checkbox"/> family status <input type="checkbox"/> sexual orientation <input type="checkbox"/> ancestry <input type="checkbox"/> physical disability <input type="checkbox"/> age (19-64 years) <input type="checkbox"/> place of origin <input type="checkbox"/> mental disability <input type="checkbox"/> source of income <input type="checkbox"/> religion </p>
<p><input checked="" type="checkbox"/> publication</p>	<p> <input type="checkbox"/> race <input checked="" type="checkbox"/> religion <input type="checkbox"/> mental disability <input type="checkbox"/> colour <input type="checkbox"/> marital status <input type="checkbox"/> sex <input type="checkbox"/> ancestry <input type="checkbox"/> family status <input type="checkbox"/> sexual orientation <input type="checkbox"/> place of origin <input type="checkbox"/> physical disability <input type="checkbox"/> age (19-64 years) </p>
<p><input type="checkbox"/> purchase of property</p>	<p> <input type="checkbox"/> race <input type="checkbox"/> religion <input type="checkbox"/> sex <input type="checkbox"/> colour <input type="checkbox"/> marital status <input type="checkbox"/> sexual orientation <input type="checkbox"/> ancestry <input type="checkbox"/> physical disability <input type="checkbox"/> place of origin <input type="checkbox"/> mental disability </p>
<p><input type="checkbox"/> retaliation</p>	<p><input type="checkbox"/> for filing a human rights complaint under the BC <i>Human Rights Code</i>, being named in a complaint, giving evidence, or assisting in a complaint.</p>

Go to next page.

E Details of the alleged discrimination

For each incident, answer these 4 questions:

1. What did each Respondent you named in section B do that you consider discrimination? Provide details.

See Attached.

E Details of the alleged discrimination (continued)

2. When did it happen? Provide the month and year, and the specific date if possible.

The article was published in Maclean's Magazine on October 23rd 2006. The article is also published on Maclean's website: www.macleans.ca. As of the date of my complaint the article was still published on Maclean's website.

3. Where did it happen?

The article was published in Maclean's Magazine which is distributed nationally as well as in BC. It is also available in BC through Maclean's website.

4. Why do you believe what happened was because of the ground(s) you selected in section D? For example, if you selected religion, explain why you believe what happened was because of your religion.

See attached.

If there are other incidents please attach extra sheets and answer these 4 questions for each incident.

F Is the complaint filed in time?

You must file your complaint with the Tribunal within 6 months of what happened.

1. Are you alleging the discrimination continued over a period of time and involved repeated incidents of the same kind of discrimination?

☐ No: Answer question 3 only.

☒ Yes: Explain how the alleged discrimination is repeated incidents of the same kind. Then answer question 2.

2. For complaints alleging repeated incidents of the same kind: Was the most recent incident within the last 6 months?

☒ Yes: Your complaint is filed in time. Go to section H.

☐ No: Your complaint is over the time limit. Complete section G.

3. Were all incidents within the last 6 months?

☒ Yes: Your complaint is filed in time. Go to section H.

☐ No: All or part of your complaint is over the time limit. Complete section G.

G Request to file complaint after the 6 month time limit.

The Tribunal may accept a complaint filed after the 6 month time limit if it decides that it is in the public interest to do so and no substantial prejudice will result to anyone because of the delay. **If you are filing your complaint more than 6 months after the alleged discrimination, you must answer the following two questions.** The Respondent(s) will have a chance to respond to your answers, and you can reply to their response. The Tribunal will then decide whether to accept your complaint.

Attach any documents that support your answers. (For example, if you have a medical reason for filing late, attach your medical documentation. You may also attach extra sheets for your answers.)

1. Explain why it is in the public interest to accept the complaint (or part of it) after the time limit. (This means that you should have a very good reason for the Tribunal to accept your complaint. Explain why you are filing your complaint after the 6 month time limit and give the reasons the Tribunal should accept your complaint.)

G Request to file complaint after the 6 month time limit (continued)

2. Explain why you believe no substantial prejudice will result to anyone because of the delay in filing the complaint. (Substantial prejudice may result from delay in filing if the respondent loses its ability to respond to the complaint. For example, they may have lost contact with witnesses. The earlier the respondent knows about the complaint, the earlier they can gather evidence. If you have already told the respondent about the issues raised in your complaint, say when you did so.)

Check here if you are attaching documents supporting your request to have your complaint accepted after the time limit.



H Is there another proceeding dealing with the same incident(s) described in section E?

☒ No: Go to section I.

☐ Yes: Answer these questions.

1. What kind of proceeding is it? (for example: grievance, court case)

2. Do you want the Tribunal to wait until the other proceeding is finished before dealing with this complaint? ☐ Yes ☒ No

☐ I don't know

Explain your reasons:

I Are you making a Representative Complaint on behalf of a person who is unable to make the complaint on their own? [Please see the *What is a Representative Complaint?* Information Sheet.]

☒ Yes: Complete Form 2 – Representative Complaint Form - Individual and send it to the Tribunal with this form.

☐ No

J Are you making a Representative Complaint on behalf of a group or class of persons? [Please see the *What is a Representative Complaint?* Information Sheet.]

☒ Yes: Complete Form 2 – Representative Complaint Form – Group or Class and send it to the Tribunal with this form.

☐ No

Go to next page.

K Read the following statement and sign and date it:

I declare the above information is true to the best of my knowledge. I understand that a copy of this form will be sent to the Respondent(s).

x

Signature

Date

MOHAMED ELMASRY.
Name of Complainant (Print)

x

Signature

Date

Name of Complainant (Print)

L How are you filing this form?

☐ by email to: BCHumanRightsTribunal@gems9.gov.bc.ca

☒ by mail, fax, hand, courier or process server

If you are filing by email, you must send a signed and dated copy of this form to the Tribunal within 21 days of the date you emailed this form or the Tribunal may refuse to accept your complaint. ☐ Check here if you want the Tribunal to send you a copy of this form for your signature.

M

Would you like an early settlement meeting with a mediator and the Respondent(s) to try to settle your complaint?

☒ Yes

☐ No

Go to next page.

N What is the address of the Respondent(s) in section B?

1. Name of 1 st Respondent MACLEAN'S MAGAZINE		Phone 604-6812007	Fax	
Street address 1500 WEST GEORGIA STREET, SUITE 1400, VANCOUVER		City VANCOUVER	Province BC	Postal Code V6G 2Z6
2. Name of 2 nd Respondent KEN MACQUEEN		Phone	Fax	
Street address 1500 WEST GEORGIA STREET, SUITE 1400		City VANCOUVER	Province BC	Postal Code V6G 2Z6
3. Name of 3 rd Respondent		Phone	Fax	
Street address		City	Province	Postal Code

O What is your postal address for delivery in British Columbia?

1. Your name or name of lawyer or agent Dr. NAIYER HABIB				
Street address 2-32700 GEORGE FERGUSON WAY		City ABBOTS FORD	Province BC	Postal Code V2T 4V6
Home Phone (optional)	Business Phone (optional)		Fax (optional)	
2. Your name or name of lawyer or agent				
Street address		City	Province	Postal Code
Home Phone (optional)	Business Phone (optional)		Fax (optional)	

A copy of your complaint will be sent to the person(s) named in section B. If you do not want your phone number sent to them, do not put it on this form. Call the Tribunal to provide your phone number.

Note that the personal information contained in this form (except sections N and O) may be disclosed to members of the public in the following circumstances:

1. If the Tribunal publishes a preliminary decision (including on the Web site);
2. If the complaint has not settled three months before the date scheduled for hearing (including on the Web site);
3. At a hearing;
4. In a final decision of the Tribunal (including on the Web site);
5. In a judicial review concerning a complaint;
6. If someone makes a successful application under the *Freedom of Information and Protection of Privacy Act*.

The Tribunal may take steps to protect your personal privacy if you make a request, but only if it decides that your interests outweigh the public interest in access to the Tribunal's proceedings.

**BC Human Rights Tribunal
Information Sheet No. 2
How to Name a Respondent**

170 – 605 Robson Street
Vancouver, BC V6B 5J3
(604) 775-2000 Phone
(604) 775-2020 Fax
1-888-440-8844 Toll free
(604) 775-2021 TTY
www.bchrt.bc.ca

The information in this sheet is meant to assist a person who wants to file a complaint under s. 21 of the *BC Human Rights Code* and rule 10 of the Tribunal's *Rules of Practice and Procedure*. This information is not intended as a substitute for the *Code* or the *Rules*. This information is not legal advice. If you have legal questions, you should see a lawyer.

Who do I name? The Tribunal can only consider human rights complaints and order remedies against a person named as a Respondent. Therefore, you should name all persons who have legal responsibility for what you believe is discrimination. For example, you may name the individual who you believe discriminated against you and the company or business they work for or run.

Who may be named as a Respondent? Respondents may be any individual or organization such as a company, owner of a business (unincorporated), partnership, society, BC government Ministry, professional organization, or union.

What information do I need to provide? You must provide the name and address for the Respondent(s) named on your complaint form. **If you do not provide the correct Respondent name and address the Tribunal may not be able to proceed with your complaint.**

Naming individuals. To name an individual, provide the person's first name and last name. Do not use titles such as Mr., Mrs., Ms., or Dr. If possible, check the spelling of the name and the address by looking up the name in the telephone directory.

Naming a BC Government Ministry. The correct way to name the provincial government is Her Majesty the Queen in the Right of the Province of British Columbia as represented by the Ministry of [insert the name of the responsible Ministry].

Naming a business or society. A business name or address may be found on a record of employment, pay stub, T-4 slip, business card, letterhead, in the local telephone directory, and on advertisements. To check that you have the correct name and address, contact the local municipal office licensing department where the Respondent operates.

- In Vancouver, call 604-873-7568, and if you know the name of the business, its address, or its telephone number, the licensing department will tell you the legal name of the business and its address.
- Outside of Vancouver, call your municipal office listed in the blue pages of your telephone directory. You should then ask to speak to the licensing department.

What if I am having trouble identifying who the correct Respondent is? If you need assistance, you can contact the Human Rights Coalition toll free at 1-877-689-8474 or other organizations listed in the Tribunal's guides.

BC Human Rights Tribunal

Suite 1170, 605 Robson Street
Vancouver, BC V6B 5J3
Phone: (604) 775-2000 TTY: (604) 775-2021
Toll Free: 1-888-440-8844 Fax: (604) 775-2020
www.bchrt.bc.ca

Form 2 – Representative Complaint Form – Group or Class

If you are making a complaint on behalf of a group or class of persons, complete this form using the attached *What is a Representative Complaint?* Information Sheet.

If you are making a complaint on behalf of another person, please use *Form 2 – Representative Complaint Form – Individual*.

If you are completing this form by hand, please print and use a pen. If you need more space for any answer, attach extra sheets and note the letter of the section you are completing on each sheet.

This form must be filed with *Form 1 – Complaint Form*.

For office use only

RECEIVED

APR 20 2007

B.C. HUMAN RIGHTS TRIBUNAL

A Who is making the complaint?

First Name

Mohamed, Dr.

Middle Initial

Last Name

Elmasry

B On whose behalf are you making the complaint?

Name of the group of persons, or description of class of persons:

Muslim residents of the province of British Columbia.

C Nature of Remedy Sought

Describe the remedy you want for the group or class and for the individual members of the group or class:

I would like to obtain a tribunal judgement finding the Respondents, Maclean's Magazine & Ken MacQueen, guilty of discriminating against Muslims & of exposing Muslims to hatred and contempt.

- In addition, I seek any remedy (including monetary damages) that the Tribunal/Commission believes is appropriate in the circumstances

D Representation of the Group or Class

1. Are you a member of the group or class of persons named or described in section B? ☐ Yes ☒ No

2. What is your interest in the complaint?

I am the National President of the Canadian Islamic Congress (CIC), the largest Muslim organization engaged in social, political & legal advocacy for Canadian Muslims. As President, it is part of my mandate to protect Muslims (including those residing in BC) from publications which discriminate against them and/or expose them to hatred.

3. Do you have authority to act for the group or class of persons and to make this complaint? ☒ Yes ☐ No

If yes, what is your authority? I am the elected President of the CIC. Our members include mosques & Muslim residents of BC. As the President, it is part of my mandate to engage in legal advocacy for Muslims (including those residing in BC) where appropriate.

4. What steps have you taken, or will you take, to notify the group or class of persons?

Steps taken: Once this complaint is submitted, we will inform the Muslim residents of BC through media releases, action alerts on our mailing lists, and through mosques which are part of our membership. I also intend to hold a press conference to announce the submission of this complaint.

Steps to be taken:

[Please note that the Tribunal does not notify affected members of the group or class of persons and may require you to take further steps, or to develop a plan to notify affected members of the group or class of persons.]

5. Does the group or class of persons want to proceed with the complaint? ☒ Yes ☐ No ☐ I don't know

6. State how proceeding with the complaint is in the interest of the group or class of persons:

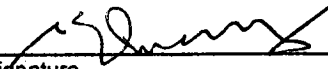
- It is in the interest of Muslims residing in BC to be protected from discriminatory publications which expose them to hatred & contempt. This complaint is directed towards that purpose. Muslims have been subjected to increasing levels of discriminatory publications with little or no remedies available through the Courts.

- In addition, as I have indicated in Form 1, the respondent Maclean's Magazine has rebuffed attempts by Muslim residents in other provinces to resolve this matter reasonably. Therefore, it is important that this complaint be

[Note that the Tribunal may require more information before deciding whether to accept the complaint.] proceeded upon since no other avenues are available

E Read the following statement and sign and date it:

I declare the above information is true to the best of my knowledge. I understand that a copy of this form will be sent to the respondent(s).

x 
Signature

April 17/07
Date

F How are you filing this form?

☐ by email to: currently not functioning

☒ by mail, fax, hand, courier or process server

If you are filing by email, you must return a signed and dated copy of this form to the Tribunal within 21 days of the date you emailed this form or the Tribunal may refuse to accept your complaint. Check here if you want the Tribunal to send you a copy of this form for your signature. ☐

G I am filing this form with Form 1 - Complaint Form ☒ Yes

Note that the personal information contained in this form may be disclosed to members of the public in the following circumstances:

1. If the Tribunal publishes a preliminary decision (including on the Web site);
2. If the complaint has not settled three months before the date scheduled for hearing (including on the Web site);
3. At a hearing;
4. In a final decision of the Tribunal (including on the Web site);
5. In a judicial review concerning a complaint;
6. If someone makes a successful application under the *Freedom of Information and Protection of Privacy Act*.

The Tribunal may take steps to protect your personal privacy if you make a request, but only if it decides that your interests outweigh the public interest in access to the Tribunal's proceedings.

**BC Human Rights Tribunal
Information Sheet
What is a Representative Complaint?**

1170 – 605 Robson Street
Vancouver, BC V6B 5J3
(604) 775-2000 Phone
(604) 775-2020 Fax
1-888-440-8844 Toll free
(604) 775-2021 TTY
www.bchrt.bc.ca

The information in this sheet is an overview of the requirements for making a representative complaint under section 21 of the *BC Human Rights Code* and rule 10 of the Tribunal's *Rules of Practice and Procedure*. This information is not intended as a substitute for the *Code* or the *Rules*. This information is not legal advice. If you have legal questions, you should see a lawyer.

What is a Representative Complaint? There are two kinds of representative complaints:

A **complaint on behalf of another person** is a complaint where the Complainant alleges that someone else was discriminated against. The Complainant must have the legal authority to make the complaint.

- If the person is an adult who is legally able to make a complaint, you will have legal authority if the person consents.
- If the person is a child or an adult who is not legally able to make a complaint, you need to tell the Tribunal what your legal authority is. For example, a child's legal guardian may file a complaint on behalf of the child.

The Tribunal also wants to be satisfied that that person you believe was discriminated against wants to proceed with the complaint.

A **complaint on behalf of a group or a class of persons** is a complaint where the Complainant alleges that all of the members of a group or class of persons were discriminated against. For example:

- You may make a complaint on behalf of a group (such as the members of a society or a group of people who work together) that has authorized you to make the complaint.
- You may make a complaint on behalf of a class of people that you can describe – for example – persons with a disability who you believe were discriminated against in the same way.

The Tribunal will want to be satisfied that the complaint is in the group's or class's interest, and that they know about the complaint.

How do I Make a Representative Complaint?

1. You need **Form 1 – Complaint Form**, the Tribunal's *Making A Complaint* guide and either:
 - **Form 2 – Representative Complaint Form – Individual**, or
 - **Form 2 – Representative Complaint Form – Group or Class**.
2. Complete the Complaint Form, following the instructions in *Making A Complaint*. Complete the applicable Representative Complaint Form.
3. File the completed forms following the instructions on the forms and in *Making A Complaint*.

Keep this sheet for your records. Do not submit this page with your complaint.

INSTRUCTIONS ON SUBMITTING THIS FORM

- **at Government Agent Office** – you will *not* be able to submit this form electronically. You must print the document, sign and date it, and the Government Agent will fax it to the Human Rights Tribunal. **This completed, signed document *must* be faxed, mailed, or hand delivered to the Tribunal for the process to continue.** It is important that you *print this document before closing down the program or hitting the 'reset' button* as all data will be lost. If you want a copy for your records, print two or photocopy the document before mailing.
- **at a library or other public access computer** – you will *not* be able to submit this form electronically. You must print the document, sign and date it, and mail, fax, or hand deliver it to the Human Rights Tribunal at the address listed at the top of page 1. **This completed, signed document *must* be faxed, mailed, or hand delivered to the Tribunal for the process to continue.** It is important that you *print this document before closing down the program or hitting the 'reset' button* as all data will be lost. If you want a copy for your records, print two or photocopy the document before mailing.
- **at home** – you *cannot* submit this form electronically. Please print, sign and date this completed form and fax, mail, or hand deliver it to the Human Rights Tribunal at the address listed at the top of page 1. **The process cannot continue until the Human Rights Tribunal receives this completed, signed and dated form fax, by mail, or hand delivery.** It is important that you print this document before closing down the program or hitting the 'reset' button as all data will be lost. You may wish to print out two copies – one to mail, one for your records.

STEP 1: PRINT before submitting or resetting!

(Print two copies — one for mailing to the Tribunal and the other for your records.)

Print

STEP 2: HIT reset to clear all data

Reset Form

E – Details of the alleged discrimination

1. What did each Respondent you named in section B do that you consider discrimination?

In it's October 23, 2006 issue of it's weekly magazine, the respondent Maclean's Magazine published an article that I believe infringed the right of Muslim residents of British Columbia to be free from discrimination on the basis of religion. The article was titled "The Future Belongs to Islam" [the Article] and was authored by Mark Steyn. The Article continues to be published on Maclean's website (www.macleans.ca) as of the date of this complaint.

The Article is flagrantly anti-Muslim. Adopting a fear mongering tone, the Article focuses on the influx of Muslim immigrants into Europe and North America. It explicitly and implicitly states that this influx poses a threat to the fabric of Western society, to democracy, and to human rights *due to the religious identity and beliefs* of Muslims in general. Another significant theme contained in the article is that there is allegedly an ongoing war between Muslims and Non-Muslims, that all Muslims are part of a global Muslim conspiracy to take over Western societies, and that Muslims in the West need to be viewed through this lens as the enemy. Finally, other all-encompassing and negative generalizations are made about the Muslim population in the West. Specifically, the Article explicitly and implicitly asserts the following:

1. Muslims are imposing or attempting to impose Shariah law on all societies in which they live. In particular, Muslims living in the West desire to force all Westerners to live under an oppressive branch of Shariah law.
2. A "substantial number" of Muslims living in the West share the basic goals of terrorists; one of these objectives is the imposition of an oppressive branch of Shariah Law on Western societies.
3. In the future, a large number of Muslims will vote in European elections, resulting in the imposition of oppressive Shariah law on European societies.
4. There are a substantial number of Muslims in the West who are looking to commit terrorist acts. Further, Muslims looking to commit terrorist acts have a support network within mosques in general, that encourage them to commit such acts.
5. There is an interconnected, global network of mosques that are engaged in a violent struggle against Western society. In fact, the presence of mosques conclusively indicates that a substantial number of Muslims are committed to perpetrating terrorist acts.
6. Muslims are multiplying too quickly in Europe and North America. Further, they are radical, inspired by "Jihad", incapable of being loyal citizens of Western and European societies and are bent on conquering the world.
7. Radical Muslims are settling all over metropolises in the West.
8. Muslim populations in South Asia, Nigeria, and elsewhere are radicalized and large numbers of Muslims from these areas have moved to Europe, bringing with them their radical ideas.
9. Muslims living in the West are incapable of being loyal citizens of Western societies. As a result of this disability, Muslims living in the West are likely to join the global "jihad" being waged by Muslims against the West.

10. A policy of multiculturalism is incapable of making Muslims living in the West loyal to their countries of citizenship. Therefore, they join the "jihad" being waged by Muslims to take over the world including the West.
11. Muslims living in the West are waging a war and struggle against their countries and societies of residence, which is analogous to the struggle being waged by the Palestinian and Chechen resistances against the Israelis and Russians.
12. There is a global war between Islam and Muslims on one side and the West on the other side.
13. The growing Muslim population in the West has resulted in and poses an increasing threat to National Security.
14. The terrorist attacks of 9/11 occurred due to the presence of Muslims in Western societies.
15. The growing Muslim population in Western countries facilitates the propagation and movement of the Muslim "Jihad" against the West.
16. Islam has replaced communism as the primary threat to Western societies.
17. Muslims are attempting to colonize the West in a manner similar to that in which the "white man" colonized "Indian territory", implying that Muslims could potentially do to Westerners what the "white man" did to the Aboriginal peoples.
18. A growing Muslim population in Western societies will result in more terrorist acts, greater violence, and a suppression of human rights and Western Liberal democratic values.
19. Muslims have a collective agenda of taking over the world, including the West.
20. Muslims have already transformed Europe into "Eurabia".
21. Muslim populations possess "youth and will". These two factors combined with the Muslim agenda of taking over the world and Europe's allegedly aging and welfare-dependant society, means that Muslims will in fact take over the West.
22. Social democratic states are susceptible to being taken over by Muslims as a result of their social democratic policies which have removed Western societies' survival instinct (against the Muslims).
23. The "unfortunate" element of a social democratic state is that the Muslim population does not decline over time.
24. A bloody civil war could ensue in Europe as a result of the growing number of European Muslims.
25. A war is already underway in Europe, being fought by non-Muslim Europeans against Europeans. Further, this war is the same as the war being waged against the Taliban in Afghanistan and insurgents in Iraq. As a result European Muslims are equivalent to Taliban and Iraqi insurgents.
26. In a few years, Europe will be "semi-Islamified" meaning that parts of it will be living under Shariah law or will have been taken over by Muslims
27. European Muslims are the "new owners" of European society and are behaving like "tenant[s] with a right-to-buy agreement"

28. Muslims will inevitably take over Europe; the only issue left to be determined is how “bloody” the transfer of power in Europe, to Muslims from non-Muslims, will be.
29. The number of Muslims in Europe is expanding like “mosquitoes”.
30. Belgium no longer belongs to the Belgians: it has already been taken over by Muslims.
31. Non-Muslim Belgian kids have no future in their country due to the presence of Muslims.
32. The number of Belgian and European Muslims will continue to increase and they will soon turn Europe into a “Muslim continent”.
33. Japan will inevitably be taken over by Muslims
34. Compared to non-Muslims, Muslims are incapable of being loyal citizens of western societies.
35. Belgian and European Muslims are and will be incapable of being sufficiently Belgian or Europe.
36. Muslims living in Western societies are “foreigners”.
37. As a result of multiculturalism and in general, Muslims have far too much freedom of movement in Western society
38. From Western society’s viewpoint, Muslim “manpower” is a disadvantage.
39. As a result of their religious identity Muslim youth living in the West are more likely to commit acts of violence as compared to other (non-Muslim) youth.
40. Most or all juvenile crime in Europe is perpetrated by Muslim youth.
41. All countries and regions with pre-dominantly Muslim populations qualify as “Indian Territory”, implying that they are backward and lawless societies.
42. As a result of the foregoing, non-Muslim Westerners must beware of Muslims and get rid of multiculturalism. The influx of Muslim immigrants should be remedied by prohibiting any further immigration of Muslims into the West in general and into Canada in particular.

As a result of the above-mentioned themes and assertions, the Article published by the respondent, Maclean’s Magazine, discriminates against Muslims on the basis of their religion. It exposes Muslims to hatred and contempt due to their religion. Under the British Columbia Human Rights Code, publication of material of the nature described above is prohibited and clearly exceeds the scope of free speech.

The respondent, Ken MacQueen, is the Bureau Chief of Maclean’s Magazine in British Columbia (BC). By permitting the publication and distribution of the Article in BC, Mr. MacQueen has discriminated against Muslims on the basis of their religion. By permitting the publication and distribution of the Article in BC, Mr. MacQueen has exposed Muslims residing in BC to hatred and contempt due to their religion.

The Muslim community’s efforts to resolve this matter were rebuffed by the respondent Maclean’s magazine in other provinces. On Friday March 30th, a group of Muslim residents of Ontario met with Mr. Whyte (Editor-in-Chief of Maclean’s Magazine) and Mr. Stevenson (Editor). They proposed that in order to avert the negative impact of the Article on the Muslim community, Maclean’s should publish an article authored by a recognized member or members of the Muslim community, which responds to the inflammatory material contained in the Article. On behalf of the respondent, Mr.

Whyte indicated that Maclean's had no interest in publishing a response to the Article from the Muslim community. In particular, Mr. Whyte informed the delegation that Maclean's would rather go bankrupt than allowing the publication of a response from the Muslim community.

In terms of impact, reading the Article and seeing the messages portrayed as objective news by the respondents had a serious impact on Muslims including those residing in BC. This impact has included harm to their sense of dignity and self-worth as Canadian Muslims.

4. Why do you believe what happened was because of the ground(s) you selected in section D?

The Article published by the respondents is flagrantly anti-Muslim. The Article explicitly and implicitly states that the influx and presence of Muslims in Western society poses a threat to the fabric of Western society, to democracy, and to human rights *due to the religious identity and beliefs* of Muslims. Another significant theme contained in the article is that there is allegedly an ongoing war between Muslims and Non-Muslims, that Muslims are part of a global conspiracy to take over Western societies, and that Muslims in the West need to be viewed through this lens as the enemy. Finally, other all-encompassing and negative generalizations are made about the Muslim population in the West and which I have listed in my response to E (1).

The future belongs to Islam

The Muslim world has youth, numbers and global ambitions. The West is growing old and enfeebled, and lacks the will to rebuff those who would supplant it. It's the end of the world as we've known it. An excerpt from 'America Alone'.

MARK STEYN | Oct 20, 2006

Sept. 11, 2001, was not "the day everything changed," but the day that revealed how much had already changed. On Sept. 10, how many journalists had the Council of American-Islamic Relations or the Canadian Islamic Congress or the Muslim Council of Britain in their Rolodexes? If you'd said that whether something does or does not cause offence to Muslims would be the early 21st century's principal political dynamic in Denmark, Sweden, the Netherlands, Belgium, France and the United Kingdom, most folks would have thought you were crazy. Yet on that Tuesday morning the top of the iceberg bobbed up and toppled the Twin Towers.

This is about the seven-eighths below the surface -- the larger forces at play in the developed world that have left Europe too enfeebled to resist its remorseless transformation into Eurabia and that call into question the future of much of the rest of the world. The key factors are: demographic decline; the unsustainability of the social democratic state; and civilizational exhaustion.

Let's start with demography, because everything does:

If your school has 200 guys and you're playing a school with 2,000 pupils, it doesn't mean your baseball team is definitely going to lose but it certainly gives the other fellows a big starting advantage. Likewise, if you want to launch a revolution, it's not very likely if you've only got seven revolutionaries. And they're all over 80. But, if you've got two million and seven revolutionaries and they're all under 30 you're in business.

For example, I wonder how many pontificators on the "Middle East peace process" ever run this number:

The median age in the Gaza Strip is 15.8 years.

Once you know that, all the rest is details. If you were a "moderate Palestinian" leader, would you want to try to persuade a nation -- or pseudo-nation -- of unemployed poorly educated teenage boys raised in a UN-supervised European-funded death cult to see sense? Any analysis of the "Palestinian problem" that doesn't take into account the most important determinant on the ground is a waste of time.

Likewise, the salient feature of Europe, Canada, Japan and Russia is that they're running out of babies. What's happening in the developed world is one of the fastest demographic evolutions in history: most of us

have seen a gazillion heartwarming ethnic comedies -- *My Big Fat Greek Wedding* and its ilk -- in which some uptight WASPy type starts dating a gal from a vast loving fecund Mediterranean family, so abundantly endowed with sisters and cousins and uncles that you can barely get in the room. It is, in fact, the inversion of the truth. Greece has a fertility rate hovering just below 1.3 births per couple, which is what demographers call the point of "lowest-low" fertility from which no human society has ever recovered. And Greece's fertility is the healthiest in Mediterranean Europe: Italy has a fertility rate of 1.2, Spain 1.1. Insofar as any citizens of the developed world have "big" families these days, it's the anglo democracies: America's fertility rate is 2.1, New Zealand a little below. Hollywood should be making *My Big Fat Uptight Protestant Wedding* in which some sad Greek only child marries into a big heartwarming New Zealand family where the spouse actually has a sibling.

As I say, this isn't a projection: it's happening now. There's no need to extrapolate, and if you do it gets a little freaky, but, just for fun, here goes: by 2050, 60 per cent of Italians will have no brothers, no sisters, no cousins, no aunts, no uncles. The big Italian family, with papa pouring the vino and mama spooning out the pasta down an endless table of grandparents and nieces and nephews, will be gone, no more, dead as the dinosaurs. As Noel Coward once remarked in another context, "Funiculi, funicula, funic yourself." By mid-century, Italians will have no choice in the matter.

Experts talk about root causes. But demography is the most basic root of all. A people that won't multiply can't go forth or go anywhere. Those who do will shape the age we live in.

Demographic decline and the unsustainability of the social democratic state are closely related. In America, politicians upset about the federal deficit like to complain that we're piling up debts our children and grandchildren will have to pay off. But in Europe the unaffordable entitlements are in even worse shape: there are no kids or grandkids to stick it to.

You might formulate it like this:

Age + Welfare = Disaster for you;

Youth + Will = Disaster for whoever gets in your way.

By "will," I mean the metaphorical spine of a culture. Africa, to take another example, also has plenty of young people, but it's riddled with AIDS and, for the most part, Africans don't think of themselves as Africans: as we saw in Rwanda, their primary identity is tribal, and most tribes have no global ambitions. Islam, however, has serious global ambitions, and it forms the primal, core identity of most of its adherents -- in the Middle East, South Asia and elsewhere.

Islam has youth and will, Europe has age and welfare.

We are witnessing the end of the late 20th- century progressive welfare democracy. Its fiscal bankruptcy is merely a symptom of a more fundamental bankruptcy: its insufficiency as an animating principle for society. The children and grandchildren of those fascists and republicans who waged a bitter civil war for the future of Spain now shrug when a bunch of foreigners blow up their capital. Too sedated even to sue for terms, they

capitulate instantly. Over on the other side of the equation, the modern multicultural state is too watery a concept to bind huge numbers of immigrants to the land of their nominal citizenship. So they look elsewhere and find the jihad. The Western Muslim's pan-Islamic identity is merely the first great cause in a world where globalized pathologies are taking the place of old-school nationalism.

For states in demographic decline with ever more lavish social programs, the question is a simple one: can they get real? Can they grow up before they grow old? If not, then they'll end their days in societies dominated by people with a very different world view.

Which brings us to the third factor -- the enervated state of the Western world, the sense of civilizational ennui, of nations too mired in cultural relativism to understand what's at stake. As it happens, that third point is closely related to the first two. To Americans, it doesn't always seem obvious that there's any connection between the "war on terror" and the so-called "pocketbook issues" of domestic politics. But there is a correlation between the structural weaknesses of the social democratic state and the rise of a globalized Islam. The state has gradually annexed all the responsibilities of adulthood -- health care, child care, care of the elderly -- to the point where it's effectively severed its citizens from humanity's primal instincts, not least the survival instinct. In the American context, the federal "deficit" isn't the problem; it's the government programs that cause the deficit. These programs would still be wrong even if Bill Gates wrote a cheque to cover them each month. They corrode the citizen's sense of self-reliance to a potentially fatal degree. Big government is a national security threat: it increases your vulnerability to threats like Islamism, and makes it less likely you'll be able to summon the will to rebuff it. We should have learned that lesson on Sept. 11, 2001, when big government flopped big-time and the only good news of the day came from the ad hoc citizen militia of Flight 93.

There were two forces at play in the late 20th century: in the Eastern bloc, the collapse of Communism; in the West, the collapse of confidence. One of the most obvious refutations of Francis Fukuyama's famous thesis *The End Of History* -- written at the victory of liberal pluralist democracy over Soviet Communism -- is that the victors didn't see it as such. Americans -- or at least non-Democrat-voting Americans -- may talk about "winning" the Cold War but the French and the Belgians and Germans and Canadians don't. Very few British do. These are all formal NATO allies -- they were, technically, on the winning side against a horrible tyranny few would wish to live under themselves. In Europe, there was an initial moment of euphoria: it was hard not to be moved by the crowds sweeping through the Berlin Wall, especially as so many of them were hot-looking Red babes eager to enjoy a Carlsberg or Stella Artois with even the nerdiest running dog of imperialism. But, when the moment faded, *pace* Fukuyama, there was no sense on the Continent that our Big Idea had beaten their Big Idea. With the best will in the world, it's hard to credit the citizens of France or Italy as having made any serious contribution to the defeat of Communism. *Au contraire*, millions of them voted for it, year in, year out. And, with the end of the Soviet existential threat, the enervation of the West only accelerated.

In Thomas P. M. Barnett's book *Blueprint For Action*, Robert D. Kaplan, a very shrewd observer of global affairs, is quoted referring to the lawless fringes of the map as "Indian territory." It's a droll joke but a misleading one. The difference between the old Indian territory and the new is this: no one had to worry about the Sioux riding down Fifth Avenue. Today, with a few hundred bucks on his ATM card, the fellow from the badlands can be in the heart of the metropolis within hours.

Here's another difference: in the old days, the white man settled the Indian territory. Now the followers of the badland's radical imams settle the metropolis.

And another difference: technology. In the old days, the Injuns had bows and arrows and the cavalry had rifles. In today's Indian territory, countries that can't feed their own people have nuclear weapons.

But beyond that the very phrase "Indian territory" presumes that inevitably these badlands will be brought within the bounds of the ordered world. In fact, a lot of today's "Indian territory" was relatively ordered a generation or two back -- West Africa, Pakistan, Bosnia. Though Eastern Europe and Latin America and parts of Asia are freer now than they were in the seventies, other swaths of the map have spiralled backwards. Which is more likely? That the parts of the world under pressure will turn into post-Communist Poland or post-Communist Yugoslavia? In Europe, the demographic pressures favour the latter.

The enemies we face in the future will look a lot like al-Qaeda: transnational, globalized, locally franchised, extensively outsourced -- but tied together through a powerful identity that leaps frontiers and continents. They won't be nation-states and they'll have no interest in becoming nation-states, though they might use the husks thereof, as they did in Afghanistan and then Somalia. The jihad may be the first, but other transnational deformities will embrace similar techniques. Sept. 10 institutions like the UN and the EU will be unlikely to provide effective responses.

We can argue about what consequences these demographic trends will have, but to say blithely they have none is ridiculous. The basic demography explains, for example, the critical difference between the "war on terror" for Americans and Europeans: in the U.S., the war is something to be fought in the treacherous sands of the Sunni Triangle and the caves of the Hindu Kush; you go to faraway places and kill foreigners. But, in Europe, it's a civil war. Neville Chamberlain dismissed Czechoslovakia as "a faraway country of which we know little." This time round, for much of western Europe it turned out the faraway country of which they knew little was their own.

Four years into the "war on terror," the Bush administration began promoting a new formulation: "the long war." Not a good sign. In a short war, put your money on tanks and bombs. In a long war, the better bet is will and manpower. The longer the long war gets, the harder it will be, because it's a race against time, against lengthening demographic, economic and geopolitical odds. By "demographic," I mean the Muslim world's high birth rate, which by mid-century will give tiny Yemen a higher population than vast empty Russia. By "economic," I mean the perfect storm the Europeans will face within this decade, because their lavish welfare states are unsustainable on their post-Christian birth rates. By "geopolitical," I mean that, if you think the United Nations and other international organizations are antipathetic to America now, wait a few years and see what kind of support you get from a semi-Islamified Europe.

Almost every geopolitical challenge in the years ahead has its roots in demography, but not every demographic crisis will play out the same way. That's what makes doing anything about it even more problematic -- because different countries' reactions to their own particular domestic circumstances are likely to play out in destabilizing ways on the international scene. In Japan, the demographic crisis exists virtually in laboratory conditions -- no complicating factors; in Russia, it will be determined by the country's relationship

with a cramped neighbour -- China; and in Europe, the new owners are already in place -- like a tenant with a right-to-buy agreement.

Let's start in the most geriatric jurisdiction on the planet. In Japan, the rising sun has already passed into the next phase of its long sunset: net population loss. 2005 was the first year since records began in which the country had more deaths than births. Japan offers the chance to observe the demographic death spiral in its purest form. It's a country with no immigration, no significant minorities and no desire for any: just the Japanese, aging and dwindling.

At first it doesn't sound too bad: compared with the United States, most advanced societies are very crowded. If you're in a cramped apartment in a noisy congested city, losing a couple hundred thousand seems a fine trade-off. The difficulty, in a modern social democratic state, is managing which people to lose: already, according to the *Japan Times*, depopulation is "presenting the government with pressing challenges on the social and economic front, including ensuring provision of social security services and securing the labour force." For one thing, the shortage of children has led to a shortage of obstetricians. Why would any talented ambitious med school student want to go into a field in such precipitous decline? As a result, if you live in certain parts of Japan, childbirth is all in the timing. On Oki Island, try to time the contractions for Monday morning. That's when the maternity ward is open -- first day of the week, 10 a.m., when an obstetrician flies in to attend to any pregnant mothers who happen to be around. And at 5.30 p.m. she flies out. So, if you've been careless enough to time your childbirth for Tuesday through Sunday, you'll have to climb into a helicopter and zip off to give birth alone in a strange hospital unsurrounded by tiresome loved ones. Do Lamaze classes on Oki now teach you to time your breathing to the whirring of the chopper blades?

The last local obstetrician left the island in 2006 and the health service isn't expecting any more. Doubtless most of us can recall reading similar stories over the years from remote rural districts in America, Canada, Australia. After all, why would a village of a few hundred people have a great medical system? But Oki has a population of 17,000, and there are still no obstetricians: birthing is a dying business.

So what will happen? There are a couple of scenarios: whatever Japanese feelings on immigration, a country with great infrastructure won't empty out for long, any more than a state-of-the-art factory that goes belly up stays empty for long. At some point, someone else will move in to Japan's plant.

And the alternative? In *The Children Of Men*, P. D. James' dystopian fantasy about a barren world, there are special dolls for women whose maternal instinct has gone unfulfilled: pretend mothers take their artificial children for walks on the street or to the swings in the park. In Japan, that's no longer the stuff of dystopian fantasy. At the beginning of the century, the country's toy makers noticed they had a problem: toys are for children and Japan doesn't have many. What to do? In 2005, Tomy began marketing a new doll called Yumel -- a baby boy with a range of 1,200 phrases designed to serve as companions for the elderly. He says not just the usual things -- "I wuv you" -- but also asks the questions your grandchildren would ask if you had any: "Why do elephants have long noses?" Yumel joins his friend, the Snuggling Ifbot, a toy designed to have the conversation of a five-year old child which its makers, with the usual Japanese efficiency, have determined is just enough chit-chat to prevent the old folks going senile. It seems an appropriate final comment on the social democratic state: in a childish infantilized self-absorbed society where adults have

been stripped of all responsibility, you need never stop playing with toys. We are the children we never had.

And why leave it at that? Is it likely an ever smaller number of young people will want to spend their active years looking after an ever greater number of old people? Or will it be simpler to put all that cutting-edge Japanese technology to good use and take a flier on Mister Roboto and the post-human future? After all, what's easier for the governing class? Weaning a pampered population off the good life and re-teaching them the lost biological impulse or giving the Sony Corporation a licence to become the Cloney Corporation? If you need to justify it to yourself, you'd grab the graphs and say, well, demographic decline is universal. It's like industrialization a couple of centuries back; everyone will get to it eventually, but the first to do so will have huge advantages: the relevant comparison is not with England's early 19th century population surge but with England's Industrial Revolution. In the industrial age, manpower was critical. In the new technological age, manpower will be optional -- and indeed, if most of the available manpower's Muslim, it's actually a disadvantage. As the most advanced society with the most advanced demographic crisis, Japan seems likely to be the first jurisdiction to embrace robots and cloning and embark on the slippery slope to transhumanism.

Demographic origin need not be the final word. In 1775, Benjamin Franklin wrote a letter to Joseph Priestly suggesting a mutual English friend might like to apply his mind to the conundrum the Crown faced:

Britain, at the expense of three millions, has killed 150 Yankees this campaign, which is £20000 a head... During the same time, 60000 children have been born in America. From these data his mathematical head will easily calculate the time and the expense necessary to kill us all.

Obviously, Franklin was oversimplifying. Not every American colonist identified himself as a rebel. After the revolution, there were massive population displacements: as United Empire Loyalists well know, large numbers of New Yorkers left the colony to resettle in what's now Ontario. Some American Negroes were so anxious to remain subjects of King George III they resettled as far as Sierra Leone. For these people, their primary identity was not as American colonists but as British subjects. For others, their new identity as Americans had supplanted their formal allegiance to the Crown. The question for today's Europe is whether the primary identity of their fastest-growing demographic is Muslim or Belgian, Muslim or Dutch, Muslim or French.

That's where civilizational confidence comes in: if "Dutchness" or "Frenchness" seems a weak attenuated thing, then the stronger identity will prevail. One notes other similarities between revolutionary America and contemporary Europe: the United Empire Loyalists were older and wealthier; the rebels were younger and poorer. In the end, the former simply lacked the latter's strength of will.

Europe, like Japan, has catastrophic birth rates and a swollen pampered elderly class determined to live in defiance of economic reality. But the difference is that on the Continent the successor population is already in place and the only question is how bloody the transfer of real estate will be.

If America's "allies" failed to grasp the significance of 9/11, it's because Europe's home-grown terrorism problems had all taken place among notably static populations, such as Ulster and the Basque country. One could make generally safe extrapolations about the likelihood of holding Northern Ireland to what cynical

strategists in Her Majesty's Government used to call an "acceptable level of violence." But in the same three decades as Ulster's "Troubles," the hitherto moderate Muslim populations of south Asia were radicalized by a politicized form of Islam; previously formally un-Islamic societies such as Nigeria became semi-Islamist; and large Muslim populations settled in parts of Europe that had little or no experience of mass immigration.

On the Continent and elsewhere in the West, native populations are aging and fading and being supplanted remorselessly by a young Muslim demographic. Time for the obligatory "of courses": *of course*, not all Muslims are terrorists -- though enough are hot for jihad to provide an impressive support network of mosques from Vienna to Stockholm to Toronto to Seattle. *Of course*, not all Muslims support terrorists -- though enough of them share their basic objectives (the wish to live under Islamic law in Europe and North America) to function wittingly or otherwise as the "good cop" end of an Islamic good cop/bad cop routine. But, at the very minimum, this fast-moving demographic transformation provides a huge comfort zone for the jihad to move around in. And in a more profound way it rationalizes what would otherwise be the nuttiness of the terrorists' demands. An IRA man blows up a pub in defiance of democratic reality -- because he knows that at the ballot box the Ulster Loyalists win the elections and the Irish Republicans lose. When a European jihadist blows something up, that's not in defiance of democratic reality but merely a portent of democratic reality to come. He's jumping the gun, but in every respect things are moving his way.

You may vaguely remember seeing some flaming cars on the evening news toward the end of 2005. Something going on in France, apparently. Something to do with -- what's the word? -- "youths." When I pointed out the media's strange reluctance to use the M-word vis-à-vis the rioting "youths," I received a ton of emails arguing there's no Islamist component, they're not the *madrasa* crowd, they may be Muslim but they're secular and Westernized and into drugs and rap and meaningless sex with no emotional commitment, and rioting and looting and torching and trashing, just like any normal healthy Western teenagers. These guys have economic concerns, it's the lack of jobs, it's conditions peculiar to France, etc. As one correspondent wrote, "You right-wing shit-for-brains think everything's about jihad."

Actually, I don't think everything's about jihad. But I do think, as I said, that a good 90 per cent of everything's about demography. Take that media characterization of those French rioters: "youths." What's the salient point about youths? They're youthful. Very few octogenarians want to go torching Renaults every night. It's not easy lobbing a Molotov cocktail into a police station and then hobbling back with your walker across the street before the searing heat of the explosion melts your hip replacement. Civil disobedience is a young man's game.

In June 2006, a 54-year-old Flemish train conductor called Guido Demoor got on the Number 23 bus in Antwerp to go to work. Six -- what's that word again? -- "youths" boarded the bus and commenced intimidating the other riders. There were some 40 passengers aboard. But the "youths" were youthful and the other passengers less so. Nonetheless, Mr. Demoor asked the lads to cut it out and so they turned on him, thumping and kicking him. Of those 40 other passengers, none intervened to help the man under attack. Instead, at the next stop, 30 of the 40 scrambled, leaving Mr. Demoor to be beaten to death. Three "youths" were arrested, and proved to be -- *quelle surprise!* -- of Moroccan origin. The ringleader escaped and, despite police assurances of complete confidentiality, of those 40 passengers only four came forward to speak to investigators. "You see what happens if you intervene," a fellow rail worker told the Belgian

newspaper *De Morgen*. "If Guido had not opened his mouth he would still be alive."

No, he wouldn't. He would be as dead as those 40 passengers are, as the Belgian state is, keeping his head down, trying not to make eye contact, cowering behind his newspaper in the corner seat and hoping just to be left alone. What future in "their" country do Mr. Demoor's two children have? My mother and grandparents came from Sint-Niklaas, a town I remember well from many childhood visits. When we stayed with great-aunts and other relatives, the upstairs floors of the row houses had no bathrooms, just chamber pots. My sister and I were left to mooch around cobbled streets with our little cousin for hours on end, wandering aimlessly past smoke-wreathed bars and cafes, occasionally buying *frites* with mayonnaise. With hindsight it seemed as parochially Flemish as could be imagined. Not anymore. The week before Mr. Demoor was murdered in plain sight, bus drivers in Sint-Niklaas walked off the job to protest the thuggery of the -- here it comes again -- "youths." In little more than a generation, a town has been transformed.

Of the ethnic Belgian population, some 17 per cent are under 18 years old. Of the country's Turkish and Moroccan population, 35 per cent are under 18 years old. The "youths" get ever more numerous, the non-youths get older. To avoid the ruthless arithmetic posited by Benjamin Franklin, it is necessary for those "youths" to feel more Belgian. Is that likely? Colonel Gadhafi doesn't think so:

There are signs that Allah will grant Islam victory in Europe -- without swords, without guns, without conquests. The fifty million Muslims of Europe will turn it into a Muslim continent within a few decades.

On Sept. 11, 2001, the American mainland was attacked for the first time since the War of 1812. The perpetrators were foreign -- Saudis and Egyptians. Since 9/11, Europe has seen the London Tube bombings, the French riots, Dutch murders of nationalist politicians. The perpetrators are their own citizens -- British subjects, *citoyens de la République française*. In Linz, Austria, Muslims are demanding that all female teachers, believers or infidels, wear head scarves in class. The Muslim Council of Britain wants Holocaust Day abolished because it focuses "only" on the Nazis' (alleged) Holocaust of the Jews and not the Israelis' ongoing Holocaust of the Palestinians.

How does the state react? In Seville, King Ferdinand III is no longer patron saint of the annual fiesta because his splendid record in fighting for Spanish independence from the Moors was felt to be insensitive to Muslims. In London, a judge agreed to the removal of Jews and Hindus from a trial jury because the Muslim defendant's counsel argued he couldn't get a fair verdict from them. The Church of England is considering removing St. George as the country's patron saint on the grounds that, according to various Anglican clergy, he's too "militaristic" and "offensive to Muslims." They wish to replace him with St. Alban, and replace St. George's cross on the revamped Union Flag, which would instead show St. Alban's cross as a thin yellow streak.

In a few years, as millions of Muslim teenagers are entering their voting booths, some European countries will not be living formally under sharia, but -- as much as parts of Nigeria, they will have reached an accommodation with their radicalized Islamic compatriots, who like many intolerant types are expert at exploiting the "tolerance" of pluralist societies. In other Continental countries, things are likely to play out in more traditional fashion, though without a significantly different ending. Wherever one's sympathies lie on

Islam's multiple battle fronts the fact is the jihad has held out a long time against very tough enemies. If you're not shy about taking on the Israelis and Russians, why wouldn't you fancy your chances against the Belgians and Spaniards?

"We're the ones who will change you," the Norwegian imam Mullah Krekar told the Oslo newspaper *Dagbladet* in 2006. "Just look at the development within Europe, where the number of Muslims is expanding like mosquitoes. Every Western woman in the EU is producing an average of 1.4 children. Every Muslim woman in the same countries is producing 3.5 children." As he summed it up: "Our way of thinking will prove more powerful than yours."

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