

Analysis:

The deeper implications of the Ofsted Report and the “Operation Trojan Horse” Letter

by Sam Solomon

Actions are louder than denials

It is poetic justice that the phantom “plan” found at the scene of recent events in the British school system—and now proclaimed to be a “hoax”—both fits the description of the investigative findings and is in line with long-held Islamic doctrines having to do with the establishment and progressive self-segregation of the Muslim Umma (i.e. “community”) within host countries.

The name itself—Project Trojan Horse—was most likely meant to be a signal for those in the know regarding Islamic doctrine considered by Muslims to be necessary to gain and extend their “rights”, and was surely never meant to see the light of day to the non-Muslim British authorities—much less the British public. Once it did, the immediate outcry was “hoax”! And, of course, “hate crime” and “Islamophobia”.

However, the most convincing piece of evidence to demonstrate that it is a valid document is that—denials notwithstanding—the disputed plan reflects exactly what was found being implemented in one degree or another in all of the schools under investigation—as we have seen in the media, and as we shall come to better understand in the analysis below. This “warning bell” is so loud and clear that to ignore it would indeed be, as an American author/legal expert, Andrew McCarthy, has written regarding other egregious Islamic activities within the fabric of American society as simply being “Willful Blindness”.

“Operation Trojan Horse”

Michael Gove, the education secretary, reported to the Commons on the results of a three-month Ofsted investigation into the alleged disruptive influence of Islamist extremists in Birmingham schools, effecting major changes to curriculum and academic direction to reflect exclusive Islamic theology and values, and related intimidation/marginalization of non-Muslim students and faculty. The investigation was precipitated by some 200 complaints in 25 schools, and the finding of an alleged “plan” by Muslim jihadists outlined in a letter entitled “Operation Trojan Horse” which surfaced earlier in March.

The letter purported to be a communication from one extremist to another discussing “jihad” techniques for taking control of schools. It outlined tactics such as spreading false allegations to senior managers suggesting that they were promoting sex education or Christian prayers to Muslim children. Accordingly, once control is gained within the governing bodies, the next steps outlined in the plan, and seen to have been applied—were to segregate boys and girls in the classroom, ban mixed Physical Education, biology and sex education in line with Islamic teachings, and more.

Muslim leaders denial

Muslim leaders from the six schools of the 18 under investigation that were found to be in jeopardy are asserting that the “Trojan Horse” letter outlining the “plan” was not authentic, but was fabricated. Accordingly, these leaders have also refused to accept the validity of the results of this report.

Ofsted has established unequivocally however, that “a culture of fear and intimidation” exists within this group of schools, and as an example, Oldknow Academy in particular has taken egregious liberties with the curriculum and administration — so that it is already “taking on the practices of a faith school” to the point of excluding non-Muslim students and staff from field trips and other school events such as assemblies.

Restoration of English values

In response to these results, Gove announced immediate plans to require all English schools to restore and promote English values in the curriculum and policies of the schools, though at this point he did not “find” that there was a “plot” to take over the schools. Having said that, nevertheless Gove took strong decisive action, reiterating that he has already appointed Peter Clarke, former head of Scotland Yard’s Counter Terror Command, to look into these “plot” allegations. Although there have been objections to Clarke’s appointment (from both sides) because of his high profile standing, Gove prevailed, maintaining that it is essential at this point to look at all the evidence to determine the extent of the problem, or to clear it up completely.

Explanation of where they are coming from

To make sense of the concerns that have been raised by the Ofsted report, by now nicknamed the “Trojan Horse” report, or to comprehend the grave implications of what its findings mean for the UK and Europe if it does not immediately get addressed, we will turn to what U.K Muslims think – and what Islam prescribes for the education of the Islamic Umma within British, or any other society.

What are we really dealing with? And, down the line, what are the growing implications, if any? Will another Drummer Lee Rigby still slip up on us? This report has caused such an alarm in all quarters—and that while making every concession possible to bolster the so-called “moderates” among the Muslim citizenry in hopes of gaining their partnership in staving off the constant onslaught of the “radical fringe”—yet once more we have been blindsided. So, what then is the root issue, and why is this important—or dangerous, as some may have put it?

What we are seeing now in the fuss about the erosion of our system of education which was not visible in the direct and violent attacks of the past - such as 7-7, Drummer Rigby, etc. - is that core Islam is finally bleeding through the most “moderate” face of Islam that there is in our society, and is at last showing itself to be in unison with the main goal, if not the methodology, of the obvious “radical fringe”. That “unison,” or “unity of purpose,” shows up in the Islamic concept of “education”, as compared to the Western-Judeo-Christian form. The words may be the same, but the Islamic “dictionary” of meaning is quite different and distinct from the British understanding of the word “education”. Below we will explore the concept, as it appears within Islamic sources.

Islamic Doctrine of “Education”

“Education” is a very specific “doctrine”, or rather combination of doctrines within Islam, and as a tenet of Islam it is immutable and beyond negotiation once it is implemented, especially so once an Islamic community gains traction and critical mass within a host country. But be aware that it is in stealth mode in the early stages—by design—and thus appears to be compatible with the host educational system until it is established. It ultimately emerges at some point in time, and then—when it is perhaps almost too late—we find that it is in diametric opposition to all we hold dear, as we are currently discovering.

One needs to understand this Islamic concept—not simply that of education per se, which is known in the Arabic “Ta’leem” meaning “education”, but also the Islamic concept of “Tarbiya”. Tarbiya is commonly used to describe the “upbringing of children”.

However, when “Tarbiya” is applied jointly with “education”, i.e. “Ta’leem”, it means “growth and refinement”. This “refinement” is meant to shape and mold Islamic characteristics in a child.

For example, a teacher at one of the schools in the study openly admits and celebrates his role as a “molder” of young minds, as well as his commitment to core Islam. Read the following statement in the Daily Mail:

“On his Facebook page, Inam Ul Haq Anwar doesn’t call himself a senior teacher at Park View School, which is a large secondary in the multi-cultural Small Heath area that’s just east of Birmingham city centre. Instead the heavily-bearded head of department describes his profession much more grandly—as ‘an architect of minds’. Another teacher at that same school fills in the blanks thusly: ‘All that occupies my mind is the reality, the hypocrisy, the mentality of the western world, and the brutality of Egypt’s Sisi, and the way Muslims are being killed.’ He concludes unabashedly, “We need a Muslim Khalifa movement.....”

It is this form of Islamic education which has now emerged almost full blown within our UK educational system, where it is now finally and clearly visible for those with eyes to see. But again the question arises: Will we once more chose to remain “willfully blind”?

So what are the implications of this doctrine?

So we see that what may start off with every appearance of what we treasure as “common ground”, ultimately the focus shifts from learning and acquiring basic skills in academic subjects (such as literacy, arithmetic and science that will aid the child in his future) to the doctrinal level. The shift goes first from those subjects to Islamic “values” and then to the Islamic “world view” - then being instilled and engraved in the heart and mind of the child. As we know, these core Islamic values are fully, totally and unequivocally set in stark contrast against our Western Judeo-Christian heritage, and our democratic values.

Take for instance, the choice of religion—or the freedom of religion—i.e. to discard one’s religion, to embrace another faith, or to have no faith at all, is a personal choice and a personal matter. But Islamically speaking, it isn’t. It is a huge crime. Take for instance the equality of all before the law—Muslims and non-Muslims—this is completely un-Islamic. Take the concept of equality of men and women. And so on, and so forth - one could go on and on - basically illustrating that these core values, our British core values based on our Judeo-Christian heritage, aided and girded by democratic laws and our parliamentary authority, must, in their minds, ultimately be subservient to Islamic values - and that is what “Tarbiya” ultimately means.

So not only Islamic values are contrary to our British values— but when the Islamic “Tarbiya”, i.e. “refinement”, growth and upbringing is introduced and implemented, the “ethos”, or core ethics, is then no longer “educational” by our definition. “By our definition” - I mean a British-Western-Judeo-Christian definition - that is to prepare the child for being able to evaluate and to make choices. Instead, the whole ethos and the goal is to raise and bring up a whole generation of committed and disciplined Muslims who have very little choice indeed - but instead would single-purposefully cooperate to spread and enforce Islamic Shariah.

Impacts of “Tarbiya” on our society

So we see that once the concept of Islamic “Tarbiya” is ushered in or introduced and implemented, it would imply and result into two primary impacts.

First impact: Radical change in the method of teaching, and the administration of schools conforming to Islamic guidelines and standards thus refusing or rebelling against the conventional British standards and what is being laid out as inferior to Islam, and in most cases, contradictory to Islam. Thus such changes, would, for example, be the segregation between genders, segregation between Muslims and non-Muslims (on field trips, classrooms, play times, physical exercises), and much more (much of which was reported in the Ofsted report).

Second impact: To become alienated from the host society, declaring the rest as apostates, enemies of Allah and Islam, and ultimately duty bound to enforce the Shariah (the laws of Allah, the Islamic laws). In other words, to become potential future radicals. This is what the Ofsted report identified as very narrow interpretation and the strict application of the fundamentalist agenda.

This means, that the goals the Tarbiya process is designed to achieve in individual children initially, and later collectively, are to draw them gently but inexorably into the Umma, so that at some point their allegiance towards any value or person outside Islam is neutralized, and their allegiance is now exclusive of any other influences. This is the stage whereby they begin to conform more and more to the deeper and more difficult core Islamic teachings. But this is a process (sometimes rapid, often very slow), and even the means used to establish such a goal is itself doctrinal - through the process that we might describe as “coming into compliance with Islam, the Qur’an, etc.”

That means, practically, that at some point in time they will willingly agree with the forbidding of free mingling of sexes, even in primary schools, the imposition of dietary laws, i.e. halal meat, not only for Muslim children, but for the whole school at large, and eventually for the whole society, and beyond.

That means, the “Tarbiya”, once it is ushered in – with its declaration of supremacy in every other field/sphere of life (for instance, in banking—Shariah-compliant finance, etc.) – it is then accomplished.

Hence, the Tarbiya process of “education” by definition goes far beyond the level of individuals to first become “People wide”, i.e. meaning “Umma wide”, and then nationwide – i.e. meaning to include the host country’s non-Muslim society as well, with the ultimate goal to be universally applied.

Alarm bell!

One can only emphasize and sympathize with the Ofstead Report and its concerns for the alarm bell that it is beginning to ring - for when one begins to understand the Tarbiya concept of “education”, one can only then begin to comprehend the vast implications of its establishment and pervasiveness. In layman’s terms it means that the ultimate objective is to groom potential cadres within the home-grown U.K. Muslim community who would be ready to “strive for the sake of Allah” independently, and spontaneously--with a clear sense of mission—those who are self-motivated, and can formulate their own selves in units (as we are increasingly seeing) and are fully equipped with the necessary knowledge, understanding, and organizational skills to make a difference—first in the Muslim society, then in the society at large by taking an active role, first in regard to Islamic “rights”, then increasingly into “demands”.

This active role ultimately means that their mission then is to make Islam supreme and dominant in all walks of life—throughout the socio-political sphere, and in every other sphere of their host society, seeking by degree to “transform” the host society to comply with, and conform to, its own socio-religious, socio-educational, socio-political, socio-economic, socio-judicial, socio-legislative systems. That is, to make even the host society itself “Shariah compliant”.

A “dual system” is a non-starter

To safeguard our nation, and all its democratic institutions and core values - not only the Ofsted Report (which is limited to education within the schools)—but all Islamic institutions operating within our borders—must be subjected to such scrutiny, and made to comply with the British value system, so that they are in accordance with the principles laid out by the Parliament.

We cannot allow a dual-system to become established within and to prevail - legal, political, economic or any other, which discriminates and which subjugates one to another.

Summation and the way forward

Ultimately, the Tarbiya “educational” process is just a beginning—based on the secure foundation of Islamic doctrinal precedent within both Muslim countries and Muslim societies within host countries—and it always aims to put its members – potential members, rather – on a path to becoming trained to play an active role in bringing about the supremacy of Islam in every aspect of personal, communal, and national life within their host country. This is exactly what happened with the Talibanisation of Afghanistan and Pakistan.

To understand the background of the potential danger of these ‘Trojan Horse’ projects in British schools, and elsewhere, one must first open one’s mind to their reality and doctrinal purpose within Islam.

One must also open one’s mind to the further reality that these apparently innocent educational innovations introduced by the Muslim leaders are meticulously designed to be under the radar until such time as they become an indivisible part of the fabric of our educational system, and thus a fait accompli—as we are finding now already attempted in Birmingham and in some other related areas.

If the Ofstead report warning bell is silenced, or ignored to any substantial degree, then we will see these Tarbiya initiatives seeping through, not only into the primary schools, but also into other educational institutions, and much more beyond.

In closing, we hope we have established that the key evidentiary piece of the puzzle that mirrors and substantiates the findings of the Ofsted report is the so-called “hoax” letter entitled “Operation Trojan Horse”.

Is this disputed “letter” only a misguided attempt to malign the Muslim community’s efforts to educate their children? Or is it an amazing coincidence, or perhaps even an unexpected gift—by accident, or some might say by “divine grace”—to allow a glimpse of light into the leading edges of the methodologies of the Tarbiya educational processes already well underway in Britain? We can’t afford to ignore or minimize either this letter, or the Ofsted report.

When the smoke clears on this investigation, will some of us lapse back into an uneasy state of complacency? Will we be tempted to once more explain away the evidence by considerations of short termed “peace and harmony”, cultural diversity, or worse—political expediency that cannot outlast these increasing socio-political, socio-religious pressures? Or, will we keep our eyes and hearts open to the realities that are emerging, and be willing to stand firmly behind all efforts to restore and protect our British values?

These are all questions that demand thoughtful consideration, and resolution—as a basis for any meaningful attempts to halt and restore what is being lost.

