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"I fear not the strength of Islam, but the weakness of the West."

Peter Scholl-Latour  
(1924-2014)

VSdP: Gerhard Kizina (Managing Director)

# Resilience from the family

The Islamization of our schools is largely ignored by the political establishment. Instead, the problems are denied or downplayed. Moreover, many teachers—as well as parents—remain captive to a delusional ideology of "colorfulness" and "diversity," which attributes the blame for failed migration policies to the "structural racism" of the host society.

Consequently, the protection of our children from the encroachment of Political Islam must first be organized within families themselves, and subsequently placed on a broad foundation through networking among them. Under no circumstances should parents ignore this danger or rely solely on politicians and teachers.

The best antidote in this context is, of course, the preservation and cultivation of our Western cultural identity within our own households. Only if young people strike deep roots in the history and culture of their own people—feeling connected to their ancestors and responsible toward future generations—will they be able to withstand the pressure of the alien forces that, moreover, threaten their very freedom.



It is incumbent upon the family to familiarize their children with German culture, history, and identity, in order to effectively immunize them against harmful external influences.

# What can I personally do?

- Inform yourself about Political Islam in Europe through independent sources and the free media.
- Talk to your family, friends, neighbors, and colleagues. Connect with like-minded people.
- Watch out for any irregularities at your children's schools. Sensitize yourself to signals and warning signs. Confront teachers and educators with your concerns.
- Contact the citizens' movement PAX EUROPA. Become a member or a supporter. Every contribution helps us in our educational work.
- Order our comprehensive information material via email and distribute it to your fellow citizens.



## Sharia in Schools

How Political Islam poisons our children

# Initial situation and problems

The situation is alarming. Political Islam—that is, an ideology that views religion, state, and society as a single unified entity—is gaining rapidly increasing influence in German schools. Declining birth rates among native Germans mean that they are becoming a minority within our schools. Consequently, pressure is mounting on these students from immigrant communities to conform to the migrant majority—ranging from adopting their language to adhering to religious norms. Non-Muslim students are frequently subjected to intense pressure to convert to Islam.

School authorities and political leaders appear incapable of responding adequately to this problem. For far too long, Islam in this country has been treated with kid gloves, and any criticism of its activities has been demonized as "Islamophobic" or "right-wing extremist." While there have been tentative attempts to counter the menacing activities of Political Islam, these efforts are being undermined—with varying degrees of success—by lobby groups, NGOs, and left-wing political factions.

Therefore, this guide aims to provide urgently needed information in order to raise awareness of this issue among parents, family members, and school staff. A powerful counter-movement can only emerge from the bottom up—from the grassroots level.



In many places, the idyllic schoolyard is a thing of the past. Instead, it is becoming a site of religious bullying and migrant violence.

# Schools as hotbeds of islamization

Wolfgang Büscher of the children's and youth organization "Die Arche" in Berlin warns of the growing influence of Political Islam in German schools. He contends that "little holy warriors" are growing up there and terrorizing their non-Muslim classmates. Liberal Muslims, too, are coming under increasing pressure to submit to Sharia-based rules imposed by fanatics who are themselves still minors.

Ethnologist Susanne Schröter also draws urgent attention to this problematic situation. There is talk of naivety in the approach to Islam—particularly on the part of the churches, which serve as major school sponsors in the Federal Republic. For instance, there are Catholic schools that, out of consideration for Muslim students, completely ban the consumption of pork.

According to education professor Margit Stein, bullying with religious undertones is a daily reality in German schools. In studies examining religiously motivated conflicts in schools, one-third of respondents reported experiencing such disputes—for instance, in the context of fasting, dress codes, and other controversial topics such as same-sex relationships and sex education.

At a comprehensive school in Kleve, in the Lower Rhine region, non-fasting students reportedly provoked their fasting Muslim classmates with their packed lunches during the fasting month of Ramadan. Furthermore, fasting students allegedly urged others to throw away their lunches and to fast as well.

Teachers frequently adopt a passive or indifferent stance. There are various reasons for this. On one hand, there is the fear of being labeled "Islamophobic" or "right-wing"; moreover, there is the added fear of actual physical violence at the hands of Muslim students or their relatives. For a significant number of teachers, ideological blinders prevent an adequate engagement with the problem.

# The forces in the background

A central actor in the sphere of Political Islam in Europe is the Muslim Brotherhood. It is not an overt terrorist organization, but rather a cadre-based movement with a long-term strategy aimed at gradually altering societal norms. Its objective is a social order shaped by Islamic principles—ultimately, the vision of a global Islamic community by means of a cultural and political process of gradual habituation over generations.

Studies characterize this approach as a hybrid strategy. The Muslim Brotherhood rarely operates openly, but instead exerts its influence through associations, NGOs, educational structures, anti-discrimination discourses, political parties, and religious umbrella organizations. Terms such as "Islamophobia" or "anti-Muslim racism" are deliberately employed to morally delegitimize—and thereby undermine—legitimate criticism of Political Islam.

Schools, parallel societies, and overburdened state institutions are areas of particular concern. The uncontrolled migration that has taken place since 2015, in particular, has intensified this dynamic. France, Belgium, UK, and Sweden are considered to be particularly affected; Germany lacks a clear strategy. Experts' warnings regarding a "Lebanonization" refer to segregated counter-societies—shaped by religious and political forces—in which state authority progressively loses its influence.



Left: The logo of the Muslim Brotherhood reveals much about its self-conception. Above: Its founder Hassan Al-Banna (1906-1949)

# How do I recognize the danger to my child?

## Manifestations in schools

**Religious Pressure and Bullying:** Students who adhere to extreme or fundamentalist interpretations pressure their classmates—including other Muslims—to conform to their rules.

**Rejection of values:** demands for gender segregation, refusal to participate in music or swimming lessons, or disrespect toward female teachers.

**Antisemitism:** The Middle East conflict, in particular, frequently leads to antisemitic incidents, protests, and a heated atmosphere on school playgrounds.

## Causes and drivers

**Social Media:** Radicalization often no longer takes place within one's immediate environment, but rather through targeted—and often professionally produced—content from radical influencers on TikTok or Instagram.

**Social Milieu:** The influence of radically conservative or extremist mosque communities and other actors of Political Islam—as well as the formative influence of the parental home—plays a significant role.

**MOTRA-Monitor (BKA 2025 study among young Muslims):** Approx. 45.1% hold manifest or latent Islamist attitudes, or lean toward political Islam. 29.1% hold manifest antisemitic attitudes. 25.1% view Quranic rules as superseding German laws. 23.8% favor an Islamic theocracy. Younger Muslims are more susceptible in this regard than older ones. Radicalization via social media plays a major role.