




# The Multicultural CHALLENGE



A Christian View

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On March 27, 2012, Dr. Cornelis Van Dam (Emeritus Professor of Old Testament, Canadian Reformed Theological Seminary) made a presentation to Members of Parliament and Senators in the Canadian Parliament in Ottawa, Ontario.

This event was organized by the Association for Reformed Political Action (ARPA) Canada and was co-sponsored by Liberal MP John McKay and Conservative MPs Maurice Vellacott and Lawrence Toet.

The following pages are a transcript of the presentation from Dr. Van Dam.

# The Multicultural Challenge

## A Christian View



Multiculturalism is dead! This is the sound coming out of Europe, specifically Germany, Britain, and France.<sup>1</sup> What are we to make of that? Surely it's a question that comes up in our minds as Canadians. After all, multiculturalism is widely considered to be a cherished Canadian value and is even enshrined in our Charter (section 27). The official website of Citizenship and Immigration Canada reminds us that "in 1971, Canada was the first country in the world to adopt multiculturalism as an official policy. By so doing, Canada affirmed the value and dignity of all Canadian citizens regardless of their racial or ethnic origins, their language, or their religious affiliation."<sup>2</sup> The website goes on to affirm that "Canadian multiculturalism is fundamental to our belief that all citizens are equal. Multiculturalism ensures that all citizens can keep their identities, can take pride in their ancestry and have a sense of belonging. Acceptance gives Canadians a feeling of security and self-confidence, making them more open to, and accepting of, diverse cultures." And who of us is not delighted to see and experience a smorgasbord of different ethnic cultures in a city like Toronto or a Mennonite culture in a village like St. Jacobs, Ontario? The diversity of musical and culinary tastes adds a welcome zest and life to the Canadian landscape.

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However, I think we all agree that there have to be some limitations to the expression of one's culture when such expressions go against the law of the land. The recent high profile Shafia murder trial in Kingston concerning the honour killing of four women underscores the anxiety that Canadians are starting to feel with respect to the unfettered expression of one's cultural and religious heritage, in this case, a radical Islamic heritage from Afghanistan. The statement found at the website of Citizenship and Immigration Canada that "multiculturalism encourages racial and ethnic harmony and cross-

cultural understanding” is no longer true in all circumstances. Two incidents underlining this state of affairs come to mind. Last September the Prime Minister has called “Islamicism” a national security threat and noted that “home-grown Islamic radicals in Canada are ‘also something that we keep an eye on.’”<sup>3</sup> A second example is that the Honourable Jason Kenney has called for the removal of veils during citizenship ceremonies, provoking heated public debate.<sup>4</sup> Cross cultural harmony and understanding is sometimes elusive.

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All of this leaves us with the question of how to approach the multicultural challenge. In the time available I would like to note and evaluate some key principles underlying multiculturalism and then consider how best to move forward. ARPA firmly believes that the Bible is authoritative and gives direction for all of life and therefore in considering how to move forward, I will be using principles derived from the Bible. I realize that not everyone will necessarily share this presupposition, so, if you prefer, I’ll move forward on the basis of our nation’s Judeo-Christian heritage.

### **Key Principles of Multiculturalism<sup>5</sup>**

First, in keeping with the currently prevailing postmodern mind-set, multiculturalism assumes that all cultures are somehow morally equivalent and agreeable and that the mixing of completely different cultures presents no threat to national unity. Such an assumption however denies the reality of competing cultures and religions and is premised on the view that there is no absolute truth and that everything is relative. If all cultures are equal, then we should be prepared to welcome cultural norms in our society as diverse as the Hindu caste system, sex-selection feticide, Sharia or Islamic Qur’an-based law, and the all-covering Muslim burqa as the normal expected dress for women outside their home. Only those who have absolutely no commitment to any culture or religion could even begin to entertain consenting to this. For cultures are not only different, but the indisputable reality is that their values and beliefs are often not compatible. This observation leads to a second principle.

Multiculturalism assumes that diverse cultures can always coexist peacefully. Coexistence is possible in some cases. For example, the

Chinese communities in major American and Canadian cities attest to that. But such harmony is not always the case. This is particularly obvious where Islamic and Western cultures meet. I think we can all think of examples that underline this point. The situation in Europe has progressed to the point that “no-Go” zones for non-Muslims are proliferating creating virtual mini-Islamic states within European democracies. “The ‘no-go’ areas are the by-product of decades of multicultural policies that have encouraged Muslim immigrants to create parallel societies and remain segregated rather than become integrated into their European host nations.”<sup>6</sup> Muslims who take their faith seriously have no desire to integrate because the whole world should be Muslim.<sup>7</sup>

Third, multiculturalism sometimes assumes that to respect someone we must respect his or her native culture. But to so identify the culture with the individual is not logical. Persons of a different culture whom we respect may reject their native culture because it has wronged or abused them. The high profile Shafia murder trial mentioned earlier illustrates this point. The women who were murdered wanted to escape the strictures of their culture but could not successfully do so, in part because of the perceived need felt by social workers to respect their culture.<sup>8</sup> This case also illustrates the point that a respect for other cultures need not imply approval of everything that culture practices.

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Furthermore, blending the identity of people with their culture or race can easily encourage non-Caucasian individuals to claim that they have been victimized or oppressed because of their racial identity. It seems to be politically correct to side with the supposed victim. A famous case of alleged racial profiling in Cambridge, Massachusetts involved the arrest of a black Harvard professor by a white police officer in 2009. President Obama even got involved by siding with the professor and hosting a reconciliation summit around a drink of beer.<sup>9</sup>

Of course a danger of these sorts of multicultural scenarios is that by catering to the perceived need to protect and honour every culture in the country, a divided society results. Each cultural group can end up living in isolation from the other and the nation becomes fragmented.

This raises a critical point. What exactly is a nation anyway? To have clarity on multiculturalism we need to have a clear understanding of what should constitute a nation.

### What is a Nation?

We can learn something of God's design for a nation by considering what the Bible teaches, including the instruction it gives about Old Testament Israel as a political entity. We can learn from God's designs for ancient Israel as a civil society and nation.

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#### GOD ORDAINED THE EXISTENCE OF NATIONS

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The main biblical principles involved in being a nation can be summarized as follows. First, a general and obvious observation is that God ordained the existence of nations. It was his idea to cover the face of the earth with them (Acts 17:26). Nationhood is therefore something that a people can be proud of and defend. The current pressures to more and more world government through entities like the United Nations, or the perceived need to more regional government such as through the European Union, should not advance at the expense of one's identity as a nation. Being a nation is according to God's design.

Second, a nation has a territory assigned to it by God's providence (Acts 17:26). There is a geographical dimension to nationhood. This is clear from ancient Israel's history. In God's sovereign disposition Canada is what it is today — a nation stretching from sea to sea with a Judeo-Christian heritage at the root of much of their historical experience.

Third, although ancient Israel was comprised of twelve tribes, each with their own identities, yet they shared a common ancestor and had an ethnic unity. Although there were regional disparities (cf. Judges 12:6), they all shared the same basic language. Also today God uses language and common ancestry to create nations. We cannot overlook the cohesion which a common heritage and language give.

Fourth, the identity of a nation is shaped to a large extent by a common past, a story, a meta-narrative, that all can identify with. Israel's common experience as a people delivered from Egyptian bondage and

in covenant with God gave them a common past and a united identity as a people. Also today, a collective memory of the past functions as a cohesive in the present and gives shared values for the future. That is why teaching the history of a nation should never be taken out of an educational curriculum. We need it to understand and value our present freedoms and institutions.

A fifth principle from the Bible concerning nationhood is that God ordained nations “so that they would seek him and perhaps reach out for him and find him” (Acts 17:27). A nation can only experience lasting blessing if it heeds the will of the God who created all things and who also providentially provided for its existence as a nation. For this reason it is important that a nation with a Christian past not neglect what has been entrusted to it but makes full use of its Christian heritage. A nation ignores this to its hurt for God is sovereign and his blessing will only be lasting where his will for his creation is honoured. Otherwise, his judgment eventually follows.

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One could conclude from these principles that a nation should have a homogeneous population. Should we then not close the doors to immigrants and refugees from other cultures? No, for there is no divine demand that a nation be completely homogeneous. Multiculturalism or the co-existence of different cultural traditions within a single political unit is not a new phenomenon and there is more in God’s Word about what being a nation entails.

### **Lessons from Multicultural Ancient Israel**

Israel was a multi-ethnic society with a diverse mosaic of racial backgrounds. When Israel was delivered from Egypt many other people of different backgrounds went with them (Exod 12:38). During the course of their history other people from different nationalities joined them while retaining their distinct identity. For example, Doeg the Edomite, served as Saul’s head shepherd (1 Sam 21:7) and David’s army included people like Uriah, the Hittite (2 Sam 11) and Zelek, the Ammonite (2 Sam 23:37). We would say that these were immigrants. Such people had left their homeland for a variety of reasons and joined Israelite society with the intent to establish themselves there. As circumstances would have it, they usually placed themselves, initially

at least, in a relationship of dependency to their Israelite hosts. As such they were vulnerable and the Bible associates them with the poor, the widows and orphans, and the hired man. God however gave these people legal status by giving them rights, as well as obligations. God's laws contain principles that can also help us move forward today in our current multicultural context. There are five principles that can be distilled from the way God instructed his nation of Israel to deal with issues that are analogous to those we face today.

First, although God ordained the existence of nations, multi-ethnic societies were and continue to be a reality in this world. We must learn to deal biblically with different races and cultures co-existing in one nation. There is no need to strive for a racial or culturally homogeneous society. God does not demand this.

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Second, host nations are to show love and concern for immigrants and refugees. God demanded that Israel love the resident aliens or immigrants within their borders. God's command to love them was often accompanied with the reminder that the Israelites themselves had been immigrants in Egypt (Exod 22:21; 23:9; Lev 19:34; Deut 10:19). Israel was therefore not to be proud over against the strangers living among them.<sup>10</sup> Furthermore, the seriousness of the command to love the stranger was underlined in two ways. The implications were spelled out very concretely in terms of equal justice, sharing in the resources of the land, and having fair wages. Also, if the admonition to love the stranger was not heeded, there was the threat of divine judgment (Jer 7:6; Zec 7:10; Mal 3:10).

Third, immigrants had to acknowledge the God of Israel by submitting to his prohibitions. There was no compulsion to worship God alone, to be circumcised, and be bound to the performative commandments; but, the resident aliens were to honour the prohibitive religious laws lest the land become unclean and face God's anger (Lev 18:27-28). Religious identity was more important than ethnic identity. Foreign religious influences were to be feared, rather than foreigners as such. Faith and



religion were critical in shaping Israel's distinctiveness as a nation. Ethnic origins were less important.<sup>11</sup>

Fourth, the immigrants were encouraged to assimilate into Israelite society. The most complete integration involved accepting Israel's God as their own and submitting to circumcision and the other demands of the covenant. Even then, there are hints and suggestions in Scripture that an immigrant never lost his ethnic label.

Fifth, since Israel's laws encouraged integration, it is not surprising that not all outsiders were treated alike. Important distinctions were made. The resident alien or immigrant was treated more favourably than the foreigner who had no intention of becoming part of the nation. Also, the resident alien or immigrant who wished to integrate had more advantages than those that did not want to do so. Commitment to the host nation of Israel and identification with its values were rewarded. In this way the biblical approach to race relations and immigration has a double-edge. "It is positive in its attitude towards immigrants who are willing to assimilate and it is tolerant of non-hostile foreigners who are not willing to assimilate. But this open and welcoming approach is not achieved at the expense of national or religious identity."<sup>12</sup>

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### **Policy Directions for Today**

If we take these biblical principles seriously, and I think we should for these principles are authoritative, then Canada should continue to welcome immigrants and show them love and compassion but at the same time encourage integration into Canadian society. Immigrants who wish to assimilate should be treated as much as possible as those who are citizens. But those foreigners who are not inclined to show allegiance or who do not intend to settle and make Canada their own, can be treated less generously.

The upshot is that Canada should give a high priority to encouraging assimilation rather than promoting multiculturalism. Multiculturalism has the tendency to treat all cultures and traditions as equal. This trend endangers the unity, identity, and the very economic and

political structures and freedoms that have made the western world such an attractive destination for countless immigrants from other backgrounds.<sup>13</sup> Government should therefore stress integration and assimilation and promote a national identity that builds on a nation's past. But how should Canada go about doing this?

### *Admitting Immigrants*

Ideally, Canada should only admit those who wish to assimilate. However, we do not live in an ideal world and a rich nation like Canada has a responsibility to help those who come knocking on its door as religious or economic refugees.

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But, Canada should let non-western immigrants know that they are expected to assimilate. This expectation means that immigrants adopt one of our languages as their own so that they can interact meaningfully with the culture of their new home and work towards making their first loyalty to this country which has welcomed and helped them. Since many immigrants come from countries where freedom of religion and the rule of law are either non-existent or leave much to be desired, their assimilation must include adopting as their basic values the rule of law, democratic institutions, and freedom of religion that form our heritage. For example, Muslim immigrants should acknowledge the justice system of our land, rather than the supremacy of Sharia law, and disown and reject Muslim institutions that are at odds with western norms and culture, such as, polygamy, honour killing, female circumcision, and other practices that demean the position of women.

Unfortunately many of these practices still continue in our country because political correctness tends to cover up or tolerate these traditions. However, government has the duty to safeguard our heritage and should therefore take strong action against practices that are contrary to our laws and traditions. For example, polygamous marriages are illegal in Canada. Yet, they are *de facto* being recognized. Muslim men in the Greater Toronto Area who are in polygamous marriages are

receiving provincial and city welfare and social benefits for each of their wives. The government refuses to face the problem and even denies polygamy exists.<sup>14</sup>

When it comes to immigration, policy should be set in place so that when Canada admits genuine refugees and others from non-Western backgrounds such immigrants should be given a choice, at the point of entering the country, whether they wish to assimilate (and therefore, as an example in the case of Muslims, disown Muslim cultural practices that are repugnant to traditional western culture) or whether they wish to remain in the host country as foreigners who do not wish to assimilate. Their choice would affect their status as residents and have practical implications, with economic and social incentives being given for those wishing to assimilate. Those not open to assimilation, but only wanting to benefit from being in the host country, should not be given the right to become citizens and have a say in the land.<sup>15</sup> Indeed, they really do not belong and should feel free to leave if they do not like its institutions. Such policy would be in accord with biblical principles. When immigrants are admitted on other than compassionate grounds, the interests of the country should come first and it may be necessary to refuse entry to those not wishing to integrate into our society.<sup>16</sup> Multiculturalism should not be allowed to become a Trojan horse that will eventually destroy the historic fabric and heritage of our nation.

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### *Helping Immigrants*

Once immigrants have been admitted, government has the responsibility to show love to the newcomers and to protect the interests of the nation. These goals could be achieved by following through on the following duties. These suggestions have benefited from the European experience and their efforts to encourage assimilation.<sup>17</sup> Some of this is hopefully already being done in Canada, but here comes the list.

Government, at whatever level would be most effective, should inform those who wish to integrate what their responsibilities are and give them a suggested timetable for learning the language and becoming familiar with our institutions and values. Follow up should be organized within the relevant cultural community with those best able to help the process along.

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Government can provide assistance to those looking for work. Indeed, it would be in accord with biblical principles, to encourage new and needy immigrants to work for their needs rather than to rely on free handouts. The immigrant in ancient Israel had access to charity in the form of working for his own harvest by gleaning left over grain, olives, and grapes (Lev 19:9–10; 23:22; Deut 24:19–22). The dignity of labour, rather than free handouts, gives an enhanced sense of worth to the immigrants. This is love for the neighbour in action. There is something drastically wrong when, for example, in Denmark, the Muslim immigrant population (which is 5% of the total) is allowed to consume up to 40% of the welfare budget.<sup>18</sup> Love for the neighbour would ensure that needy immigrants are put to work. Finding work would also reinforce the need to learn the language of their new homeland. Government should also assist those with professional training to find work in their field. This could involve making sure their credentials match those in North America or assisting them in upgrading their qualifications if necessary.

In order to encourage assimilation and to protect its heritage, government also needs to act positively to preserve the collective memory of the nation, especially through education and so cultivate and encourage the allegiance of the newcomers. This is a particularly important area since elementary and secondary schools teach less and less history and even Canadian citizens are not as familiar with the history of their nation as the previous generation was.<sup>19</sup> Governments therefore need to insist on the teaching of compulsory core history courses. When a nation forgets its history, it loses its sense of identity and is in danger of taking its freedoms and institutions for granted.

If a country forgets its past, how can it expect newcomers to become familiar with it? Both citizens and newcomers need education in the history of the nation. Otherwise, Canada could eventually lose its distinctive identity as a country with a Christian heritage and all the benefits that have come from that.

Developments in Europe are a warning for us. There the process of fragmentation of society with the accompanying diminishing influence of freedom of expression is well underway. A lack of education in the host country's values is a big part of the problem.<sup>20</sup>

While government has the duty to safeguard the heritage and identity of the nation, it also has the obligation to protect the individual rights of immigrants coming from different cultural and religious backgrounds. While assimilation and cultural integration should be promoted wherever possible, the state is obliged to combat discrimination against immigrants and to protect the individual liberties of those whom it has admitted into the country. This includes freedom of religion. However, where the demands of a foreign religion transgress the norms of a Western society, which has been influenced by Christianity, limits need to be set firmly in place. This is especially true of radical Islam and I do not believe that the Prime Minister overstated the case when he singled out Islamism as a national security threat or that the Honourable Jason Kenney was wrong in calling for the removal of veils during citizenship ceremonies. As an expert has noted: Islamists "are not ideologically motivated to seek coexistence on terms set by others; for them, coexistence means setting the terms for others on the basis of *shari'ah* values that are incompatible with liberal values."<sup>21</sup>

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There are therefore tensions. On the one hand immigrants need to assimilate but as much as possible they should be allowed to express their cultures freely. On the other hand, the host country needs to protect and retain its historic identity as a nation.

## In Closing

Canada is a country of immigrants. My place of birth is the Netherlands. But I am a happy Canadian. When my parents immigrated almost 60 years ago, they left their old homeland behind and came to a country that they determined to make their new home and accept its institutions and heritage. This is as it should be. Many immigrants, including Muslims, agree.<sup>22</sup> We need to listen to them as well. Study after study shows that it is time to curb multiculturalism and extol the virtues of assimilation. I say curb, for there are beautiful things about retaining compatible elements from one's homeland heritage. These enrich Canada. But when cultural or religious heritages are not compatible, they need to be left behind in the immigrant's country of origin. Desiring to come to Canada should imply accepting this country's rich heritage. This legacy and the unity of the nation will be at risk if the policy of multiculturalism is continued in its present form.

## Endnotes

- <sup>1</sup> See, e.g., Kate Connolly, “Angela Merkel Declares Death of German Multiculturalism,” in *Guardian, UK*, (October 17, 2010). No Pages. Online: [Http://www.Guardian.Co.Uk/World/2010/Oct/17/Angela-Merkel-Germany-Multiculturalism-Failures](http://www.Guardian.Co.Uk/World/2010/Oct/17/Angela-Merkel-Germany-Multiculturalism-Failures); BBC, “State Multiculturalism Has Failed, Says David Cameron,” in *News UK Politics* (February 5, 2011). No Pages. Online: [Http://Www.Bbc.Co.Uk/News/Uk-Politics-12371994](http://Www.Bbc.Co.Uk/News/Uk-Politics-12371994), and Agence France-Presse, “Multiculturalism ‘clearly’ a Failure: Sarkozy,” in *National Post* (February 10, 2011). No Pages. Online: [Http://www.Nationalpost.Com/](http://www.Nationalpost.Com/).
- <sup>2</sup> See Citizenship and Immigration Canada, “Canadian Multiculturalism: An Inclusive Citizenship.” no pages. Online: <http://www.cic.gc.ca/english/multiculturalism/citizenship.asp>.
- <sup>3</sup> In a CBC interview reported on September 6, 2011. No Pages. On line: <http://www.cbc.ca/news/canada/story/2011/09/06/harper-911-terrorism-islamic-interview.html>.
- <sup>4</sup> As reported by CBC news on December 10, 2011. No Pages. Online: <http://www.cbc.ca/news/canada/story/2011/12/12/pol-kenney-citizenship-rules.html>.
- <sup>5</sup> What follows is dependent on and sometimes directly quoted from Cornelis Van Dam, *God and Government. Biblical Principles for Today: An Introduction and Resource* (Eugene, OR: Wipf & Stock, 2011), 211–20.
- <sup>6</sup> See Soeren Kern, “European ‘No-Go’ Zones for Non-Muslims Proliferating. Occupation without tanks or Soldiers,” Stonegate Institute. No Pages. Online: <http://www.stonegateinstitute.org/2367/european-muslim-no-go-zones>.
- <sup>7</sup> The Qur’an: “fight those who believe not in Allah ... until they pay the Jizyah [poll tax] with willing submission, and feel themselves subdued” (Surah 9:29).
- <sup>8</sup> Robert Fulford, “Too Much Sensitivity Doomed the Shafia Girls,” *National Post*, November 26, 2011. No Pages. Online: <http://fullcomment.nationalpost.com/2011/11/26/robert-fulford-too-much-sensitivity-doomed-the-shafia-girls>.
- <sup>9</sup> Helen Cooper and Abby Goodnough, “Over Beers, No Apologies, but Plans to Have Lunch.” *New York Times* July 30, 2009. No Pages. Online: <http://www.nytimes.com/2009/07/31/us/politics/31obama.html>.
- <sup>10</sup> J. P. Burnside, *The Status and Welfare of Immigrants: The Place of the Foreigner in Biblical Law and Its Relevance to Contemporary Society* (Cambridge: The Jubilee Centre, 2001), 8.
- <sup>11</sup> Burnside, *The Status and Welfare of Immigrants*, 80.
- <sup>12</sup> Burnside, *The Status and Welfare of Immigrants*, 81.
- <sup>13</sup> For more on this, see Burnside, *The Status and Welfare of Immigrants*, 63.

<sup>14</sup> Tom Godfrey, "Harems Pay Off for Muslims," in *Toronto Sun* (December 31, 2008). No Pages. Online: [Http://www.Torontosun.Com/News/Torontoandgta/2008/12/31/7891231.Html](http://www.Torontosun.Com/News/Torontoandgta/2008/12/31/7891231.Html); John Turley-Ewart, "Sharia by Stealth – Ontario Turns a Blind Eye to Polygamy," in *National Post* (May 29, 2008). No Pages. Online: [Http://Network.Nationalpost.Com/Np/Blogs/Fullcomment/Archive/2008/05/29/John-Turley-Ewart-Sharia-by-Stealth-Ontario-Turns-a-Blind-Eye-to-Polygamy.AspX](http://Network.Nationalpost.Com/Np/Blogs/Fullcomment/Archive/2008/05/29/John-Turley-Ewart-Sharia-by-Stealth-Ontario-Turns-a-Blind-Eye-to-Polygamy.AspX).

<sup>15</sup> See also Burnside, *The Status and Welfare of Immigrants*, 84, 86.

<sup>16</sup> For suggestions to this effect see James Bissett, *Demography is Destiny: Toward a Canada-First Immigration Policy* (Ottawa: Canadian Centre for Policy Studies, 2008), 16.

<sup>17</sup> What follows is in part dependent on solutions being sought in the Netherlands. Hetty Voogel, "Integratie in de Gemeente," *Denkwijzer* 4, no. 3 (Juni 2004): 22–25.

<sup>18</sup> See Susan MacAllen, "Salute the Danish Flag! – It's a Symbol of Western Freedom," in *Family Security Matters* NPR (July 23, 2007). No Pages. Online: [Http://www.Fsmarchives.Org/Article.Php?Id=1172085](http://www.Fsmarchives.Org/Article.Php?Id=1172085).

<sup>19</sup> See, e.g., Marc Chalifoux and J. D. M. Stewart, "Canada is Failing History," in *The Globe and Mail* (June 18, 2009). No Pages. Online: [Http://www.Theglobeandmail.Com/News/Opinions/Canada-is-Failing-History/Article1184615/](http://www.Theglobeandmail.Com/News/Opinions/Canada-is-Failing-History/Article1184615/).

<sup>20</sup> The teaching of Islam in public schools contributes to fragmentation and loss of Western identity. It promotes the division of society into Muslim and other sectors. See, e.g., Bruce Bawer, *While Europe Slept: How Radical Islam is Destroying the West from Within* (New York: Doubleday, 2006), 208–10.

<sup>21</sup> Salim Mansur, *Delectable Lie: A Liberal Repudiation of Multiculturalism* (Brantford, ON: Mantua, 2011) as quoted by Bruce Bawer in *Front Page Magazine* November 10, 2011. Although it may sound extreme to those first reading this, the Egyptian born, British historian, Bat Ye'or, has shown that at the moment a coordinated Islamic jihad is being waged against the West. She has documented that Europe is already subject politically to Islam as witnessed by fervent anti-Americanism, the unconditional support given to Islamic efforts to repudiate Israel's legitimacy as a nation, and the de facto acceptance of a jihadist world order. This makes Europe, Eurabia, a land of dhemmitude, that is, a land subordinate to Islam. We saw evidence of that with the firestorm created by the Danish Cartoons Affair. According to Islamic law, those in subjection to Islam are not allowed to criticize the Prophet Mohammed or any Islamic law without risking death. See Bat Ye'or, *Eurabia: The Euro-Arab Axis* (Madison, NJ: Fairleigh Dickinson University Press, 2005) and more briefly Bat Ye'or, "Europe and the Ambiguities of Multiculturalism," a speech given in Munich in November 2006. It can be accessed at <http://www.jihadwatch.org/2006/11/bat-yeor-europe-and-the-ambiguities-of-multiculturalism.html>.

<sup>22</sup> See, e.g., the website of the Muslim Canadian Congress. Online: <http://www.muslimcanadiancongress.org>; Mansur, *Delectable Lie* and Mahfooz Kanwar "What is Canada becoming? Canada's tolerance misplaced?", *The Calgary Herald*, March 30, 2009.



## Recommended Reading

Burnside, J. P. *The Status and Welfare of Immigrants: The Place of the Foreigner in Biblical Law and Its Relevance to Contemporary Society*. Cambridge: The Jubilee Centre, 2001. An excellent and helpful study.

Citizenship and Immigration Canada, “Multiculturalism.” Online: <http://www.cic.gc.ca/english/multiculturalism/> The official Canadian website on multiculturalism.

Mansur, Salim. *Delectable Lie: A Liberal Repudiation of Multiculturalism*. Brantford, ON: Mantua Press, 2011. Professor Salim challenges the reader by exposing multiculturalism as a corrosive force which undermines our values and traditions.

Rivers, Julian. “Multiculturalism” *Cambridge Papers* 10:4 (2001) available at <http://www.jubilee-centre.org/resources/multiculturalism>. This essay applies biblical principles to multiculturalism and seeks practical solutions.

Van Dam, Cornelis. *God and Government. Biblical Principles for Today: An Introduction and Resource*. Eugene, OR: Wipf & Stock, 2011 (Chapter 9, “Multiculturalism”).



## About ARPA Canada



The mission of ARPA Canada is to educate, equip, and encourage Reformed Christians to political action and to shine the light of God's Word to Canada's municipal, provincial, and federal governments.

As part of its mission to *educate, equip and encourage Reformed Christians to political action*, ARPA Canada works with local ARPA groups made up of members of Reformed churches in communities across the country that work to promote political awareness and action within their community. Although independent of ARPA Canada, all of them may benefit from the resources and coordination of ARPA Canada if they desire. Local groups make a very valuable contribution to their communities by providing things like news, guest speakers, letter writing evenings, meetings with government officials, and motivation for church members to get involved in political issues and events.

As part of its mission to *shine the light of God's Word to Canada's different levels of government*, ARPA Canada makes regular presentations to, and prepares written submissions and publications for all levels of government on a broad spectrum of different issues. Our presentations and submissions are based on a solid biblical worldview and informed by good social and scientific research. ARPA Canada also engages with the courts and executive levels of government.

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