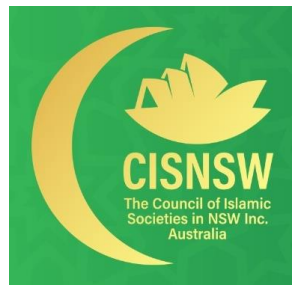


**Submission
No 62**

**INQUIRY INTO EDUCATION LEGISLATION
AMENDMENT (PARENTAL RIGHTS) BILL 2020**

Organisation: Council of Islamic Societies in NSW Incorporated

Date Received: 28 February 2021



The Council of Islamic Societies in NSW Inc

Submission into

**Education Legislation Amendment (Parental Rights)
Bill 2020**

By Email to: portfoliocommittee3@parliament.nsw.gov.au



ACKNOWLEDGEMENT

The members at the Council of Islamic Societies in NSW Inc (CISNSW) would like to thank The Hon Mark Latham MLC for proposing the Education Legislation Amendment (Parental Rights) Bill 2020 the Bill.

The CISNSW acknowledges that the focus of the amendment is to protect children and families by addressing the dangers of teaching gender fluidity including course development and teacher training in the New South Wales education system; and to reassert the rights and role of parents in the moral, ethical, political and social development of their children such that no school should be teaching material in those fields against the wishes of parents.

We would like to thank our national body, the Australian Federation of Islamic Councils Inc for giving the CISNSW access to their draft submission and giving us permission to use part of their submission.

Introduction

The Council of Islamic Societies in NSW Inc (CISNSW) has been established to be the peak state body for the active Muslim societies and associations in New South Wales. The CISNSW executive committee is composed of Australian men and women including qualified schoolteachers, parents of children and grandparents all of whom are concerned for the future of parenting and child-rearing in NSW.

CISNSW's members have been serving the NSW community for many decades.

Schools are a place for academic learning. Young children in primary school look up to their teachers and accept much of what they say as fact. Respect for and trust in teachers continues into high school. Schools are places where children believe that the teacher genuinely cares for their advancement and best interest. They are



places where parents expect their children to learn literacy, Numeracy, science, history, geography, social sciences, art, PDHPE and can elect to learn a variety of other subjects.

Beyond the basic social conventions, Australian society has refused to empower teachers to impose their personal morals and ethics on children and with excellent reason. It is the parents and the home that must lay the foundations of social constructs, it is the parents' obligation, role and responsibility to protect their child from what might distort their ethics and moral code. In our tradition, the mother and father are the first teachers and the two people in life who are the most concerned about the interests, well-being, development and success of the child. A child is an entrustment from God, its parents are chosen by God to fulfil the role of raising the child safely and preparing this child to the best of their ability to function well and succeed and to help contribute and negotiate the beliefs that formed him or her into social norms as the child grows into maturity.

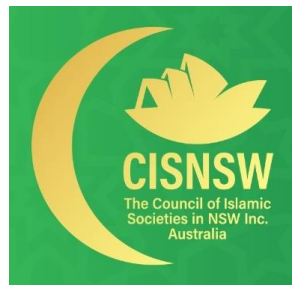
Our beloved prophet Muhammad, peace and blessings upon him said:

إِنَّ اللَّهَ سَائِلٌ كُلَّ رَاعٍ عَمَّا اسْتَرْعَاهُ أَحْفَظَ أَمْ ضَيَّعَ حَتَّى يَسْأَلَ الرَّجُلَ عَنْ أَهْلِ بَيْتِهِ

This "Hadith" can be reasonably translated as: "Verily, Allah will question every shepherd over what (or whom) He (God) placed under their care. Did he look after them, or did he lose them? To the point that the man will be questioned about his household."

The parent is the prime shepherd over his or her children and they are accountable for how they care for those children. Children are the first line of dependents and the responsibility for the child's wellbeing rests first and foremost with the parents.

Many of our members are now exploring options of home-schooling from fear of losing their children to teachings that are alien to our faith and culture. Parents are increasingly horrified as to what their children may be taught in the public system; they fear that teachers may be challenging the values of their homes and indoctrinating children with contradictory rhetoric which tells young people to accept



themselves for what they think that they might be even if this means rejecting the composition of their bodies.

CISNSW is also a shepherd, we are a shepherd for the active Muslim societies in NSW and for the Muslims of NSW, including grandparents, parents and children. We are determined to assist our members with the preservation of their faith and culture. We acknowledge well that both parents and schools need to work together for the upbringing of a child. We acknowledge that teachers will always have a crucial role in educating our children. We also assert that there is a difference between teachers in the academic fields and teachers in the field of faith such as Imams and priests. However, parents, teachers and Imams each have a different role. Whilst these roles might be complementary in some respects, there are certain matters that are the purview of parents or Imams that cannot be encroached upon by government/academic institutions. For a society to succeed, each of the three, the parents, academic teachers and faith teachers must not encroach on each other's duties or rights unless one neglects his duties.

Developments in teaching in NSW require a complete separation between teachers and pupils, they are strongly discouraged from contacting each other outside of school (on matters other than homework) or discuss many personal matters in confidence with each other (unless the teacher is the school councillor). Teachers are legally obligated to report the most innocuous hint in relation to the child's possible intentions even when they might be in gest. To a large extent, today's public system education has the highest focus on reporting. This adds another element in the dangers of teachers being pushed into a child's morality and ethics. The involvement required of them in this field is unscientific and unacademic. It is an involvement to teach something (genderfluidity) without question and without tolerance for critical difference.

Parents have natural human rights to decide how their children are to be educated. The very social fabric of every nation will not survive if we do not protect the rights and liberties of parents. We believe that the proposed Bill will enshrine Article 18 of the international Covenant on Civil and Political Rights in New South Wales law. The Bill's aims to respect the liberty of parents and/ legal guardians to ensure the religious and moral education of their children is in conformity with their own convictions.



CISNSW will continue to support the rights and freedoms of parents to educate their children on religion and moral education.

SUBMISSIONS

CISNSW supports the proposed amendments because we see those amendments as essential to reorient the roles of teachers, parents and faith-leaders back to their natural traits, responsibilities and obligations.

CISNSW members are mortified with the present social engineering of the new generation towards gender fluidity. Impressionable children should not be indoctrinated to challenge their biological sex. Gender fluidity creates more confusion amongst youths as to what or who they are. We've seen the dangers to youths when they are exposed to ambiguities and challenges to their beliefs and morals.

Beliefs, ethics and morals are matters that are normally nurtured by parents to whom children naturally incline for protection, familiarity and support, these are matters over which parents must have unchallenged primacy. Any third party that interferes with the nurturing of these ideas will by necessity engender confusion, depression, self-doubt and feelings of general unhappiness. Such matters should not be foisted on children by authority figures in secular academic schools. It makes no sense for individuals who are below the age of consent to be taught to intellectually explore the possibility of changing or querying their own biological gender. Parents have a natural right to instil in their children, moral and ethical standards, political and social values, and matters of personal wellbeing and identity including gender and sexuality.

CISNSW submits that these amendments must be made so that children can be given the protection they need and schools return to being places of academic learning rather than places of moral and cultural indoctrination.

We also submit that teachers should be permitted exemption from teaching any topic that endorses gender fluidity. Teachers must be permitted freedom of conscience to be able to extricate themselves from conversations on gender fluidity and related



topics based on the grounds of their personal beliefs. I know that many teachers will leave the profession if they are forced to pour such teachings into the impressionable minds of children and youths.

CISNSW supports the inclusion of the two definitions below into the Bill:

“Matters of parental primacy” means in relation to the education of children, moral and ethical standards, political and social values, and matters of personal wellbeing and identity including gender and sexuality.

“Gender Fluidity” means a belief there is a difference between biological sex (including people who are, by their chromosomes, male or female but are born with disorders of sexual differentiation) and human gender and that human gender is socially constructed rather than being equivalent to a person’s biological sex.

Authorised by **Mr Abraham Zoabi**

president

Contact for any queries relating to this submission, including further submissions:
Ms Hala Trad (Secretary)