



Practical Steps To Stop Islamisation

Our party is committed to stopping the Islamisation of Australia. In this paper, we outline measures the endorsed candidates of ALA will seek to implement through their political work. More detailed policies for the measures proposed in each of the twelve sections below, will be presented as we work towards the upcoming election.

Introduction

Islamisation is the socio-political, economic, judicial and military process to implement Islamic sharia law over both Islamic and non-Islamic populations. Islamisation is not necessarily violent; more often, now, it is a socio-political, economic and demographic process. Facilitating the spread of Islam and enabling 'Allah's Divine Law' to rule over all mankind, is a religious obligation. Observant Muslims are mandated to contribute to this divine plan according to their individual abilities. This process can be observed in different stages in regions into which Islam has spread.

There are many examples of Islamisation, imposing mosques, praying in the streets and publicly calling on non-Muslims to convert to Islam are the most obvious. Random acts of terror help to make populations fearful and 'respect' Islam, while forcing governments to invest in more intrusive security measures. This expedites the divinely ordained apartheid between Muslims and non-Muslims. Preaching moral superiority, the subordination of women and hatred against non-Muslims, in accordance with Islamic doctrine, further drives a wedge into communities and renders the integration of observant Muslims into Western society near impossible.

Demanding separate facilities, separate food, separate schools and separate clothing, while claiming offence over Western cultural practices, are all advancing the process of Islamisation. This includes the imposition of tax-like halal certification schemes; but also a number of new airlines, funded by petro-dollars and overseen by sharia boards, which are aggressively driving non-Islamic competition out of the market. Islamic regimes, through their many investment and 'charitable' arms, are buying special influence by donating to universities, sponsoring sports teams and renaming iconic landmark buildings. At the same time, relentless migration into non-Islamic countries and high birth rates provide Islamic leaders with growing demographic leverage. On the political level, fundamental Islamic regimes and the OIC lobby Western governments to outlaw criticism of Islam.

Islam is not merely a religion, but is a fusion of religious elements from Judaism, Christianity and Arab paganism, formed into a theocratic ideology to fulfil the needs of warlords and feudal rulers. In its totalitarian approach to control all aspects of human life, Islam has similarities with Fascism and Communism. However, because of the religious element, Islam succeeds where secular political ideologies have failed. Islam remains the most effective ideology to rally radicalised supporters and to rule over large populations. The proclaimed 'final solution' of Islam is the caliphate, a theocratic global government, to rule both Muslims and non-Muslims according to sharia law.

Historical and current events are proof of what happens to people when Islamisation takes place. The last two generations of Australian children were insulated from the history of Islam and its impact on the populace in both East and West; so they may not appreciate the significance of Islamisation. To even outline this history goes beyond the scope of this paper. Suffice to say we consider Islamisation as a clear and present danger to Australia. It is, therefore, one of our core policies that all attempts to impose Islam on our society must be stopped by democratic means, before the demographic, economic and socio-political realities make a peaceful solution impossible.

1. Separate Islam from State and Politics

The purely religious and spiritual elements of Islam are of no concern to us. However, of serious concern in Australia, as in many other regions of the world, are the non-religious: - the socio-political, judicial, economic and military elements of Islam. To separate the former from the latter is our first aim. Section 116 of the Australian Constitution explicitly protects the right to free exercise of *any* religion. Attempts by politicians and the legal fraternity to define 'religion' only end in controversy and legal arguments. Past rulings by Australia's highest court have put the bar so high, any attempt to redefine Islam as a non-religion is futile. Therefore, the insertion point for a political solution must be effective and beyond judicial reproach.

We propose to amend the Corporations Act by establishing two types of religious organisations. Type 1 will be specified as any incorporated entity based on a religious theme. Such Type 1 religious organisations will be treated identically to any other secular legal entity. This means no special benefits or entitlements will apply to Type 1 organisations as far as taxation, subsidies, employment and operation of schools or designated places of worship are concerned.

Type 2 religious organisations will be known as an **Accredited Religious Organisation (ARO)** and required to demonstrate ongoing compliance with a statutory set of operational rules and control mechanisms. As the baseline for accreditation we propose the formal acceptance of the supremacy of all principles set out in the Universal Declaration of Human Rights, as well as Australian Law over any religious law, whenever a conflict between human rights and secular law on one hand and religious law or custom on the other arises. In case of Islamic groups, this baseline shall be complemented by compliance with an undertaking similar to the “Proposed Charter of Muslim Understanding” drafted by the Islamic scholar and former Muslim, Mr Sam Solomon.

On this ARO status shall depend any special licence and benefit; for example charitable or not for profit (NFP) status, the licence to designate a building as a place of worship, as well as permission to operate schools and receive public funding for the operation of schools. We believe it is only fair that privileges funded by taxpayers, and, therefore impacting on all Australians, must be conditional upon compliance with the values and legal norms held by the overwhelming majority of Australians. Religious groups, whether incorporated or informal, may choose not to seek accreditation and practise their religion within the law.

2. Follow the Roadmap to an Integrated Multiethnic Australia

We propose that all levels of government, public administration and publicly-funded institutions formally acknowledge that multiculturalism as a socio-political model has failed. Together with this acknowledgment, the executive of the body or institution shall give a binding undertaking that it will develop and implement strategies to work towards integration of fractured communities and individual migrants into a singular and inclusive Australian society. Schools, universities and public service providers shall become the lead agents in overcoming the growing tribalism in society and in reuniting ethnically or religiously segregated communities.

Our roadmap leads towards an integrated society with respect for one secular law based on classical European values and ethics. Our core values and common laws have developed over the millennia from our Judaeo-Christian, European and humanistic roots. This is the foundation of the Australian Constitution, the basis of our laws, customs and ethics and this shall remain the officially recognised leading culture of Australia. Immigrants and refugees do not come here because we are Middle Eastern, Asian or African, but because of the freedom, stability and prosperity Western civilisation has created. This is the culture and heritage we embrace and celebrate.

Instead of being torn between old and new allegiances, the clear orientation towards one leading culture in Australia will give guidance to our young and a sense of belonging. Our communities need unity, a common spirit and a positive outlook for the future. Public funds shall be directed to inclusive causes serving the whole community, regardless of ethnic or nationalistic orientation. Lions, Rotary, Scouts, CWA, Surf Life Saving and similar community service organisations will benefit, as taxpayers no longer fund the ethnic division and balkanisation of our society. If some citizens wish to form an association based on a specific ethnic group or foreign nationality, they are free to do so, but without any public funding.

All levels of government shall take suitable measures to ensure that public signs, business signage, advertising and other materials displayed in Australian public spaces are written in the English language. Signs may be written also in a foreign language, provided the text in foreign language is underneath the English text and the font used for the foreign text is at least one third smaller in size than the English text. After an initial period the cost of interpreter services shall be charged to Australian residents who are still unable to communicate in English.

3. Clean-up of Halal Certification Schemes

Imposing multi-layered and tax-like certification fees for religious schemes onto the general community is not only divisive and unfair, but violates aspects of section 116 of the Australian Constitution. Freedom to exercise any religion implies freedom from unwanted religious impositions. As an immediate measure, we propose that all goods and services from companies which have obtained religious certification must be clearly labelled at the point of sale, so consumers can make an informed decision. Restaurants and take-away shops selling prepared meals containing religiously slaughtered meat shall disclose this fact on their menus.

Religious certification does not serve the wider community and, as second immediate measure, we propose that certification fees shall no longer be recognised as a tax-deductible compliance cost. We further propose to establish a 'User Pays' principle for religious certification of products and services in Australia. The observant Jewish community in Australia already practises, to a large extent, this 'User Pays' principle. In contrast, halal certification schemes are recent inventions, not sanctioned by original Islamic scripture or religious custom, and are imposed on the whole of the Australian community. This is unacceptable.

Australians are entitled to protection from unwanted religious impositions. Those insisting on certain rituals and religious observance in relation to goods and services, shall meet the cost associated with these. Islamic organisations can still provide certification to interested suppliers and fund their operational expenses through donation from observant community members, who insist on halal certification.

Secular companies operating abattoirs must no longer discriminate against women and non-Muslims. Similar to the exemption we grant to schools operated by religious bodies, religiously certified abattoirs must be majority-owned and operated by an Accredited Religious Organisations. This will allow religiously observant consumers to source food according to their special requirements, without imposing on the wider community.

4. Maintain the Integrity of Australia's Civil Society

Australian parliaments shall make no changes to existing law, nor shall they enact any new law for the purpose of making our legal system and economy more "sharia-compliant". Examples of these restrictions are:

i: No amendments to our taxation laws to suit the peculiarities of Islamic sharia finance.

ii: Removing all exemptions granted to commercial, state or federal entities to discriminate on grounds of gender, religious or cultural identification. Only abattoirs, community organisations and schools majority-owned by AROs shall be allowed to selectively employ based on their customs and, in case of abattoirs, slaughter for their own needs according to religious custom.

iii: Removing any authority vested in ethnic community leaders or religious leaders to act as judges or tribunals, or to otherwise give the impression they are a legal authority. The separation of powers must be visibly upheld and demonstrably enforced. There must be absolute clarity for members of ethnic or religious communities that elected or self-appointed community leaders, imams and sheikhs are neither above the law, nor part of our legal system.

iv: The superiority of Australian secular law and civil order over any aspect of proclaimed religious or cultural sensitivities must be visibly upheld. This will involve forcing an accused perpetrator to stand before the judge and banning the wearing of full face covering in public areas without a legitimate reason. Parents mutilating their daughters' genitalia, or coercing their daughters into underage marriages, must be rigorously prosecuted. Following a foreign cultural or religious custom must no longer be admissible as mitigating circumstance before our courts.

v: Planning, incitement and providing material support for the establishment of an undemocratic, totalitarian or theocratic form of government in Australia, shall become a criminal offence. Minor involvement in such activities may be treated as a summary offence.

vi. Freedom of speech must remain an absolute right. Infringements by acts of law must be limited to incitement to violence and defamation. Anti-free-speech legislation like the Commonwealth 'Racial Discrimination Act' or the Victorian 'Racial and Religious Tolerance Act' must be repealed. Incitement to violence and defamation are already covered under existing federal and state law.

Australians must not be silenced by so-called 'hate speech' laws, which, in practice, are religious blasphemy laws and the hallmark of totalitarian regimes. Such oppressive instruments only play into the hands of Islamic supremacists and professional 'victimhood' advocacy groups. Our tolerance of other religions and cultures must not be abused to penalise critical, humorous or satirical expressions. Freedom of speech is the first and last line of defence for an open, democratic society and it is what sets us apart from totalitarian forms of government.

5. Establish that Islamic Sharia is not Religion but Politics and Law

Most of the OIC (Organisation of Islamic Cooperation) member states have not recognised the Universal Declaration of Human Rights, but signed up to the Islamic 'Cairo Declaration of Human Rights in Islam'. This declaration makes many basic human rights proclaimed under the original UN Human Rights Declaration subject to the Koran and sharia law. Most OIC member states have also drawn up their own Constitutions and Laws as subordinate to the Koran and the sharia. This validates the fact that Islamic sharia is not a matter of spiritual or religious custom, but is applied politics and practised law.

In Australia, Islamic sharia is an alien system of law because it is theocratic, discriminatory and totalitarian in nature. The Federal Government shall establish in law that, while Australians are free to follow any religion or non-religious ideology in a lawful manner, this does not extend to the practice or promotion of religious or political doctrines, or the financial and legal practices based on such doctrines, which have the diminishment or termination of our constitutional democracy as their objective.

Separation of state and religion, segregation of powers, the rule of law, universal human rights and equality of all citizens before the law are fundamental values of Australian society and not a matter of selective acceptance by any religious group. Associations or community groups practising, propagating or enticing others to practise customs in violation of fundamental Australian laws and values, shall be stripped of any religious status and classified as a social, political or criminal association, depending on the circumstances.

6. Vet Educational Material for Religious Bias and Islamic Indoctrination

The Federal Government shall set up a dedicated section within the Department of Education, tasked with the vetting of religious material that is to be used in primary and secondary schools receiving Commonwealth funding. All material used in the general curriculum to teach religion, history and social science in years K-12 shall be subject to review by the Department and must be classified as 'Suitable for use in Australian Schools'.

The section shall ensure information contained in the curriculum materials complies with Australian law, is historically accurate and not partisan material designed for the purpose of promoting a particular sect or religion. Materials used in extracurricular religious instructions shall not be subject to this vetting process.

7. Remove Sectarian Influence from Public Schools and the Public Service

Religious studies in public schools shall only take place for the purpose of historical studies and socio-political analysis. No religious organisation may fund the production or promotion of materials and methods used for the general curriculum.

In public schools any sectarian religious education, as well as activities by imams, school chaplains and similar persons, shall take place outside the normal curriculum and on a voluntary opt-in basis. Excursions to places of religious worship must be extracurricular and approved by parents.

Any exemption from general school uniform policies shall be on health grounds only. Non-meat alternatives and concerns for food allergies shall be the only discriminating consideration for canteens in publicly funded institutions. Schools operated by AROs may offer faith-specific meals.

No agency of government or publicly-funded entity may permit favouritism or discrimination on grounds of religious affiliation. For example, this entails the prohibition of extra prayer breaks during work, Muslim-only prayer rooms, Muslim-only washrooms, Muslim-only exemptions from anti-discrimination laws, Muslim-only exemptions from OH&S regulations, or imposition of Islamic dietary rules onto non-Muslims.

8. Harmonise Immigration with Australian Interests

We will implement a ten (10) year moratorium on all resident visa categories for applicants from OIC-member countries. The criterion for this measure is the nationality of the applicant and not any ethnic or religious designation. Our immigration system already discriminates on the basis of age, health, financial status, professional qualifications and language. Therefore, it already makes certain distinctions between groups of people and nationalities when it comes to processing of visa applications.

Exception may apply for members of persecuted non-Muslim minority groups. For applications in resident visa categories from all other countries, an upgraded character test will further reduce the risk of admitting persons with links to fundamentalist Islamic groups or other radical, anti-democratic organisations. We will rebalance the immigration process and annual intake to protect the interests of the Australian community and our changing economic circumstances. The number of humanitarian visas available for permanent resettlement shall be limited to ten (10) per cent above the OECD average per capita. Preference shall be given to displaced persons from cultural backgrounds with a favourable outlook for integration. The ability to sponsor a spouse, prospective spouse or extended family members shall be reserved for Australian citizens by birth, as well as new Australian citizens after a period of residency and a positive track record of contributing to our society.

ALA considers the UN Refugee Convention of 1951 and associated protocols to be outdated and, now, hijacked by the OIC voting bloc. We aim to remove Australia from the current UN Refugee Convention and take full sovereign control of our borders. We will allocate resources to assist displaced persons close to their homelands to avoid resettlement where possible. Resettlement remains the last resort for genuine refugees who cannot be placed closer to their homeland and are genuinely willing to integrate into Australian society.

Persons requesting asylum shall be processed swiftly and without access to the Australian legal system. Any persons presenting without a valid visa shall remain in a secure detention section within the transit area of our air and seaports, or transferred directly from there into offshore detention, if a determination on their status cannot readily be made. If the applicant is determined to be an economic migrant, or otherwise ineligible, the applicant shall be returned to the port of embarkation and prohibited from applying for an Australian visa for an extended period.

To facilitate this process, we will seek bilateral arrangements with neighbouring countries to ensure each country will re-admit persons who have travelled between signatory countries without the necessary authority. Current arrangements for travel between Australia and a country unwilling to reciprocate may need re-evaluation. If an undocumented arrival is recognised as refugee, a temporary protection visa (TPV) will be issued. Returning refugees to their homeland when safe, or to a safe place closer to home, shall be a priority.

9. Remove Criminals from our Migrant and Refugee Population

All applicants for permanent and temporary visas, as well as applicants for the renewal of existing visas, shall be required to produce a sworn 'Statement of Community Compliance'. With this the applicant affirms that he will familiarise himself with Australian laws and community standards and abide by Australian law. Further, that he understands that his visa, and the visas of any dependents, will be cancelled, if he is found guilty of serious and/or repeated acts of crime.

Whilst leniency may be given for minor offences, three criminal convictions or one conviction for serious offences resulting in extended imprisonment, such as membership in organised crime gangs, aggravated violence, trading in narcotics, people smuggling or support of terrorism, shall be grounds for automatic visa cancellation and deportation

after completing the prison sentence in separate prison units. Foreign criminals and Islamic radicals designated for deportation must not be housed among the general prison population. Cost-saving measures such as offshoring of such facilities shall be investigated.

10. Impose a Moratorium on Sharia-linked Investment, Financial Transactions and Donations

We will introduce a temporary ban on government-owned or publicly-funded bodies to utilise financial products, investment funds, financial guarantees and sponsorships or accept donations in money or in kind, by and from entities which are subject to guidance by an Islamic sharia board or Islamic cleric. After five years we will review individual cases on application and under consideration of the human rights situation, especially the protection of religious minorities and women's rights, in the jurisdiction in which the guiding Islamic authority is based.

11. Control over Mosques and Islamic Schools

Federally incorporated owners and/or operators of existing mosques, Islamic schools, Islamic cultural centres and similar entities shall be required to acquire and maintain the status of Accredited Religious Organisations. States shall amend their laws for incorporated associations accordingly. Annual audits by specialised sections of federal and state-based Departments for Education shall ensure that teachings, curriculum material and information, made available to students and the community, comply with the accreditation guidelines. Newly formed organisations shall observe a waiting period of five years as a condition of their ARO accreditation before a school can be operated.

12. Access to Security-sensitive Positions, Public Services and Airspace

Staff in Australian Embassies and High Commissions in OIC-member countries, who are likely to come into contact with any part of a person's visa applications, must be Australian citizens.

Security-relevant functions at all Australian air and seaports shall be conducted by Australian Federal Police or suitable federal or state bodies. Outsourcing and subcontracting of sovereign duties and security-relevant functions critical for our national security must be stopped. Such functions must be carried out only by duly vetted staff members of an Australian government agency.

Australian security and intelligence agencies must be equipped to monitor more closely the flow of donations and other contributions to humanitarian aid projects to ensure that Australian aid money actually reaches those in need. It is unacceptable when Australian aid ends up with organisations acting as shop fronts for terrorists, militant jihadists and religious hate preachers.

The granting or renewal of air freedom rights to foreign operators beyond refuelling and repairs, shall be dependent upon an Australian air carrier seeking reciprocal rights for the same routes. Exceptions may apply for routes which the Australian Federal government deems necessary for the national interest and where no Australian carrier is available to service such routes.