

Title: Multiculturalism
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Ultimately, any discussion about any one identifiable group of people being treated as if they were unacceptable in the community or treating others as if they are not acceptable, becomes a discussion about the application of a multicultural ethic in our community. The government sets the tone for the national attitude towards members of minority communities and may do this by passing laws and or by having events which celebrate the culture of other ethnic communities.

The situation in Australia

The term “Multicultural society” was first promoted by the Labor Federal Government of Australia as its policy in 1973.¹ Whilst this policy intended to bring about an acceptance of other cultural expressions and respect of other religions, it is being used by some migrant communities as an excuse not to assimilate to the Australian way of life nor to accept the traditional positive Australian values² and even not to bother to learn English.³ The policy should have been “multi-racial” rather than multi cultural. This would have affirmed all people regardless of race, but would mean that we have one law and one culture even though the culture is being matured and varied by the influence of migrant communities just as the law is matured and varied to suit new challenges.

Whilst the government is taking some action in respect to migrants accepting Australian values and learning English, nevertheless there is no challenge to possible future migrants as to their willingness to become *Aussies* and no challenge to those who already have gained Australian citizenship to assimilate into our society in respect to clothing, language and acceptance of our nation’s Christian heritage (one can accept the heritage without adopting the Christian faith). The attitude of some leaders in the Muslim community amounts to requiring, under the banner of Multiculturalism, a parallel existence.

Another consequence of a multicultural policy is that some Government authorities denigrate our nation’s Christian heritage with a view to affirming the religious heritage of some migrant communities. Christianity is regarded as just one of many religions and therefore any religious activity held outside of a place of worship is required by the Australian Department of Immigration and Citizenship (DIAC, previously DIMA) to be a multi-faith event.⁴

In other words we are to have a multi-faith religion instead of any public expression of the Christian faith in Australia. This attitude also robs migrants of any overarching culture into which they could integrate. The inter-faith religion, outlined in the Department of Immigration’s *Safeguarding Australia* (2006), totally

¹ For details re Multicultural Policy see James Jupp, *The Challenge of Diversity*, (Canberra:AGPS Press for Office of Multicultural Affairs, 1989).

² Dr Ameer Ali argues that there are no especially Aussie values, that there are only human values and thus he ignores the difference between Koranic attitudes towards human rights and the Magna Carta standard and this can be particularly seen in lack of religious freedom in Sharia law. See f/n 13 above.

³ E.g. see <http://www.thetelegraphandargus.co.uk/misc/print.php?artid=1103853>

⁴ The way the Dept of Immigration operates has been the cause of anger by many Australians and John Stone outlines this in his article, *The Muslim Problem and What to do About it*. *Quadrant* L:9 (Sept 06),11-17. There is also some pressure in the USA for Defence Force Chaplains not to pray in the Name of Jesus. See <http://washingtontimes.com/national/20051019-110449-3444r.htm>. This is interesting as Muslims themselves are usually happy for a Christian to pray in the name of Jesus.

ignores our Christian heritage and the fact that the majority of Australians regard themselves as Christians (per the census) and also the fact that our laws reflect this Christian heritage. Examples of the importance of this heritage may be readily brought to mind such as the principle of compassion, respect for others, the Ten Commandments outlined in the Bible, sexual morality and freedom to speak and to claim protection of the civil law. See Alvin J. Schmidt, *How Christianity Changed the World*,⁵ for detail on the influence of the Christian faith particularly in the area of human rights, education and the arts in the Western world.⁶ Multiculturalism becomes a damaging policy if it places more value on minority religious groups than on the national religious heritage.

Is assimilation the answer?

It is a challenge to note that Dyab Abou Jahjah, the young and charismatic Brussels-based leader of the *Arab European League*, rejects assimilation and demands segregated schools and self-governing, Arab-speaking ghettos. “We reject integration when it leads to assimilation,” Jahjah stated: “I don’t believe in a host country. We are at home here and whatever we consider our culture to be also belongs to our chosen country. I’m in my country, not the country of the [Westerners].” (for reference see footnote 25). Unfortunately, the attempt by the then French Interior Minister Nicolas Sarkozy (in 2002-7 and in May 2007 became the President of France), a second-generation immigrant himself (from a Hungarian Jewish family), to assert the authority of the French Republic over its lost territory triggered the current civil warfare in France. For the “youths” this is a declaration of war.

Jahjah continues: “They are not in Sarkozy’s country, but in their own country, where the West promised they could retain their own cultural values and spread them. Those media that tell us that the rioting “youths” want to be a part of our society and feel left out of it, are misrepresenting the facts. As the insurgents see it, they are not a part of our society and they want us to keep out of theirs” (see footnote 25). There are other arguments as to why violence occurs among some minority groups, such as the frustration of the loss of the affirmation and identity one had in the country of the birth of the parents.

The violence in France and in no-go areas in the UK is of the type one finds when one group wants to carve out its own territory and thus gain identity and respect for its members within that territory. In this situation governments have abdicated their power and responsibility to have one nation with one law applicable to all and safety for all.⁷ Rioters view politicians with contempt and amusement. Those Muslim youth who organise riots are clear that they have their own (Koranic) culture and want to continue to be part of that culture, regardless of the fact that they are living in a western country. Hence, if there is “anger” of a kind, it is no more than infuriation at what they consider to be the arrogant presumption of Governments that Muslims would even consider adopting, let alone abiding by man-made laws. The Muslims resent outsiders paternalizing them and interfering with their way of life in the suburbs of Western Europe’s major cities. For some the message is: ***get out of our way, get out of our territory, you act like you think you’re the boss but we’ll show you who really is.***⁸

Any concept of assimilation in Australia is further eliminated by statements like the following by Keysar Trad the official spokesperson for Sheik Taj el-din al Hilaly:

⁵ Published by Zondervan:Grand Rapids, 2004 and available through Saltshakers at jenny@saltshakers.org.au

⁶ Note also that there has been objection in England to a tendency to minimise the presence of the Christian faith in public and by Prince Charles. See article in *International Express*, London, 14 Nov. 06 p11.

⁷ See http://www.americanthinker.com/articles_print.php?article_id=4987 and <http://www.americanthinker.com/images/lg.gif>

⁸ <http://www.brusselsjournal.com/node/444> See also Stephanie Giry, *France and its Muslims*, *Foreign Affairs* 85:5 (Sept/Oct 2006): 87-104.

*The criminal dregs of white society colonised this country, and now, they only take the select choice of other societies, and the descendants of these criminal dregs tell us that they are better than us. And because we are not elitists, we tolerate them. Yet they want us to assimilate, perhaps they will only become satisfied when we each die our hair red, wear blue/green contact lenses, and operate a fish and chips shop, otherwise, we would not be truly assimilating, would we?*⁹

Hilaly himself presented this view on Egyptian TV adding that “*Anglo Saxons came to Australia in chains while we paid our way and came in freedom. We are more Australian than them...Islam has deep roots, in Australian soil, that were there before the English arrived.*”¹⁰

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⁹ <http://www.islam.org.au/articles/16/RACISM.HTM> or see this in magazine *Nida'ul Islam* Dec-Jan. 1996-97

¹⁰ *Sydney Morning Herald*, 12 Jan. 07, p3. Also note that Dr Ameer Ali, head of the Muslim Community Ref. Board claimed that Australia is a Muslim nation. See *Herald Sun*, Melbourne, 8 Oct. 06 and f/n 13 above.