Christian Democracy UK

A Manifesto – Draft One

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**Democratic Governance and Constitutional Order**

We believe in the foundational importance of democracy to the political and moral health of the nation. However, democracy must be rooted in the historic institutions and cultural traditions of the British state, rather than subject to constant experimentation or continental imitation.

We affirm our support for democracy, and advocate its further expansion and renewal through the implementation of **proportional representation** in the House of Commons. Such reform would restore legitimacy to our electoral system by ensuring that all voices in our national life are heard fairly, and would help rebuild trust between Parliament and the people.

At the same time, we affirm the value of tradition and historical continuity in the British constitution. We support the **continued existence of an appointed House of Lords**, including the presence of **hereditary peers** and **Lords Spiritual**, as a vital safeguard of non-partisan wisdom, historical memory, and moral voice. We oppose the reduction of this institution to a second elected chamber, which would only duplicate the Commons and erode its distinct role.

We are committed to the preservation and renewal of the **United Kingdom as a unitary state**. To this end, we support the **abolition of devolved parliaments** in Scotland, Wales, and Northern Ireland, and the **reconcentration of legislative power in Westminster**, while strengthening **local councils** as the proper engines of community governance. We affirm our unwavering **support for British unionism**, and reject all forms of separatism that fracture the nation.

We are proud defenders of the **constitutional monarchy** as a cornerstone of British identity and political stability. The monarchy embodies the non-partisan unity of the nation and should be shielded from all republican agitation.

Our commitment to **parliamentary sovereignty** requires the reversal of misguided constitutional experiments of recent decades. We therefore support a **‘Great Repeal Act’** to overturn **Blair-era constitutional legislation** that has undermined the sovereignty of Parliament and fragmented the governance of the United Kingdom.

We advocate for the **abolition of the Supreme Court**, whose existence has created an unwelcome judicial activism in British politics, contrary to our tradition of parliamentary supremacy. Additionally, we call for the **withdrawal of the United Kingdom from the European Convention on Human Rights (ECHR)**, a foreign body which has time and again sought to override the democratic will of the British people.

Together, these measures represent a coherent vision: one of democratic renewal, constitutional restoration, and national unity rooted in British traditions.

**Faith, Morality and Society**

We affirm that religion—particularly the historic Christian faith—has been, and remains, a vital foundation of British civilisation. Far from being a private matter alone, **religion upholds society**, instilling a shared moral code, a sense of duty beyond self, and a deep-rooted respect for truth, law, and the sacred.

The **secularisation of British public life** has not led to a more tolerant or enlightened society, but instead to a vacuum of meaning, the erosion of shared values, and the rise of atomised, self-centred individualism. In its place, new ideologies have emerged which offer no true sense of moral purpose or ethical grounding. This **decline in morality** is evident in the breakdown of family life, rising rates of loneliness, and a growing culture of permissiveness and transgression.

We support the **promotion of Christian faith schools**, which play an essential role in forming young people not only in academic knowledge but in moral character, social responsibility, and spiritual wisdom. These schools are indispensable to a plural society that respects tradition and prepares future citizens for a life grounded in virtue and service.

We advocate a model of society informed by **Communitarianism**: the belief that a person’s identity is formed primarily through their **relationships, duties, and responsibilities to others**—family, community, and nation—rather than by unmoored individual self-definition. In contrast to the hyper-individualism promoted by contemporary culture, we affirm the dignity of the person in relation to others, and the flourishing that comes through belonging, shared values, and mutual care.

While we uphold **inherent freedoms** as central to the British tradition, we reject the idea that liberty must entail moral relativism or cultural nihilism. **Freedom must be ordered to the good**, and a society that values liberty must also uphold limits, norms, and boundaries. We therefore reject **societal permissiveness** that confuses freedom with license, and which abandons moral restraint in the name of tolerance.

In restoring faith to its rightful place in public life, we seek not theocracy, but **a renewal of moral seriousness**—a culture that is humane, rooted, and responsible.

**Life Ethics**

We affirm an unwavering commitment to the **consistent life ethic**: the belief that all human life, at every stage and in every condition, possesses inherent dignity and must be protected by society and the law. This ethic does not pick and choose which lives are worthy—it defends all life, from conception to natural death.

We **affirm that life begins at conception**, and that from this moment, the unborn child is a unique and irreplaceable human being with moral worth. **Abortion is not a neutral medical procedure, but the deliberate ending of a human life**. We therefore oppose the continued legal sanctioning of abortion, and regard efforts to **decriminalise abortion** as a grave moral failure—one which abandons both the unborn child and the mother to a culture of death.

At the same time, we recognise the complex realities faced by women in crisis pregnancies, and advocate strongly for **alternative forms of pregnancy care**—including greater support for maternal health, adoption services, and community-based resources that uphold both lives, not just one. A truly compassionate society does not offer death as the solution to vulnerability.

Our commitment to the sanctity of life also leads us to **oppose euthanasia and assisted suicide**, which distort the medical profession and reduce the sick and elderly to burdens rather than persons worthy of care. Legalising such practices creates dangerous incentives, undermines trust in palliative care, and sends the message that some lives are no longer worth living.

In keeping with this ethic of life, we also **oppose capital punishment**. While we recognise the seriousness of violent crime and the necessity of justice, the state must never claim the power to end human life as a form of punishment. A just and moral society should seek not vengeance, but restorative justice, proportionate punishment, and the rehabilitation of offenders wherever possible.

A truly humane and civilised nation is one that chooses life, consistently and courageously—even when doing so is difficult or unpopular. This is the moral foundation on which a just society must stand.

**Family and Social Values**

We affirm the **family as the fundamental building block of society**, the primary community in which individuals are nurtured, socialised, and formed in moral character. Strong families create strong societies; they provide stability, continuity, and belonging in a rapidly fragmenting world. It is the duty of government, institutions, and civil society to **promote and support the traditional nuclear family**—a married mother and father raising children—as the normative and ideal context for raising the next generation.

While we recognise that families exist in many forms and that all people are deserving of dignity and compassion, we believe that society should **affirm, not dismantle, the model that has consistently provided the best outcomes for children and communities**. Policies that undermine or marginalise this foundational institution are deeply corrosive to social cohesion, child welfare, and long-term prosperity.

In line with this, we **oppose the redefinition of marriage** to include same-sex couples. **Marriage is not merely a private contract, but a public institution rooted in the complementarity of the sexes** and the natural orientation toward the bearing and raising of children. The extension of marriage to same-sex couples has not only altered the legal meaning of the institution, but has also introduced a moral relativism into family policy that we reject.

Similarly, we **oppose same-sex adoption**, not out of hostility to individuals, but in defence of the child’s right to a mother and a father. While many adoptive carers of all backgrounds offer love and stability, the deliberate placement of children into same-sex households denies them the natural model of parental complementarity and the developmental benefits that come from the presence of both male and female role models.

We also **reject the inclusion of LGBT education in schools**, especially when introduced at early ages or without parental consent. Such curricula often present highly contested moral and ideological claims as settled fact, eroding parental rights, confusing children, and undermining the moral authority of the family.

We stand in **firm opposition to transgender ideology**, particularly as it relates to children. The promotion of gender fluidity, medical transition, and gender self-identification policies has led to confusion, irreversible harm, and the erosion of biological reality in law and education. Children must be protected from harmful ideologies that encourage them to reject their bodies and identities before they are capable of mature judgement.

These positions are not rooted in intolerance, but in the conviction that **social order, child welfare, and human flourishing depend on recognising and preserving natural truths about sex, family, and the human person**. Upholding the family is not only a moral imperative—it is a social necessity.

**Immigration and National Identity**

Immigration policy must serve the **common good of the nation**, not the demands of global markets, ideological dogmas, or short-term political gain. While immigration has played a role in British history, it must be managed with **prudence, limits, and respect for national cohesion**.

We **reject both extremes**: the utopianism of open borders and the nihilism of so-called “remigration.” Instead, we affirm a measured, **national-interest approach to immigration** that recognises the importance of **borders, law, and shared identity**.

We call for the **introduction of a strict cap on legal immigration**, ensuring that migration levels remain sustainable, and aligned with our social capacity to integrate newcomers into British life. We also support the **deportation of all illegal immigrants**, recognising that the rule of law must be upheld and that unlawful entry cannot be rewarded or normalised. Alongside this, we advocate for the **swift deportation of foreign nationals who commit serious crimes**, as a basic matter of national self-respect and public safety.

At the same time, we recognise that immigration cannot simply be reduced to numbers. True integration requires **shared values, language, and loyalty**. We therefore support a renewed emphasis on **integration policies** that uphold British cultural norms and affirm the **Christian values** that have historically shaped our national identity. Newcomers must be welcomed with both fairness and firmness, encouraged to participate fully in the life of the nation, and expected to honour its customs and institutions.

We **defend British unionism and identity**, and reject the notion that Britishness is a mere administrative label or vague set of consumer preferences. Britain is a historic nation, with deep-rooted traditions, moral foundations, and a shared story. To remain a nation and not a market zone, we must cultivate a **sense of cultural continuity** and the **moral bonds of belonging**.

This vision of immigration is not xenophobic, but rooted in realism and moral responsibility. A just society is not one that erases borders or abandons national culture in the name of tolerance—but one that **balances hospitality with cohesion**, and **welcomes without dissolving itself**.

**Crime and Policing**

A just society must ensure that its legal system defends the innocent, punishes wrongdoing, and fosters **true rehabilitation**. Today, Britain faces a crisis of confidence in its criminal justice system—a system that too often feels **ineffective, unequal, and politicised**. We believe in a justice system that is **firm, fair, and focused on both accountability and renewal**.

We support a radical shift in **penal policy**, drawing inspiration from the **Norwegian model**. Prisons should be places where offenders are prepared to rejoin society, not hardened within it. We propose the introduction of **education, vocational training, and therapy** within prison walls, along with **humane living conditions** that affirm the dignity of the individual while emphasising responsibility. Crucially, we advocate for **robust post-release support**, including access to housing and employment, to reduce reoffending and support successful reintegration.

At the same time, we affirm the principle of **equal justice under law**. No one should receive preferential treatment based on sex, ethnicity, or religion. The law must be **blind, impartial, and rooted in truth—not ideology**.

We also call for a full review of **prostitution laws**, guided by the **Nordic Model**, which targets the demand side of the sex trade—punters and pimps—while offering real exit strategies for those exploited by it. Prostitution is not liberation; it is a system of abuse, often fuelled by desperation. We support **employment assistance, counselling, and housing** for women leaving the sex trade, helping them find dignity outside of exploitation.

To reduce pressure on the system and restore public trust, we propose the **immediate deportation of all foreign criminals**, even while they are serving their sentences abroad—**freeing up thousands of prison spaces** and upholding the principle that British justice should not be burdened by foreign offenders.

We will also **shut down all Sharia courts and parallel legal systems**, which often operate in ways that **undermine the rights of women and violate British law**. The principle of **one law for all** must be non-negotiable. Alongside this, we support legislation to **outlaw cousin marriage and polygamy**, practices incompatible with human dignity, public health, and social cohesion.

Policing must be **refocused away from ideology and toward public service**. We will **scrap all Diversity, Equity, and Inclusion (DEI) training** for police forces and instead provide training that **emphasises free speech, impartiality, and fair treatment** for all citizens.

We also reject the emerging culture of **two-tier policing**, in which some groups are treated with disproportionate sensitivity, while others are policed harshly. The law must be applied **evenly and without fear or favour**. We will **rebuild public trust** by restoring neutrality and professionalism in law enforcement.

Justice reform must go beyond the police. We support **better training for magistrates**, ensuring they are confident, competent, and rooted in the moral foundations of justice. And we call for **greater investment in the courts and Crown Prosecution Service (CPS)**—not just in frontline policing—so that justice is not delayed or denied through backlogs, underfunding, or administrative failure.

Justice cannot be outsourced to ideology, nor reduced to vengeance. It must be rooted in **truth, fairness, and hope for restoration**. Britain must once again become a nation where justice is done—and is seen to be done.

**Economic Justice and Ownership**

We believe in an economic order rooted in **justice, dignity, and the common good**, not in the dehumanising extremes of state socialism or unrestrained liberal capitalism. The economy must serve the person—not the other way around. To that end, we advocate for **Distributism**: an economic philosophy grounded in the widespread distribution of productive property, family-based enterprise, and localism.

Distributism offers a **third way**—neither a centralised state-run economy nor a hyper-individualist market free from moral responsibility. We therefore **reject both state socialism**, which concentrates power in the hands of government, and **liberal capitalism**, which reduces human beings to economic units in the service of profit and consumption.

Instead, we propose a system that promotes **ownership, responsibility, and community**. We support the **defence of private property rights**, but believe that property should be widely held—not monopolised by the few, whether state or corporate. Economic independence fosters family stability, civic responsibility, and national resilience.

We reject the false notion of **class war**, which only deepens division and resentment. Instead, we advocate for **co-determination**—a system in which workers and employers share responsibility for the governance of their enterprises. This promotes harmony between labour and capital, and encourages long-term investment over short-term exploitation.

We endorse a **regulated social market economy**, in which free enterprise is guided by moral law and the state acts as a referee—not a player. **State intervention** may be necessary, but it must be **limited, proportionate, and always directed toward strengthening families, communities, and small businesses**—not bureaucracies or global corporations.

We affirm the **welfare state** as a safety net, not a way of life. It should protect the vulnerable while avoiding dependency. We support **increased worker ownership**, including cooperatives, mutuals, and employee shareholding schemes. People thrive when they are not just employees, but **stakeholders** in the economic institutions that shape their lives.

We further support the **distribution of public and private property**—such as land, housing, and public assets—in ways that empower local communities and reduce the dominance of unaccountable elites. Economic justice must mean real power in the hands of ordinary people.

In sum, our vision is one of **economic decentralisation, moral responsibility, and human dignity**. The economy must be reoriented to serve the family, the worker, and the community—not abstract ideologies or global financial systems.

A just society must ensure that **families can thrive**, that **work is rewarded**, and that **welfare supports the truly vulnerable**—not traps people in dependency. Our tax and welfare policy is built on three foundational goals: **supporting families and parents**, **reforming welfare to promote responsibility**, and **rebuilding dignity through work**.

**Tax, Welfare, and Family Support**

We believe that **raising children is not only a private act but a public good**. As such, we support a range of pro-family fiscal reforms that **incentivise family formation, reduce child poverty, and honour the value of parenting**:

* Guarantee **free, full-time early years education from the age of 2**, delivered through state nurseries and accredited childminders. This eases pressure on working families and fosters early childhood development.
* Create a **national network of subsidised childcare centres**, with income-based caps, so no family is priced out of work or parenthood.
* Introduce a **universal monthly child benefit**, non-means-tested and increasing with each child, affirming the societal value of parenting.
* Guarantee **six months of paid parental leave per parent**, with the first 12 weeks fully paid.
* Introduce **480 days of shared parental leave** at 80% pay, following the successful Swedish model that raised their birthrate significantly.
* Guarantee new parents of young children the **right to work from home where possible**.
* Allow full **sharing of tax allowances between married couples with children**, exempting the first £25,000 from tax.
* Introduce a **family-based tax system**, in which tax is calculated based on household size and number of dependents.

These measures are not luxuries—they are **investments in the nation’s future**.

**Making Taxation Fair and Sustainable**

Britain’s tax system must reward work and enterprise while **lifting the burden on working families and pensioners**:

* **Scrap VAT on energy bills** and **abolish all green levies**, saving households up to £325 annually.
* **Abolish the VAT tourist tax**, boosting the tourism sector and hospitality industry.
* Replace **Council Tax with a Land Value Tax**, ensuring fairer property-based contributions and reducing distortions in the housing market.
* Increase employee contributions for **unfunded public sector pensions**, aligning with private sector standards.
* Transition new public sector workers to **defined contribution schemes**, ensuring long-term sustainability.
* Link public sector pension rises to the **Consumer Price Index (CPI)** rather than the Retail Price Index (RPI), reflecting real-world affordability.

**Reforming Welfare: Responsibility and Restoration**

Our welfare system must serve the truly needy while encouraging **independence, not idleness**. We advocate the following reforms:

* **Tighten eligibility for Universal Credit** and related benefits, encouraging employment and reducing fiscal waste—saving up to £10 billion annually.
* Restrict **access to social housing, UC, and disability benefits** for those with Indefinite Leave to Remain (ILR), ensuring that national resources serve citizens first.
* **Limit incapacity benefits to two years** for treatable conditions. After this, recipients must return to work or prove severe, ongoing impairment.
* Require those with **partial disabilities** to engage in part-time employment where possible, with employers incentivised to support this.
* Introduce a **full reassessment of legacy claimants**, scaling down benefits for mild conditions while protecting those with serious impairments.
* Enforce a **zero-tolerance policy on fraud**, including lifetime bans for repeat offenders.
* Introduce a **Basic Allowance scheme**—similar to a basic income—for likely long-term claimants, taxed at 40% to **encourage work without fear of losing benefits**.
* Expand **sheltered work** schemes for those who cannot hold standard jobs, and offer **trial work placements** to allow claimants to explore new careers without risk.
* Separate the **decision-making and job-coaching roles** within the welfare system. The DWP should administer core benefits, while **multiple employment agencies** offer tailored support, incentives, and top-ups.

**A New Ethic of Work**

We propose the creation of a modern **Works Progress Administration (WPA)**—a national agency to employ the jobless in **useful public works** based on their skills. From conservation and maintenance to public arts and digital infrastructure, we will **offer dignity through work**, not endless handouts.

Our vision is of a Britain where **families are empowered, work is respected, and support exists for those who truly need it**. Welfare should never be a trap—it should be a **bridge to responsibility, dignity, and contribution**.

**Environmental and Ethical Stewardship**

We believe that the natural world is not merely a resource to be exploited, but a gift to be **safeguarded with responsibility and reverence**. The earth does not belong solely to this generation, but to those who come after us—and to the wider community of life with whom we share it. True environmentalism is rooted not in panic or ideology, but in the enduring principle of **stewardship**: that we are called to care for creation, not dominate or desecrate it.

We support meaningful and long-term investment in **renewable energy sources**, recognising that the transition to cleaner energy is essential for protecting ecosystems and ensuring energy security. However, we reject the **extremism of current “net zero” targets**, which are often shaped by political theatre and international pressure rather than sober analysis. Targets that are **hasty, punitive, or economically damaging** do more harm than good—disrupting communities, hollowing out industries, and driving costs for working families.

Instead, we advocate for a **balanced approach to environmental policy**—one that reduces emissions and encourages innovation, without sacrificing livelihoods or national self-sufficiency. Environmental responsibility must be married to economic prudence, social cohesion, and democratic consent.

We also affirm the **moral status of animals**, and believe that a society which shows cruelty to animals ultimately degrades its treatment of human beings as well. We therefore call for **greater protections for animal welfare**, including stronger enforcement of existing laws, promotion of humane farming practices, and the **banning of halal and other forms of non-stun ritual slaughter**. A civilised nation must not excuse cruelty in the name of cultural exception.

Environmental ethics must also extend to our **relationship with consumption, waste, and the land**. A society obsessed with endless growth, novelty, and exploitation cannot be reconciled with a sustainable future. We must encourage **local production, responsible consumption, and the revival of rural communities**, rather than the consolidation of power in global supply chains and urban centres.

In short, we do not accept the false choice between environmentalism and economic justice. The preservation of our natural and moral ecology is a **single task**, demanding both restraint and innovation, conservation and responsibility. A society that **honours the limits of nature, respects the dignity of all living things, and thinks in generational terms** is one that truly understands what it means to flourish.

**Foreign Affairs and National Interest**

Our foreign policy must be guided by a clear moral compass, tempered with prudence and a firm understanding of national interest. We reject the failed dogmas of liberal interventionism, which have entangled Britain in endless wars, destabilised entire regions, and cost countless innocent lives. Our role in the world should be that of a **principled peacekeeper**, not a crusading empire.

We affirm a doctrine of **non-interventionism**, with military engagement reserved for only the most **extreme and unavoidable circumstances**, and never in the service of regime change or ideological adventurism. Britain must prioritise **peace above all else**, acting as a voice of restraint and diplomacy in an increasingly fractured world.

While we acknowledge that in an ideal world, there would be no war, no nuclear weapons, and no chemical arms, we must also recognise the **fallen state of the world**. So long as other states maintain nuclear arsenals, Britain must maintain its own **nuclear deterrent**, solely for the purpose of **self-defence**, not aggression.

Our **sympathies lie with the innocent victims of war**, regardless of their nationality or which government they live under. Whether in **Gaza**, **Ukraine**, or elsewhere, we will never align ourselves blindly with governments—many of whom are corrupt or self-serving—but instead stand in solidarity with civilians whose lives are torn apart by conflict.

We support the provision of **humanitarian aid** to war-torn and impoverished regions, but we oppose the continuation of **military aid**, which often only escalates conflict and prolongs suffering. We call for the **immediate withdrawal of all UK military aid abroad**.

In a time of economic hardship at home, we also call for a **ten-year pause on all foreign aid**, allowing the British economy to recover and enabling us to **put our people first**. Once this period ends, a **Royal Commission** should be established to oversee all foreign aid, ensuring it is only sent to the most needy and is used accountably and transparently by recipient governments.

**The protection of persecuted Christians must become a central pillar of British foreign policy.** Across the Middle East, Africa, and Asia, Christians suffer discrimination, violence, and imprisonment for their faith. We will apply **diplomatic pressure, economic sanctions, or trade restrictions** against any regime that persecutes Christians or suppresses religious freedom. **No UK aid** should be given to governments that deny the most basic rights to religious minorities.

We further call for Britain to **withdraw from the Windsor Framework**, and to fully restore **sovereignty over Northern Ireland**, reaffirming the integrity of the United Kingdom as one political and constitutional unit.

Britain should foster **amicable trade and diplomatic relations with all nations**, and resist pressure to sever ties with countries based solely on ideological or geopolitical alignment. We must act independently, in our own national interest.

We support the **restoration of full British sovereignty over the Chagos Islands**, rejecting current arrangements with Mauritius, and call for a strengthened **Royal Navy presence in the Indo-Pacific** to ensure the security of trade routes and deter Chinese expansionism.

We recognise the importance of economic relations with key allies such as the **United States**, but also advocate for reducing **strategic dependencies** to preserve British autonomy in foreign and trade policy.

We also support **enhanced intelligence sharing and counter-terrorism training** with African nations—especially those in the **Sahel, Horn of Africa, and Lake Chad Basin**—where Islamist terrorism continues to threaten global and regional stability.

In sum, Britain's foreign policy must serve the interests of its people, uphold peace wherever possible, and act firmly in defence of justice and sovereignty. **We are not the world’s policeman—but we are not its pawn either**.

Defence and National Security

Christian Democracy UK believes that a strong, independent, and technologically advanced national defence is essential to safeguarding the sovereignty, freedoms, and values of the British people. In an increasingly unstable world, Britain must be prepared to defend itself without over-reliance on foreign powers, while maintaining its role as a responsible global actor.

We will establish a **Home Guard of 50,000 part-time volunteers**, fully trained and armed to protect critical infrastructure and defend the homeland in the event of attack. This will be complemented by an **expanded army reserve of 60,000**, fully integrated with regular forces for maximum operational readiness.

Britain’s maritime strength will be secured through the construction of **five additional hunter-killer nuclear submarines**, bringing the total to twelve. We will invest heavily in regenerating **Britain’s defence manufacturing and technology**, introducing incentives and tax breaks to boost the UK defence industry, enhance equipment self-sufficiency, and produce world-class defence products for export.

We will expand defence research through organisations like the **Defence Science and Technology Laboratory (DSTL)**, pioneering **next-generation weapons, AI-driven warfare, and cyber defence capabilities**. Our **fully sovereign nuclear triad** will be maintained through the continuous operation of the Trident nuclear programme while researching long-term alternatives that do not depend on US technology. While nuclear weapons are not ideal, they remain necessary until global disarmament is achieved.

To reduce dependence on NATO for our core defence needs, we will remain a committed member but **develop independent strategic plans for national defence**. This includes building an **independent missile defence system**, ensuring that **all future aircraft carriers, destroyers, and submarines are produced domestically without foreign components**, and advancing the **UK-led Tempest programme** to create a next-generation stealth fighter jet free from US technological dependence.

Finally, we will introduce an **Iron Dome-style air defence system**, designed to intercept and destroy short-range rockets and artillery shells before they can threaten British lives. This shield will ensure that no British town or city is left defenceless against modern missile threats.

Free Speech and Civil Liberty

A free society cannot exist without **freedom of speech**. The ability to speak, to dissent, to argue—even to offend—is the **foundation of democracy, conscience, and truth**. In recent years, however, this most basic liberty has come under sustained attack from both the state and ideological activists. Britain is drifting toward **soft authoritarianism**, where the boundaries of acceptable opinion are drawn not by the people, but by unelected bureaucrats and politically-motivated campaigners.

We call for a **total repeal of all hate speech laws**, which have been routinely used to **persecute traditional conservatives, Christians, and others who dissent from progressive orthodoxy**. These laws criminalise opinion, not conduct. They do not protect society—they chill debate, suppress conscience, and undermine justice.

We support enshrining a **constitutional right to freedom of speech in law**, comparable to the First Amendment of the United States. The only limitations on speech should be **clear and objective**: incitement to violence, slander, libel, and direct threats of harm. Beyond that, unpleasant or offensive speech must remain legal, however disagreeable it may be to some. **The proper response to speech is more speech—not state censorship**.

We call for the **immediate release of all individuals imprisoned solely under hate speech legislation**. No one should be behind bars for peacefully expressing their beliefs, especially when those beliefs reflect long-standing moral, religious, or cultural traditions.

Additionally, we oppose **buffer zones around abortion clinics**, which silence peaceful protest, prayer, and moral witness in public spaces. The right to publicly **pray or speak about matters of conscience** must be protected under law. We call for the creation of **legal protections for public prayer**, ensuring that no citizen is criminalised for quietly exercising their faith in public.

Free speech is not a luxury—it is a **non-negotiable pillar of liberty**. We reject the creeping authoritarianism of speech control, and commit ourselves to restoring a political culture in which **truth, reason, and conscience** are not policed, but protected.