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# The Strange Death of Europe: Immigration, Identity, Islam

Frederick Allan SHANNON

British author and journalist Douglas Murray's recent book, *The Strange Death of Europe: Immigration, Identity, Islam*, is an honest investigation into contemporary European policies of multiculturalism and mass non-European immigration. Murray, a British political essayist and former student of Eton and Oxford, is a regular TV and radio guest where he has been outspoken against Muslim and mass non-European immigration into Europe. Until recently, there has been very little mainstream debate on European immigration and multiculturalism. Many of the issues discussed in Murray's book also apply to multicultural countries such as Australia, Canada and the United States. Overall, the book does a good job at outlining the major issues associated with mass immigration and multiculturalism in Europe. It also provides some historical background and political analyses that have led Europe to where it is today.

Murray begins his book making the argument that if current rates of immigration continue as they are, that it will lead to the death of the entire European civilization. He explains how that within the next seventy years, Europe, as we know it, will no longer exist. In the introduction to his book, Murray states:

The result was that what had been Europe - the home of the European peoples - gradually become a home for the entire world. The places that had been European gradually became somewhere else. So places dominated by Pakistani immigrants resembled Pakistan in everything but their location. (2017, p. 7)

He argues that many European politicians mistakenly expect that new immigrants to Europe will eventually assimilate and become European. The evidence, however, proves otherwise. In fact, Murray contends that Europe is committing suicide and that it will merely begin to look like the third world countries from which many of the immigrants are themselves fleeing.

In the introduction, Chapter 13, and elsewhere in the book, Murray also talks about a spiritual malaise that he refers to as the "tiredness" of European people, or what the Germans call *Geschichtsmüde*, 'weary of history' (2017, p. 207). Murray returns to this idea several times throughout his book. This existential tiredness comes from the exhaustion the European people have experienced having two devastating World Wars in addition to countless other wars over

the centuries. This tiredness has also been exacerbated by the strange complexities of the modern world that have resulted in increased secularism, great technological advancements, capitalism and a loss of a sense of meaning of life. In short, Europeans are experiencing burn out and a sense of dislocation.

In Chapter one, titled *The Beginning*, Murray examines the amount of immigration to the United Kingdom (U.K.) in the previous fifty years. Murray reveals that the U.K. did not experience much immigration over the last one thousand years, but that since 1945 a flood of non-White, non-Christian peoples have arrived. While the majority of native British citizens have historically supported very tight controls on immigration to the U.K., the political elites ignored the public's wishes. In 1945 the British government engaged in a massive immigration scheme to import non-European immigrants into the U.K.

This glut of immigrants was the result of two things: The fall of the British Empire and the need for cheap labor. Britain needed to laborers and in 1948 the British Nationality Act allowed people from the former British empire, or Commonwealth, to immigrate to the U.K. Several thousand people took advantage of this opportunity every year, but by the 1960s the numbers were in the hundreds of thousands. These people were mainly from Pakistan, India and the West Indies.

In the same chapter, Murray conducts a review of the 2001 and 2011 U.K. Census statistics. He provides the reader with proof of how dramatically the demographics are changing in the U.K. The author emphasizes the scale and speed at which British and European societies have changed due to aggressive immigration policies. For example, the 2011 census data revealed that only 44.9% of London residents identified as native White British. White Britons were now a minority in London. Further, the number of people living in England who were born overseas had increased by three million.

Other striking findings from the 2011 census involved the changing religious make up of Britain. The number of people identifying themselves as Christians dropped from 72% to 59%. However, the number of Muslims increased dramatically, showing the Muslim population to have risen from 1.5 million in 2001 to 2.7 million in 2011. The numbers were startling. Immigrants who are primarily Muslim or who are from Africa and South Asian countries, such as India and Pakistan, have more than doubled in the last decade and now reach several million people. Authorities estimate that somewhere around one million people are in the U.K. illegally.

In Chapter two, *How We Got Hooked on Immigration*, Murray explains how the U.K., and other European countries, came to rely on immigration as a source of cheap labor. After World War II, many European nations such as France, Germany and The Netherlands also sought to fill gaps in the labor market. They were in need of unskilled labor in order to rebuild after the massive destruction of the War. So they created temporary worker schemes for foreign labor. However, it

was implied that these temporary residents, many of whom were Muslims from Turkey, would eventually return to their home countries. This did not happen. In the end, many politicians claimed that these immigrants were also necessary to stimulate the economy.

However, one politician foresaw the problems of mass non-White immigration to Britain. In 1968, Conservative Member of Parliament Enoch Powell gave his Rivers of Blood speech where he warned the U.K. of the perils of uncontrolled, non-European immigration and multiculturalism. Powell, while giving a speech at a Conservative meeting in Birmingham declared:

Those whom the gods wish to destroy, they first make mad. We must be mad, literally mad, as a nation to be permitting the annual flow of some 50,000 dependents, who are for the most part the material of the future growth of the immigrant-descended population. It is like watching a national busily engaged in heaping up its own funeral pyre (Murray, 2017, p. 16).

As a result, Powell was eventually sacked from his position within the party and his political career ruined. At around this time, Parliament passed a series of Race Relations Acts in 1965, 1968 and 1976, which made it illegal to discriminate against people on the grounds of color, race or ethnic or national origins.

Later, in the 1980s and 1990s, immigration to the U.K. was accelerated. The political elites declared acceptance of a new ideology: multiculturalism. It is a doctrine which states that all cultures are equal and that anyone, regardless of their ethnicity or religion, belongs in the U.K. However, implied in this doctrine of multiculturalism is that while all cultures are equal, Western culture is not.

The guilt that Murray describes is a result of the alleged sins Western empires committed against other peoples, and for which they must now answer. The European empires had oppressed the native inhabitants of their colonies and so therefore should make reparations to those whom they have historically oppressed. In essence: White guilt. For example, many of the immigrants to the U.K. come from former British Empire colonies such as India and Pakistan. Additionally, many still believe that Germany must atone for its actions committed by the National Socialist Party during World War II.

Murray argues that the aggressive immigration and multicultural policies of the U.K. have been an attempt by the government to restructure society. Additionally, he correctly points out that the Labor Party imported immigrants in order to establish a voter base with whom they could rely on to keep them in political power. In the meantime, politicians only give lip service to public outcries for tighter controls on immigration.

Additionally, the mainstream political, social and celebrity elites now tout England as a sort of

chic or hip Britain that is welcoming to all peoples, while the majority of the public are essentially told to shut up and accept it. Actors, singers and TV personalities virtue signal how wonderful ethnic and racial diversity is. And if they do not, their careers can be at risk. For others who reject multiculturalism publicly, they are labelled as a racist and told that they will be arrested and brought before the courts for violating the U.K.'s hate speech laws.

Murray extrapolates on the reasoning of the European elites for allowing waves of African, Muslim and South Asian immigrants to flood Europe. He argues that none of these elites can explain what the specific benefits of immigration are to Europe. Also, the political and financial elites fail to outline for the public the social and financial costs of orchestrating such demographic transformation in Europe.

A similar and related argument advanced by European governments and mainstream media is that immigrants provide an economic benefit to Europe because of the very low birth rates of Europeans. Europeans are simply not producing enough children. Proponents of immigration assert that these new immigrants are necessary for population replacement. These immigrants will in turn have children and these children will then be taxed which will provide support to the social service system. Murray argues that the reason many Europeans are not having children is that children are financially costly and that many people believe that the future outlook is not promising for Europe.

In Chapter three, titled *The Excuses We Told Ourselves*, Murray points out that European governments have pursued policies of mass immigration without any public approval. He illustrates some of the justifications for immigrants that the elite make. For instance, there is a strong political current of belief that claims immigration is an economic benefit for European countries and that in an ageing society, increased immigration is necessary to support the social system. Another justification for mass immigration is that it makes European societies more cultured and interesting. The globalists, on the other hand, argue that globalization itself makes immigration unavoidable. In short, proponents of immigration believe that cultural and ethnic diversity make people richer, make them better people, and make better and economically richer countries in which to live.

However, Murray demonstrates that the evidence reveals that immigrants are in fact a financial cost on the country. In Chapter three, he also presents the findings of a 2013 study by University College London which found that from 1995 to 2011, the net cost of immigrants to the U.K. had been estimated to be about £95 billion. The study found that many immigrants were either working very little or not working at all and that they received massive amounts of social benefits. In other words, immigrants are not stimulating the economy, they are a drain on the economy.

Of course these findings, and those of other studies conducted since, contradicted those claims made by the British government that immigrants were necessary in order to stimulate economic growth. What the British Broadcasting Corporation (BBC) did report from the study was that

highly educated immigrants from countries such as France and Germany were a net benefit to the economy, but these immigrants were in the minority. The British government and the mainstream media ignored the other findings of the study.

As part of his investigation, Murray travelled around Europe and spoke to local politicians, government bureaucrats, citizens as well as refugees and immigrants. Chapter four describes how he traveled to one of the key refugee hotspots, Lampedusa, on the southern point of Italy. Lampedusa is a destination for many Sub-Saharan Africans who cross the Mediterranean Sea from Libya.

Next, in Chapter five, Murray recounts his visit to Lesbos in the Greek Islands which is a key destination for Middle Easterners who are transported by people smugglers from Turkey. In his interviews with the migrants, he learned that many of them are young African and Muslim men hoping to reach countries with generous welfare systems like Germany, Sweden and the United Kingdom. Throughout his discussion and description of these places, Murray talked to people about the various European leaders such as Germany's Angela Merkel and her role in kicking open the doors to African and Middle Eastern migrants. And in Chapter six, titled Multiculturalism, Murray also provides a brief discussion of the early Islamic invasions of Europe in the seventh century, and describes how the Frankish leader Charles Martel's victory at the Battle of Tours in 732 prevented the spread of Islam throughout Europe.

In Chapter 12, titled Learning to Live With It, Murray raises legitimate safety concerns that Muslim immigration to Europe presents. The author goes through a list of terrorist and sexual assault incidents that have been committed by Muslims in both Europe and the U.K. For instance, Murray provides details of the child sex grooming ring in the Rotherham, U.K. In this case about 1,400 mainly White British female teenagers aged between 11 and 16 years old were raped and tortured by an organized gang of Pakistani men. These rapes went unreported for nearly 30 years.

Several other similar cases have also occurred such as the one involving a gang of nine Muslim men - seven of Pakistani origin and two from North Africa - who were convicted of trafficking children between the ages of 11 and 15 in the U.K in 2011. Incidents of gang rapes, beatings, and torture of British females were not investigated by the police, social welfare agencies, schools, or mainstream media because they were afraid of being called racist. Murray goes on to bolster his arguments by providing many crime statistics from France, Germany, Sweden and the U.K.

Murray also recalls the events in Cologne on New Year's Eve 2015 when about 2,000 Muslim men sexually assaulted and robbed about 1,200 German women who were out on the streets during the celebrations. These women were sexually assaulted and some raped on the street that evening and they went unreported by the mainstream media. The government, police and mainstream media attempted to suppress media reporting of the Muslim attacks on German women, but information about the assaults eventually were leaked onto the Internet. Sweden has also experienced

skyrocketing statistics in female rape and now nearly 100% of females who are raped are raped by Muslim organized gangs of men. And it was later revealed that the Belgian Muslims who committed the November 2015 Paris terrorist attacks had plotted their attacks while being unemployed and collecting social welfare benefits. Europe has paid a very heavy social cost for ethnic diversity and, as a result, many people have started to question the benefits of multiculturalism.

Indeed, the author comes to the conclusion that importing millions of non-European immigrants for economic reasons is not the answer, because these immigrants and their children will age and die. Murray also believes that the European population does not need its population to grow. This is a similar problem that Japan is currently faced with as the Japanese population ages. However, many people argue that this is a real problem and that if there are no immigrants there will still have to be a solution to the population decline in Europe. He also suggests that if a society ages and becomes frail, it also becomes a fearful society. The argument that many on the political Left make is that young people and diversity are needed because they encourage progress and dynamism.

Finally, Murray asks his readers, 'How much cultural diversity is good for us?' It is with this question that Murray forces the mainstream to face the question of how much diversity is necessary or good for society. For instance, London is now only 44.9% White native British and has a large Muslim population with a Muslim mayor. How much diversity is ideal? Will it be good when 20% of Londoners are White native British, 10% or 0%? The government and mainstream media have not clarified this. The fact is that it is dangerous for the U.K. and Europe to bring in millions of immigrants from vastly inferior cultures. Quoting American political philosopher, Samuel Huntington, he seems to agree that, "Multiculturalism is in its essence anti-European civilization. It is basically anti-Western ideology" (Murray, 2017, p. 102). However, having an honest debate about multiculturalism and immigration in Europe is difficult since, as Murray points out, the U.K., France, Germany and other European nations have very strict hate speech laws which prohibit people from speaking negatively about certain people and topics related to the Jewish Holocaust.

These governments achieve this by having the mainstream media censor news that does not adhere to the Leftist narrative that supports multiculturalism and immigration. Those individuals who do speak out against this narrative can be socially ruined through vicious attacks by the media and as a result of aggressive prosecution for violating these hate speech laws. As a result, many people who do not support multiculturalism and mass non-European immigration decide that it is not in their interests to vocalize their opinions.

In the final chapters of his book, Murray also presents a number of philosophical considerations with respect to the future of Europe. He points out that the European elites claim to hold the moral high ground, but he argues that these people fail to have any sense of balance in discerning justice and mercy. Many of the elites are prone to choose mercy as it is easy and quicker, while justice is

never pondered nor mentioned in the mainstream media.

Again, Murray returns to pondering whether tiredness, which is the title of Chapter 13, and White guilt, may play an important role in the current European attitude towards multiculturalism and mass immigration (2017, p. 207). At this point, it seems that Murray is conceding that Europeans are too far gone and that it is indeed a foregone conclusion that the European civilization is in the process of committing suicide. This decline, Murray believes, is somewhat of an obsession in the West. He quotes French philosopher Chantal Delsol who, in her 1996 book *Icarus Fallen*, wrote that the condition of modern European man was the condition that Icarus had been in had he survived the fall.

Murray, even though he is an atheist, but refers to himself as a cultural Christian, also laments the loss of Christianity in Europe. He quotes Don Cupitt, “Nobody in the West can be wholly non-Christian. You may call yourself non-Christian, but the dreams you dream are still Christian dreams” (2017, p. 213). It seems that Murray believes that this loss of Christianity has been partly responsible for the lack of resistance to this non-European immigration. Indeed, the greatest achievements in European societies have occurred in Christian environments.

So what solutions does Murray present to Europeans? Unfortunately, he does not really offer the people much hope in his predictions about the future state of European civilization. The author laments that the European political elites have not implement immigration with a more balanced approach in terms of what their citizens desired. Murray seems somewhat black pill in this regard because even though Europe could cease or limit all immigration immediately, it will not happen. Murray seems to think that Europe is already firmly set on course for a total societal transformation and that not much will change in the coming years.

Murray ponders what it means to be European. He argues that it cannot simply be any person in Europe. Murray also wonders if only the migrants would integrate and become European there would be no problems. This, too, does not seem to satisfy him. He suggests that it could be the liberal “core values” and “absolute bases” that constitute the good things of Western civilization, but he does not expand on what these specific values are. In short, Murray seems to be asking: What does it mean to be a European? This is a good question, and it leaves the reader reflecting on this question.

There have been a number of criticisms levied at Murray’s arguments. First, many of his critics on the political Left simply state that there is no problem, and that multicultural diversity makes Europe stronger. Furthermore, proponents of multiculturalism argue that the United Kingdom has always been a culturally and ethnically diverse nation. These people claim that this is in part due to the period of British colonialism where many South Asians ended up coming to the U.K. Also, pro-Islamic groups and those on the Left have further accused Murray of making incendiary claims

that European neighborhoods are becoming indistinguishable from those in Pakistan. However, Murray himself correctly points out that London is no longer a majority white British city and even has a Muslim mayor.

Additionally, some have also stated that Murray repeats the same themes throughout the book: murder, sexual assault and terrorism. As a result, there are those of Murray's critics who believe that he overstates these problems and that he is simply exaggerating as to how problematic immigrant crimes are to Europe. Murray's critics also argue that he does not explain why it is such an issue that people immigrate from non-European countries. Such critics argue that there is no problem with black and brown people who were born in India, Pakistan and the Caribbean and who wish to come to Europe.

Furthermore, the author is also accused of not presenting adequate evidence to support his assertion that public services are overburdened as a result of mass immigration. Others also charge that Murray does not present enough evidence to support his claim that immigration does not have economic benefits to Europe. Many supporters of immigration argue that immigrants are needed in order to keep the social welfare system afloat through working and paying taxes. However, to this Murray correctly points out that even immigrants get old and retire. In other words, immigration becomes a never ending need.

Also, the author repeats the neo-Marxist narrative that argues that the European colonial powers committed horrific acts of crime against the inhabitants of other developing nations. While this may have been partially true, it was not always the case. The European colonial powers were a net benefit to the world as they created and maintained infrastructures that resulted in the advancement of many peoples.

Finally, some have argued that Murray does not provide substantive suggestions for fixing the problems that he outlines. He provides much statistical data on the numbers of migrants entering Europe, the number of non-European women having children in European countries, crime rates and also individual interviews with both migrants and politicians. However, he does not explicitly present the root cause for why this is happening. Many observers on the political Right have argued that it is the financial elites who have pushed European politicians to bring in more immigrants as a source of cheap labor and as a mechanism with which to keep the social welfare systems propped up as the White European society ages. Business makes more profit with cheap labor and more consumers while government gets bigger handling welfare for the immigrants. In short, this has been seen as an effort to increase their wealth and power by using third world populations. However, Murray proposes that there should be stricter controls on immigration and he suggests that refugees should only be given temporary entry to the U.K., but eventually forced to return to their homelands when it is safe for them to do so.

For now, Europe's transformation and possible slide into ethnic and religious chaos does not alarm many Leftist and fiscally conservative Europeans, just so long as the economy continues to perform. Also, the current wealth of Europeans will function to keep many citizens from dwelling too much on the gravity of the problems facing Europe in the decades to come. Indeed, many people on the political Left argue that Murray's analysis is exaggerated and unnecessarily gloomy. Instead, they would say that life in Europe needs diversity and that the future looks promising for Europe in the 21st century. This might be true. However, I nor Murray would agree.

In conclusion, *The Strange Death of Europe: Immigration, Identity, Islam* is a thorough investigation of the impact of multicultural policies and mass third-world immigration in Europe. The author details his claims in an honest way and, while it is not overly academic, he presents a lot of statistical data to support his arguments. Overall, it is written in a very informal and easy to read style. Murray's book, unfortunately, presents somewhat of a sad case for Europe's future. However, it is nevertheless enlightening and many Europeans believe that it is time for people to start having honest conversations about non-European and Muslim immigration. This book can also serve as an important reference for other countries who are going through major demographic changes that may be considering implementing immigration and multicultural programs, such as Japan. Overall, this is a compelling book. It is a mandatory read for anyone interested in gaining a better understanding of the profound cultural and demographic changes that multiculturalism and mass third world immigration are currently having on Europe.

## References

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