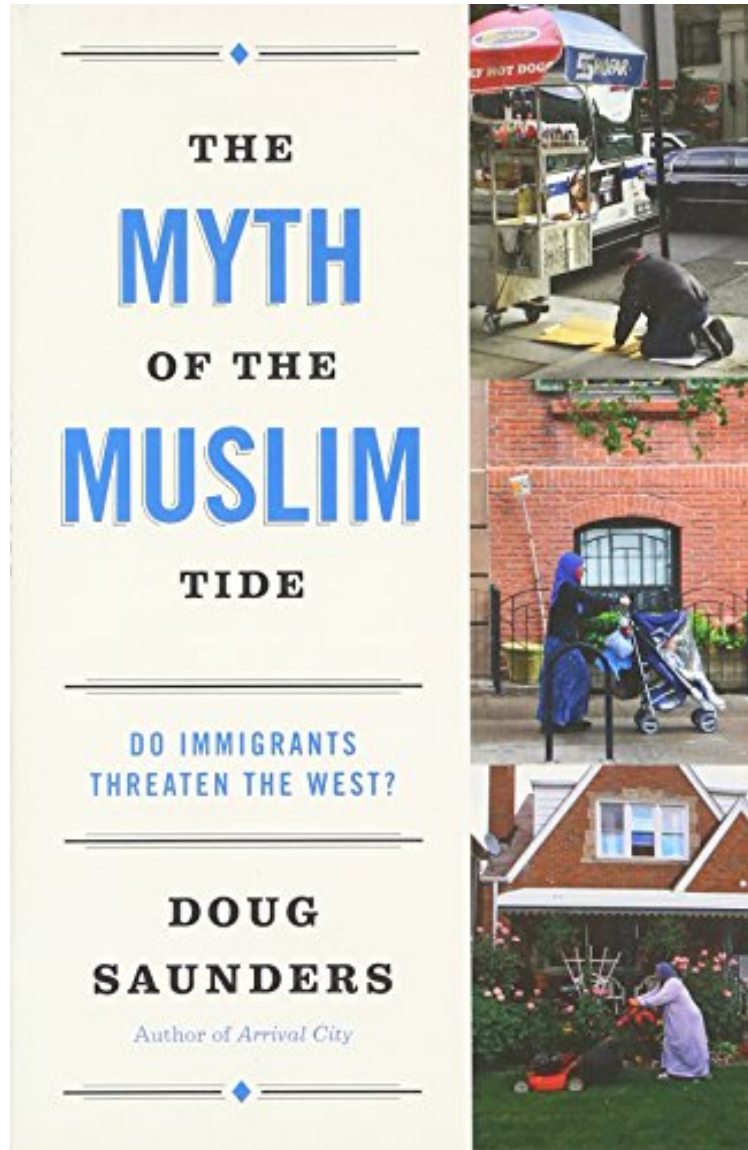


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# The Myth of the Muslim Tide: Do Immigrants Threaten the West?

*Doug Saunders*

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**Doug Saunders : The Myth of the Muslim Tide: Do Immigrants Threaten the West?** before purchasing it in order to gage whether or not it would be worth my time, and all praised The Myth of the Muslim Tide: Do Immigrants Threaten the West?:

1 of 2 people found the following review helpful. A Needed Book For Our TimeBy CustomerGiven the events of the 2016 election cycle of my country (the United States), I'm happy to have found and read this book.I'll confess to being a frequent reader of Robert Spencer, Ray Ibrahim, Daniel Pipes and other writers who are critical of Islam. For myself,

I thought that this was an important to read to get some balance and perspective on Islamic immigration. I'm very glad I did! This book provides an important demographic and historical background on not just the immigration of Muslims, but the immigration of other groups over the years, and the difficulties of absorbing other groups of immigrants in the past. The balance this book provides for my personal views is indispensable. Mr. Saunders starts with his own misgivings with his new Muslim neighbors and examines the demographic and historical data that provides the evidence that: 1. We have been here before with other immigrant groups. Irish Catholics in Britain. Jews and Italians in America. Given time, usually within two generations, the immigrants adopt the societal norms of the (for lack of a better term) host country and participate in the economic, community, and political opportunities that the citizens do, at about the same rate as the native born citizens. 2. The truth about Muslim communities is found not in scripture but in action. The Muslims I know and consider friends are not violent. Like me, they're trying to make a living, provide for their families, and give their children the religious training that will serve them well in this life and eternity. 3. While there may be legitimate fears and concerns about Muslim immigration to the West, we must not "let that fear overtake our social harmony, we ought to stop and pay close attention to the well-documented facts about this latest wave of immigration." The author points out that, "we know from tragic historical precedent that a few dark suspicions about a new group of neighbors, combined with a collection of false and misleading facts, can do enormous, irreversible damage to a society." Overall, the author doesn't gloss over and whitewash the problems within the Muslim community. But he doesn't dwell on them either. If you are looking for negatives, Saunders's book is pretty much all positive. His purpose is to demonstrate that this cycle of immigration, even the immigration of Muslims, is not unusual to any of the Western countries. Since birthrates of immigrants drops once the immigrants settle in and begin to truly assimilate into their adopted countries, the immigrant subpopulations can never really become much more than 10% of the population anyway. Moreover he demonstrates that the immigrant Muslim populations of Great Britain and France have a higher belief in the adopted countries and their ideals than the native born citizens. Since the book was written in 2012, recent events may open some points for dispute. There are also more than enough "what about?" questions that can be debated. Also, I'm no expert in population demographics, but I've had enough statistics to say that in my opinion the statistics and demographic data and conclusions are sound. I recommend this book as an important book that people on both sides of the "Muslim tide" argument to not just read, but ponder. 4 of 5 people found the following review helpful. Solid Book based on Data By Joseph F. Leavitt Excellent Book. Saunders does a great job of countering the popular fear that many seem to have about the "threats" that Muslims bring to the "West" by providing an overwhelming amount of empirical data. The only downside is that it can sometimes be somewhat repetitive and somewhat data overload (but would rather have it lean this way than the other). Great book to challenge misinformed perceptions. One example is the fact that Mohammed is the most popular name given to sons in Britain. Saunders does a good job of explaining that over 50% of Muslims give their son this name. Also, this fact includes counting around 11 or 13 different variations of the name Mohammed. 0 of 0 people found the following review helpful. Five Stars By A Customer Excellent: Logical, well documented.

From the author of prize-winning *Arrival City*, a controversial and long-overdue rejoinder to the excessive fears of an Islamic threat that have spread throughout America and Europe and threaten our basic values. Since September 11, 2001, a growing chorus has warned that Western society and values are at risk of being overrun by a tide of Islamic immigrants. These sentiments reached their most extreme expression in July 2011, with Anders Breivik's shooting spree in Norway. Breivik left behind a 1500 page manifesto denouncing the impact of Islam on the West, which showed how his thinking had been shaped by anti-immigrant writings that had appeared widely in books and respectable publications. In *The Myth of the Muslim Tide*, Doug Saunders offers a brave challenge to these ideas, debunking popular misconceptions about Muslims and their effect on the communities in which they live. He demonstrates how modern Islamophobia echoes historical responses to earlier immigrant groups, especially Jews and Catholics. Above all, he provides a set of concrete proposals to help absorb these newcomers and make immigration work. The most important trend of the twenty-first century will be a massive global migration to cities and across international borders. Rather than responding to our new religious-minority neighbours with fear and resentment, this book shows us how we can make this change work to our advantage.

Praise for *The Myth of the Muslim Tide*: "Brilliantly detailed and statistically unarguable. . . . Saunders knocks down all the arguments of an Islamic wave destroying the Western democratic paradise (cough) with the ease of Roger Federer smashing away badly aimed lobs." *Herald de Paris* "Doug Saunders may be on his way to becoming the most important journalist in the Canadian mainstream media. . . . In a cool-headed manner, Saunders dismantles [Eurabia] claims one at a time with a relentless onslaught of facts. . . . At times, Saunders's book reads like a doctoral dissertation as he bludgeons readers with data. But in light of all the hype about the so-called Muslim threat, it's a prudent approach because it makes Muslim-tide authors like Steyn, Bruce Bawer, Melanie Phillips, and Christopher Caldwell look like buffoons. . . . *The Myth of the Muslim Tide* is a welcome antidote and for that reason alone, it deserves wide readership." *Straight.com* (Toronto) "Sensible, fact-driven. . . . Doug Saunders is a journalist of the rare

kind these days. He actually researches, explores, investigates and only then reports on the major trends of our global community." Firedog Lake Book Salon "Using an exhaustive supply of numbers, trends and comparative history in a slim book, Saunders makes a strong case for his arguments, which are meant to challenge those alarmists who think Islam will eventually dominate Europe and North America." Winnipeg Free Press "Thorough, fact-dense and convincing. . . . An impartial examination of the notion that Muslim immigration urgently threatens Western civilization. . . . Ultimately, Mr. Saunders book provides a perverse sort of hope: Catholics and Jews overcame precisely the same sorts of suspicions Muslims now face to become more or less unquestioned members of Western societies. By the time Muslims are supposed to be taking over the entire Western world, perhaps they will instead join hands with their fellow citizens in worrying about the next wave of immigrants or better yet, not." National Post "A compelling case. . . . Draws uncanny parallels between modern-day Islamophobia and the outmoded anti-Semitic/anti-Catholic rhetoric of our past and it refocuses our attention on the real immigration problem we should be worried about. . . . Its reassurances and warnings resonate." The Grid (Toronto) "An invaluable contribution to the contemporary debate over Muslim immigration and integration into Western communities. . . . The author takes a nuanced, informative look at the alarm that has greeted the latest wave of Muslim immigrants to Western countries and explains, with admirable precision, why this response is unjustified. . . . Saunders approach is refreshingly levelheaded and fact-based; he reproaches those who have allowed fear and anger to overwhelm reason, while acknowledging that terrorism and religious extremism pose real dangers to Muslims and non-Muslims alike." Kirkus "Cogent and timely. . . . Saunders sets out to correct the rumors and misinformation that plague the world's second largest religious group. . . . Saunders proceeds to systematically denounce numerous alleged facts or perceived trends (e.g., the rate of Muslim immigration will increase; Muslims are guided by an ideology rather than a faith; terrorism is inherent in fundamentalist Islam; etc.), and then offers some solutions." Publishers Weekly About the Author Doug Saunders is the European bureau chief of The Globe and Mail. He is the author of Arrival City, which won or was a finalist for several prizes and was published in eight languages around the world. Excerpt. Reprinted by permission. All rights reserved. The New Neighbours About fifteen years ago, my London neighbourhood began to change. We noticed it first among the crowds on our rough-and-tumble shopping street, Holloway Road, where there were suddenly a lot more women with covered heads: some wore a colourful hijab, others the white veil popular among East Africans, still others the heavy black chador, and occasionally by the bus shelter a pair of eyes would peer from a narrow slit in the all-concealing black sack of a Saudi-style abaya and niqab. Whatever their headdress, these women tended to have a lot of children with them. Then the street itself changed: its procession of pubs and corner stores was joined by a great many Turkish eateries, some of them excellent, along with several grotty Internet cafes and money-transfer shops with opaque Arabic signs. Within a few years, it felt as if Islam was closing in. Our after-school babysitter, a French girl who grew up in an Alpine village and was partial to all-night raves, abruptly converted to the faith of her new Algerian friends and took to covering her head and praying five times a day. It made her more punctual and orderly and no less attentive to our kids, but also more sombre and less willing to eat our food. The new immigrants from East Africa, Turkey, the Middle East and the Indian subcontinent became our friends, shopkeepers, classmates and doctors. But it was hard, in those tense years that began this century, to avoid associating their religion with violence and extremism. Our nearest Muslim house of worship, the Finsbury Park mosque, was often visited by police; in 1997 it had been taken over by an Egyptian-born former Afghan mujahedeen fighter who called himself Abu Hamza. This hook-handed, half-blind cleric, known in tabloid headlines as hooky mullah, delivered astringent sermons calling for the murder of non-Muslims in Islamic lands and made headlines by praising the September 11 hijackers; he was arrested and imprisoned in 2004 on terrorism and race-hatred charges. After that, the extremists were banished from the mosque and deported, its new imam was moderate, and fewer intense, bearded men hung out on the streets around it. But the sense of insecurity and tension continued, especially after a neighbour lost both her legs in the July 7, 2005, suicide-bombing attacks on the London transit system, which were committed mainly by British-born Muslims from Leeds who didn't seem all that different from some of our neighbours. Who wouldn't worry? Even as my children befriended the Usamas and Leilas around them, I couldn't avoid glancing distrustfully at some of my new neighbours. I have lived most of my life among immigrants, and of course I am one myself, but in those dark years after the terror attacks, it was hard to avoid the sense that Muslims were different: less likely to fit in, more prone to extremism, more likely to follow the teachings of their religion than the laws and social codes of the land around them. They had big families, it seemed, and we had small ones. At times I did fear that they would become a majority, and that the illiberal beliefs of the more devout among them would become dominant, turning our taste for tolerance, sexual equality and secularism into a historical footnote. If I was capable of feeling this way, as a writer with years of experience in Muslim cultures, there must be millions of people with similar suspicions. We've been here before. If I had lived at this same London address a dozen decades earlier, I would have watched with alarm as the pavements of Holloway Road filled with poor, oddly dressed men and with women wearing identity-concealing head-scarves. Their families segregated themselves from the native-born population, adhered to religious and political beliefs that were at odds with the dominant culture, kept customs and traditions that seemed centuries behind the times, and expanded their numbers at an astonishing rate. At that point they were using the neighbourhood as a base to plot a wave of

terrorist attacks that, by the end of the 1880s, had killed more people and caused more political alarm than the jihadist attacks that began the twenty-first century would. Government reports and bestselling books of the time announced that this group was impossible to integrate into the population and would be a growing threat. Yet in fewer than two generations, these same Irish Catholic immigrants had become fully woven into the cultural life of my neighbourhood, their distinct qualities visible in their churches and pubs but now regarded as an enhancement rather than a threat. We have forgotten how alarming the waves of Roman Catholic and Jewish immigrants from the fringes of Europe appeared to North Americans and Western Europeans only a few decades ago. Their home countries seemed less democratic, less economically free, more prone to religious law and political extremism. Right up through the early 1950s, it was commonplace for thinkers across the political spectrum to argue that Catholic immigrants were driven by the dictates of their faith to promote fascism, violence and religious extremism (for this was the condition of most of their home countries and the apparent fate of many of their diasporas) and therefore could not be assimilated into non-Catholic cultures. Until the Second World War, it had been considered reasonable in many circles to hold similar views, involving communism and crime, about Ashkenazic Jewish immigrants from Eastern Europe. By the end of the twentieth century, though, most people had forgotten about their earlier fears of religious minorities. We lived through a period of comparative tolerance when the religious fears of the mass-immigration era were replaced with the ideological fears of the Cold War. The children of Catholic and Jewish immigrants were no longer associated in the mainstream public imagination with violence and cultural usurpation, and had become our friends, neighbours, colleagues and sometimes political leaders. And then, in the decade after the September 11 attacks, a seemingly new argument began to appear, first in the far reaches of the Internet and the mutterings of the political right, then in increasingly mainstream and mass-market venues. It began by bolstering our suspicions of those new headscarf-wearing neighbours with a few alarming anecdotes, then fanned them into smouldering distrust with some demographic and statistical claims and a bit of theology, and finally drew them to an explosive conclusion about the fate of Western societies. This argument became the subject of dozens of bestselling books, opinion pieces, blog postings, YouTube videos, political party platforms and campaign speeches, and by now has become an almost common-sense assumption for many people. It goes like this. These Muslim immigrants, and their children and grandchildren, are not like earlier groups. They are reproducing at an unusually rapid pace, with fertility rates far higher than those of exhausted Western populations, and at some point soon perhaps by mid-century Muslims will become a majority in European countries and North American cities. This is a danger because, unlike other immigrants, they are loyal to Islam, not to their host society. They do not regard their religion as a private source of inspiration, but as a political ideology they intend to act upon. A line of shared belief connects the moderate Muslim believer to the radical Islamist and makes the majority of Muslims impossible to assimilate. They will permanently alter the West and promote a political agenda that will destroy our traditions and freedoms. In short, we are about to be swept away by a Muslim tide. The purpose of this book is to show that all of those claims are demonstrably untrue, and are based on the same mixture of honest misunderstandings and darker fallacies that greeted earlier waves of poor immigrants from different religious cultures. I have drawn on the most comprehensive demographic, statistical, scholarly and survey data available to provide a detailed, honest, point-by-point examination of the facts about Muslim immigrants in the West: their population growth rates; their loyalties; their religious, political and cultural behaviours and beliefs; their propensity to religious fundamentalism, to political extremism and to violence; their successes and, sometimes, their failings in becoming integrated into the economies and cultures of the West. The stakes here are high. The Muslim-tide beliefs have already become the founding myth behind several alarming political movements and the cause of one notable act of terrorism. Promoting these myths about Muslim immigrants has become a significant mainstream theme in the electoral politics of the United States, Germany, France, the Netherlands and Scandinavia, with scarcely any proper fact checking of the underlying claims. Once again, a fever is infecting the minds of many Westerners. We must not allow history to repeat itself.