

Opposed to Islamization and for the preservation of our culture (1997)

in 20 minutes



Summary: www.pimfortuyn.com

Pim Fortuyn – Opposed to Islamization of our culture (1997)

The Netherlands are characterized by cultural relativism. We Dutch are no longer interested in our inheritance or our testators. We hardly know our national history and thus know nothing about our cultural identity and are almost unaware of our achievements. One of those achievements is our constitutional law system: separation of church and state and the democracy and human rights that are based upon it.

In our so-called 'multicultural society', the (fundamentalist) Islamic culture and the traditional Dutch culture come into contact with each other daily. As a consequence of our lack of interest for our own identity and for the being of our society, our original culture is threatened to be lost. This must be prevented at all costs.

Fortuyn points out that this cultural relativism is very threatening, even more so because there are nations in this world that do strongly experience their cultural identity. Moreover, some of those nations are anti-democratic, such as for example fundamental Islamic regimes. There are large differences between the Jewish-Christian humanistic culture on the one hand, and the Islamic culture on the other hand.

These differences are joined in three main points:

- Separation of church and state
- Contact between sexes
- Contact and the relation between parents and children

Fortuyn concludes his book with a call for a political and social debate on norms and values on which the Dutch multicultural society is ought to be based on. "It is time to enter into a debate about our norms and values. At least, if we really wish to live together".

The book 'Opposed to Islamization of our culture' starts out with a detailed description of the situation as viewed from the stage of the world. After the fall of the Berlin wall and the collapse of the Soviet-Union, there has come an end to a clearly arranged and stable world order. In the free West, this had led straight to an identity crisis. We think we can manage without identity, without ideology, without our history. From now on we get away with a kind of cultural relativism, with which we delude ourselves into the belief that it is no longer needed to want something, and to be something as a nation. By that, we lose our strength and creative ideas to tackle and solve the big problems in our society.

The fact that nothing lasts forever is a sociological law. If we do not reform things on time, it will turn against us. In all the developed capitalist countries, the welfare state finds itself in a crisis. Fortuyn says the following on this matter: "The angel of charity has brought forth a monster". It has taken away the responsibility of the receivers of charity to initially take care of themselves and to stand up for themselves.

Fortuyn also describes developments of (female) emancipation, the emancipation of the working classes, the rise of flexible work and the consequences for the labor market, the rise of a cosmopolitan and 'nationless' elite, the rise of new lower classes and the downgrading of the educational system, which has led to incredibly bad education.

He further on describes the rise of an incestuous caste of professional politicians, an administration culture of keeping it going somehow or the other, in which the membership of a big party is more important than the quality of the content, and nepotism which follows from that, the extradition of the Netherlands to 'Europe', the import of large groups of immigrant workers in the '60s to compensate for the shortage of lower skilled workers; the crisis in the Dutch economy and the following restructuring and reorganization of the Dutch industry. Because of this, lower skilled employees were left out of the working process. In the mean time, this problem is conveyed from generation to generation which brought forth, a class of economic paupers who have no perspective on social and economic chances.

Although the welfare state was originally meant for incidents and problems of a temporary nature, the arrangements are meanwhile used for problems of a structural nature. The growth of the lower classes isn't brought about with this, but an official industrial branch has come into existence, and the employees in this branch seem to be the only ones who are benefited by this. Our welfare state shows that the employment policy is kind to many civil servants and officials, but only a scanty measure of the unemployed are helped to find paid employment.

By the technocracy of politics, we have come to focus on what is attainable, and not on what is possible. The political parties from now on aim at the political midway, and together with other political parties live in the isolation of the bureaucracy of the Hague. The social reality only gets through being heavily filtered and deformed. The voices of the lower classes are not being heard since the '80s.

Fortuyn defines the lower class as 'a class which can be found and expands primarily in the larger cities of the Netherlands'. These lower classes are not classes as such, with an own culture and an identical, social and economic situation, but they are more of a static category. What the people have in common is that they are deprived, their lack of hope of improvement and their poor participation in interesting economic and social development. Their backgrounds, especially cultural, are extremely various.

The lower classes consist originally of Dutch people, who come from the lowest regions and from a variety of Dutch who are of foreign origin: former immigrant workers, families who were reunited, the non-stop stream of refugees. Even refugees who have been (fairly) well educated, receive a one-way ticket to the lower class. The lower class consists of a collection of people with divergent origin and a barrel full of frustration and ideals that have not been realized. This now develops itself piece by piece to the power keg of the Netherlands, which happens likewise in other EU countries.

Fundamentalism

Fundamentalism is according to Fortuyn 'a political attitude on basis of a social view or a religious conception, with which the conception is taken as absolute and which determines the political attitude. The norms and values which flow from these conceptions are determining for the behavior in the public domain, also for those who do not agree with this opinion. Fundamentalism is absolutist and strives for the elimination of other opinions on norms and values in the public domain.

Characteristic about fundamentalism is that there is no separation between church and state. The state mechanism of the parliamentary democracy stands secure for the opinions from the private domain of religion and social views are filtered in the public domain. In a full-grown parliamentary democracy there is moreover respect for the opinions of minorities, which is expressed by giving them space in publicity of the public domain. The separation of judicial, the executive, and the legislature power is a guarantee against excessive performance of the state. Fundamentalism does not accept separation of the church and state and, moreover it does not know an independent judge.

Fundamentalism is not in power in any of the countries around the Mediterranean. They are sort of trying to maintain the secular state. It is difficult, and countries like Algeria, Tunisia and Turkey do have a firm connection with the Islamic fundamentalism. All those countries have in common that they are having problems with the maintaining human rights, the freedom of speech, freedom of press and they have a problematic relation with parliamentary democracy. Western opinions are under pressure of fundamentalism in those countries. Countries such as Sudan and Iran do not only export fundamentalist ideology, but they are also not afraid to use force. Dissemination of the Islam, if possible the fundamentalist variant, is high on the agenda in these countries.

On p. 36 Fortuyn says: 'Of course not every variant of the Islam can be seen as equal to the fundamentalist interpretation of it. Yet, the main difference with the official Christian churches is that almost all of those acknowledge the secular state and do not question the separation between church and state (anymore). The Islam does not acknowledge the secular state even in it's most liberal variant, the Islamic law (sharia) is the ultimate example of that.

According to Pim Fortuyn, 'the West must define itself, show its power, also culturally and mentally, and show but most of all feel that there are boundaries to what is acceptable to us. At the same time, we must maintain diplomatic relations with Islamic countries. With such politics, the influence of the Islam will remain within the bounds of decency and reinforces the forces of the Islamic countries who are zealous for separation of church and state. It will also embank the political adventurism in the western countries and fundamentalism in the Islamic world.

In 1997, Pim states that 'it is much more peaceful in our country, than it is for example in England and France. Open conflicts along religious borders have not yet occurred. Still, Islamic culture does have a big influence in disadvantaged urban areas. In itself, there is nothing against that, as long as essential values of our culture aren't overridden. Unfortunately that is not the case. For those who do want to see, it is clearly visible that many Islamic women are being hindered to develop themselves in the public domain. Wearing long dresses and scarfs is much less innocent than it seems. Further on, we do not know enough about what is going on in all those mosques. As far as that does not have any consequences for the undermining of our core values and for the functioning in the public domain, outsiders do not have anything to do with that. For as far as that does happen, a public answer seems appropriate'.

The Dutch answer to the necessity of integration of divergent cultures and communities into Dutch society is the concept of the multicultural society. At least, that is what it should be, but a clear defined and carried out concept is not mentioned. It seems more like a conjuration spell. A good concept of the multicultural society should contain a definition of the core values of our own culture. That which is so characteristic, and decisive, for our society and creates space for new cultures. Such a concept restricts itself to the core values and core problems. It is live and let live. New cultures do, in most cases, form an enrichment of the own culture. Only in this way people are reminded of their own identity and create a broad social basis for what a multicultural society in the Netherlands should hold. It is superfluous to say that such a concept is completely absent in the Netherlands. Moreover, there has never been an attempt to make one.

Stating the importance of the Dutch language, culture and identity in relation to the Dutch who are of foreign origin is immediately drawn in connection with possible racism. It produces Pavlov-reaction without failure. This completely moralized atmosphere is meanwhile making every sensible debate about a concept for the multicultural society impossible. A school example of this moralist view is the prosecution policy in the matter of racist statements. Until now, only the original, white Dutch are being prosecuted for that, even though there is no lack of racist utterances of people of foreign origin. So far, they are spared from prosecution. Apparently, they do not fall under the self-chosen work area of the anti-discrimination committees and –agencies.

Cultural-relativism is not the right answer to the multiracial and multicultural society. It weakens and dismantles the core values of the society. Such a society does not have an answer to people of cultures who do not believe in cultural relativism and often put their own culture and identity as absolute against the norm. In the long run, this can undermine the cohesion in the Dutch society. Violent and radical conflicts must be prevented in our territory. This can only be done by putting clear boundaries.

The anti-racism of the 'happy few' is very often of an extraordinarily cheap and disinterested kind. They do not live in those districts where people with a various nationalities, cultures and races have to live together. They are not confronted with large and small irritations, the large and small problems that such a society brings about.

II Separation of Church and State

Probably the most essential area in which the conflicts between the western society and the Islamic culture assert itself, is that of the relation between the church and state. It goes without saying that this difference will play an important role in the debate on the interpretation of the concept of the multicultural society. From now on, let there be no more obscurity about the separation between church and state, which is so determining for our society, and that it is not something to bargain about.

One of our most important core values, the separation between church and state, have been brought about in a long historical process and has in many countries been attended by the spilling of blood. Many of us are no longer aware of this achievement. It is exactly the separation which makes it possible to live in relative freedom, and to develop oneself in one's own view and convictions. This separation however is not self-evident and can easily be pressured again, even more easily if we are no longer aware of its importance. The parliamentary democracy, our legal system and our opinions about freedom of speech rise or fall with it. In short, this separation is the heart of our politics, even as our administrative, economical, legal, cultural and mental order, and that is quite something. It is of great importance that we are aware of this, also in historical context, and that we do not bargain in this area. Many Islamic countries have difficulties with parliamentary democracy, a secular legal system, the freedom of speech, an independent judiciary and freedom of press, maintaining human rights, and the contact with minorities.

III Men, women and homosexuals

In the Dutch society, women and homosexuals are not subordinate to the men. The Islam, or better said: the fundamentalist interpretation of the Islam, however has very different ideas on that aspect, which leaves it to guess that in the multicultural society the Netherlands are becoming, those two will collide. It will however, be unquestionable that the equality of men and women, no matter what sexual orientation they have, is one of the core values of our society that cannot be ripped up. We have had to fight for them hard enough.

The emancipation of women, incited by the second feministic wave, rises together with the emancipation of homosexuals, which really starts to set off after the sexual revolution of the '60s. The resistance against the patriarchic society does not start with the women, but is initially a boys protest. Sons revolt against their fathers and defy his dominant position in the public domain and his absolute authority in the domain of the stating and maintenance of the law. Father in his function as head of the family, but also in metaphorical sense of the manager, chief commissioner of the police, minister, foreman, chairman and so on. The father is trying to regain his authority, but that turns out to be an rearguard action in a modernized society, in which individualization, emancipation and secularization get the upper hand.

The emancipation of women has had an enormous influence on every aspect of our life. It has affected and changed all classes. Nowadays, the woman is both culturally and mentally completely equal to the man in every social class. Although formal discrimination against women does not stand a chance, their economic position has remained behind as compared to that of men. This also goes for their political position. According to Fortuyn, women are trying to close the gap, which will lead to a leading role for the female in the 21st century. They will take over the rudder from the traditional men. In the Netherlands, the emancipation of homosexuals rose at the same time as the emancipation of women and they were able to profit from that. This meant a change in the Dutch penal code, royal consent of the COC, a break through in the social isolation, opposing openly to discrimination of homosexuals, homosexuals were now able to join the army of compulsory military service and being a homosexual was no longer a valid reason to fire someone.

It is worth the trouble to defend those achievements. Several books and experiences of women in the Middle-East show that the position of women in Islamic countries and areas such as the United Arab Emirates, Afghanistan, Pakistan, Iran, Kuwait, Saudi-Arabia, Iraq, Jordan, Egypt, the Palestinian areas etc. is really bad. In some countries the situation is worse than in others, but everywhere the position of women is inferior to that of the man. Moreover, this position has been laid down in legislations and regulations and is based on an at least a one-sided interpretation of the Koran. These descriptions and experiences have in the emancipated Netherlands not yet caused any wrinkles in the political pond.

There should at least be research about the position and situation of Islamic women in the Netherlands. Because even though we know little about it, the little we do know does not set our minds at ease. The clothes of many Islamic women in disadvantaged urban areas in the big cities is of their own concern, but it is important to know what is behind having to (obligatory) wear head scarves and a dress that reaches till the ankles. Contact, especially with men, is avoided, even eye contact is not possible and that puts a awkward sphere to the streetscape. However much each and everyone of

us is at liberty to look at passers-by or not, many women get stuck in social isolation, at least with respect to the men of Dutch origin in particular. This is a large hindrance for cultural, mental and social integration. These women aren't even due to economical integration.

It is striking and tragic to see that the feminists of the first hour do not care about the lot of Islamic women in the Netherlands. The position of women is bound by several restrictions and codes. These are sometimes in conflict with the legislation and regulation and article 1 of the Dutch constitution. We see the problem, but we do not act on it or put this scandal to discussion. It disappears in the name of cultural relativism. The Islamic women should independently, and most importantly voluntarily, choose for their culture and the position that comes with it. And we should all respect that!

The social position of homosexuals in Islamic countries is even more worthless. Homosexuality just does not exist. That however, does not mean that it does not occur. In fact, it occurs a lot, especially among men. It functions like a initiation rite towards adulthood: an older man teaching a younger man. It is a way of occasional sex which is coherent with a limited availability of women. The woman is predestined for marriage and to enter into that marriage as a virgin. Sexuality with women is sparse, certainly outside of marriage. Homosexual men in Islamic countries are able to move freely, as long as they do not openly show their sexual orientation.

Fortuyn pleads that the culture of uncommunicativeness and silence must be opened. The position of women and homosexuals in Islamic culture in the Netherlands must be openly put to discussion. There needs to be more research and the results should serve as a basis for an open and political debate in which we must clarify the original Dutch position. Emancipation is the right of every inhabitant and it is our duty to enforce that, also when it comes to Islamic men and women. It is a cultural achievement which they are also entitled to, for which a battle has been fought, for which much has been suffered and which brought us our freedom to develop ourselves after our own possibilities and orientation.

IV Adults and children

A certain amount of equality of adults and children has become common property in our culture, both inside and outside the family. And that is exactly where the problem is, since the younger generation (and especially boys) of non-western heritage, who have an authoritative structure at home (especially families with an Islamic culture) have trouble to adjust to this on equality based society. With this the essence of our culture and identity is being pressured, something that absolutely cannot be tolerated.

Before, the family wasn't a democracy with the contribution of each family member. It was an exception if the mother and father consulted each other. Children were always to obey, starting out with the family, and later in school and corporate life. The world of adults was an other world, which was clearly separated from those of the children. At the beginning of the '60s this all changes drastically. The younger generation, especially the boys, take up a position against the adults and demand their own place and space for own desires and wishes. This development led to an authoritative crisis in many families. Relationships between the family members become more democratic, and children are seen as persons with their own rights and ideas. Society and family changes from a commanding household to a negotiating household.

Fortuyn is ambivalent about this. In his opinion, raising a family is a matter of having and cherishing the relation between master and student. A good caretaker sets boundaries so that the child does not drown in an endless room, but does give it space, so that the child can explore the room and, by growing, reset the boundaries. Present-day caretakers hardly set boundaries. Setting boundaries has been replaced by consultation and negotiations. This supposes mutual respect and also a certain amount of equality which is not found in a master-student relation. At a young age, children therefore see themselves as individuals and too little as part of a greater whole, with the consequence that their world of perception becomes egocentric.

For many younger people of foreign origin, this results in a difficult and confusing situation. They take advantage of this freedom they have, which leads to derailments, sometimes of a serious nature. Growing up in a disadvantaged urban area, with arrears in school, complement the image of a generation of young men who wish to grow up in a double culture, with little perspective on the labor market. They cause trouble in the form of (small) criminal activities and sometimes commit bigger

crimes. They also do not get the support of the Dutch culture, and their own culture does not offer any starting points with modern life. We do not know where all of this will lead to, but we are not at ease with it.

People who find themselves systematically and for a longer period of time in a deprived situation, have two possibilities. Or they accept the situation and try to make the best out of it, or they withdraw from it by resistance or by occupying themselves with illegal practices. A situation like that is not only a hotbed for criminal activities, but also for rebellion. This rebellion will take form by emphasizing the own culture and identity. This is where the starting point of possible fundamentalism lies, also in our kind of society.

Fundamentalism is taking a limited place in our society, in case the prosperity is pretty equally spread out and when there are several possibilities to improve socially and economically. When those possibilities are not there, and when that is concentrated on certain groups with an own culture and social environment, all conditions for the unfolding of fundamentalist movements are there.

All West-European countries struggle to a more or lesser extend with this problem. Fundamentalism from Islamic countries can easily be imported. When we do not or insufficiently succeed with the integration of these groups on economical, social, and cultural level, we are undoubtedly going to be confronted with militant fundamentalism in our own society!

V Disadvantaged urban area's

Our ideal is to come to a multicultural society that actually functions as such. For that to happen, we must look for solutions to problems that occur in those places where the Dutch culture is threatened to be snowed under by Islamic influences. In spite of a nice government policy, the most and biggest problems are concentrated on small areas in the Kingdom of the Netherlands: the disadvantaged urban area's in the four big cities. There is no lack of good intentions, but lack of down-to-earth non-moralizing analysis even more.

For a long time, there have not been any possibilities for policy in the area of housing. And even now nothing more is going to come of it than swimming against the tide. Instead of thinning, there has been chosen for condensation, with as a consequence a high concentration of social, cultural and economical problems on a relative small area of land. Even stronger, the anti-discrimination article in the constitution has been explained in such a manner that it has become impossible for the housing associations to have a focused assigned policy. As a consequence of this anti-discrimination policy, which eyes good both morally as well as socially, but has resulted in an actual segregation of the Dutch society, is that the disadvantaged areas in the cities know an excess of inhabitants of foreign origin.

Spreading cannot be realized without any force or without making a distinction. You cannot escape classifying people after social, national and ethnic origin in order to make a quota policy. Such a policy should of course be carried out with common sense and not be too rigid. Beforehand a desired social, national and ethnic map of the neighborhood could be made, which can be worked towards systematically. An ideal image of the district that does not serve as unchangeable blueprint, but serves as a perspective for a healthy district construction.

The results of the Cito-test, which has determined that children in the last grade of a grammar school with many pupils from foreign origin, the schools in my district, have the same level as children in the fourth grade of a grammar school with children from Dutch origin does not elicit a Parliamentary debate. A first rank scandal like this does not go beyond a simple stating newspaper article. Policy and discussion on this topic are not forthcoming. It is not only a matter of money, but also of effort, discussion and policy. In the Netherlands there are many teachers living off unemployment benefits, while these schools have to contend with teacher shortages. That is how the social order works in the Netherlands. It is not an easy job, teaching at a school with minorities. It requires motivation, an enormous devotion and above all expertise. And that is what is missing sometimes. We do not invest in it, not financially nor mentally. The bill will soon be presented without interest.

The ones who, based on unjust grounds, are against solving those problems in those districts, are being called racists and intolerant persons by the municipality and political parties. In the districts of

the ladies and gentlemen politicians things are quite different. There they do not have excess of social problems with nationalities. Their moral position is quite cheap and are only determined by self-interest. If we do not handle the problems in those problem districts with force, those neighborhoods will not only become the ideal breeding ground for criminal activities of all kinds, but they will also become the cradle for fundamentalist movements. The Islam already has many followers in these areas. What happens in those mosques we do not know, but it is certainly a lot more than just praying. Besides being a religious meeting point, the mosques are also social meeting points and social bonds are cherished there, made and maintained. Nothing wrong with that, as long as it does not enforce social segregation, as long as it isn't a hindrance to cultural, social and economic integration, and as long as no culture and instructions are being carried out which restrain relations with the achievements of the Dutch culture!

This much is certain, but letting district development take its own course, can easily lead to space for fundamentalist movements and mosques as 'natural' religious and social structures will definitely play a part. Fundamentalism in the Netherlands also takes place below the surface, but it is there and also develops. Disadvantaged areas can turn out to be hotbeds for such movements. Once they are powerful enough, they will also manifest themselves in the public domain and will announce itself as a political force that we cannot deny: and then we have the devil to pay. It is better to be ahead of this development and nip it in the bud by a focused and powerful integration policy.

VI Asylum policy

Besides tackling the existing problems in the disadvantaged areas, we should be able to prevent problems in the future. This means that we must make it clear to everyone who wants to live in the Netherlands that they have to adjust to the core values of Dutch society and make themselves familiar with them. All of us can make sure that the new Dutch people integrate – which does not happens now because of segregation. But for integration to happen we must revise the old asylum policy completely.

The circumstances have, as depicted in Chapter 1, changed drastically worldwide. By the crashing of the bi-polar world order, the number of regional conflicts has raised excessively. As a consequence there is a constant and continuous flow of refugees. They are trying to find shelter in the Western countries. Further on there are several organizations, even a industrial branch that has professionally taken care of the refugees and the transportation of refugees especially. By these practices the flow of refugees to the western countries keeps on going and is even expanding.

Motives for leaving their own country are many. They vary from having to run in order to save themselves, from leaving to improve the economical opportunities and to create life perspective. Nothing is wrong with those motives, we would do the same if we were in their shoes. The consequences for society are however extensive and the question arises whether the size of these consequences can be carried by the western society.

Let there be no misunderstanding, the developed West cannot back out of the refugee problems in this world. We cannot permit ourselves that for moral reasons, that would be unworthy for our culture and civilization, but also for practical reasons. For the economical development of the world economy and the development of world trade the flow of refugees will in time become very threatening. The way in which we deal with the refugee problems should change drastically.

Large suppliers of asylum seekers in the '90s were Bosnia-Herzegovina, Iran, Iraq and Somalia. The people from these countries have a completely different culture in which the Islam plays an important role. That is a guarantee for integration problems.

Fortuyn is also in favor of revising the international refugee treaties drastically. Countries in the region should take in these refugees. Receiving those refugees should be, especially if those countries are poor, be financed by the richer countries. In the countries of the EU refugees who originate from far places with deviating cultures are no longer taken in. As far as that inevitably happens, these people are not housed in disadvantaged areas in the big cities.

Besides, the government offers an obligatory integration course that has to be passed with good result. In this course, learning the Dutch language is not the only central part, our norms and values are also taught, both in the private as in the public domain. The position of children and the cultural sources of our civilization that is to say: Judaism, Christianity and humanism are also part of the

course. There is some extra attention for people who are from Islamic countries and cultures. Without further ado it is made clear to them that there cannot be bargained about these norms and values and that the hospitality of the Dutch society not only expects them to respect these, but also to live after them. It is important to regulate the flow from the outside as much as possible and to make sure that those people cannot contribute to preventing our country to grow economically and socially. A tough standpoint, but it is necessary out of self-preservation. No one gains anything, also not the foreigners and Dutch of foreign origin, from a country which collapses under integration problems from a enlarging group of foreigners.

VII Norms and values: Dutch identity

Collective polite norms and values of a country develop slowly. It is a living process, with both constants and variables. The system of norms and values reflects the coexisting of people on a marked out area, often a territory. Our society is part of the history. Every period in our history has its own limitations and ideals. Those lead to a system of norms and values. In our society those have lasted for a long time and determine our identity, and make the Dutch Dutch and separate us from others.

At a quick rate, our world has been internationalized culturally and economically. Our mobility, both physically and via the electronic highway is almost unlimited. That confronts us day in and day out with other cultures, different living circumstances, different political and economical systems, other feelings and views of the world. It is an enrichment to observe and judge.

This frequent contact slowly creates a new international culture. A culture that develops itself above and in a certain way together with the own culture. A complicated process that we only partly experience consciously. This international culture however also has the propensity, by its strong commercial character, to repress and peter out the own culture. According to Fortuyn, it is of great importance to deal with this consciously.

Although we are capable of thinking and acting on a larger scale, we cannot live without human measures. It is about living together, about a feeling of security, and of belonging together. That human measure is mostly determined by belonging to a certain cultural area, the having of common, collective norms and values and having a common language.

The internationalization evokes fear from larger groups of people and a feeling of being uprooted, even more so if that feeling is attended by a deprived social-economic position. The own culture, own language, and the own, maybe illustrious history, the own mentality and own collective system of norms and values, give the situation something to go by. Our part of the world with its richness of cultures, languages and landscapes is especially good at that, but it has also shown that depending too much on our own identity can have terrible consequences. We struggle with the negative sides of that history everyday: nationalism, ethnic purification etc.

For me it is about consciously living our own culture in interaction with other cultures, and to have a further development of that own culture by incorporating cultures of foreign origin. An open society, that is curious about others, about the strange and the unknown, but from a consciously lived identity. An identity that is not lived like a dead, fixed fact, but like a living in the true sense of the word, and also subject to change: a vital identity that grows and become richer daily.

Epilogue

In his book 'Opposed to Islamization of our culture', Fortuyn has taken a position against cultural relativism that threatens Western society, in particular Dutch society. A relativism that isn't dictated by an altruistic attitude with respect to other cultures besides ours, but by disinterest and sloppiness. In his eyes that is a very dangerous development, because there are also some strong cultures in the world to which cultural relativism does not mean anything.

Although Fortuyn had extensively defined fundamentalism in his book, in his eyes Islamic fundamentalism is something to worry about. Also the Islam in more liberal variants is giving us problems. The differences in three essential areas – separation of state and church, relations between men and women and the relation with children and younger people – are sharp and painful, but also

unbridgeable. There is nothing to bargain about without affecting the essence of our culture, identity and way of life.

After the opinion of Pim Fortuyn, it is needed to clear these differences in political and social debate, and to let there be no misunderstanding about our essential values. He does not take it so far as to let people conform to our essential values, although he is making an exception for newcomers. They must conform, else they are not welcome. It is a matter of preservation of life to draw the line there. The debate with Islamic Dutch is necessary to show them and make them and feel that it is serious to prevent unpleasant surprises in the near future.

The consciously lived Dutch identity, to stand up for essential norms and values, to enter into a debate with those who share a totally different opinion, that is what this book is about. I hope it encourages people to think about, to write an to actively participate to and initiate the much needed, wide social and political debate.

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