

DOI: <https://doi.org/10.46991/AFA/2024.20.1.115>

MULTICULTURALISM AS A TROJAN HORSE OF BRITISHNESS

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This study is devoted to the multilayered and controversial problem of multiculturalism, in the context of national identity in the territory of modern Great Britain. The article deals with the problems of the transformation of the linguistic and cultural components of the life of the country, and the perception and acceptance of ethnic diversity by the population of Britain. Particular attention is paid to the emergence of new varieties of the English language - ethnolects and multiethnolects, resulting from the relationship between different ethnic groups in the context of multiculturalism. In the article, the author gives examples that testify to the fiasco of multiculturalism and reflects on the social and linguistic aspects of the process of integrating non-racial, non-religious migrants into European and, in particular, English society. The paper considers such a phenomenon as the “cancellation culture” of the white race. The questions of the formation of a hybrid identity are touched upon, as well as concerns are expressed about the possible negative impact of the osternization of Europe.

Keywords: *multiculturalism, multiethnolect, Multicultural London English, anti-white racism, “de-Britanization”.*

“There is no place in modern Europe for ethnically pure states.
That’s a 19th-century idea and we are trying to transition it into the 21st-century,
and we are going to do it with multi-ethnic states.”

Gen. Wesley Clark
(NATO’s supreme commander)

Introduction

Since the beginning of the 21st century, the policy of multiculturalism, recognized as the most progressive and democratic, has been on the agenda of most countries of the world community that form a multicultural environment. The formation of such an environment has brought both positive and negative aspects to the social and cultural spheres of life in European society. In today’s global, multicultural

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Received: 04.10.2023

Revised: 20.03.2024

Accepted: 13.04.2024



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world, one of the most important achievements of mankind is the almost complete freedom of movement of a person between countries and continents for various reasons: the development of trade and tourism, the mobility of students and highly qualified professionals in various fields, etc. However, in the middle of the 20th century, it was believed that the concept of multiculturalism was a path to new opportunities, but today many people are already questioning the very idea of the need for cultural diversity and note the dangers and challenges for modern European societies coming from the influx of migrants. Today, multiculturalism is a complex problem. It includes spiritual, cultural, social, psychological, and linguistic aspects.

The analysis is designed to examine the effect of the constant influx of new migrants on contemporary London English and the emergence of such linguistic phenomena as Multicultural London English (MLE). The relevance of studying MLE is because the use of the literary “standard” of the British national English language has ceased to be an indicator of the status and social affiliation of the speaker. Moreover, the main trend of linguistic development in modern Britain is the emergence of several new linguistic forms - multiethnolects, formed based on a mixture of English and the native languages of migrants.

The object of the study is a variety of the English dialect - multiethnolect that functions in the East End of London. The purpose of the article is to determine the prerequisites for the emergence of Multicultural London English (MLE), to give an overview of the main features of MLE at the level of vocabulary, phonetics, and syntax, and to explore defining features of the discursive and communicative aspect of MLE functioning as the main tool of multicultural interaction. To achieve these objectives, we formulated the following tasks: reveal the circumstances of the failure of British multiculturalism, in the light of migration and multicultural policy; identify the reasons for the failure of multicultural theory and the main problems arising in multicultural society; characterize the concept of “Anti-white racism”, present a sociolinguistic picture of multicultural London, to consider London Multicultural English and characterize the features of this dialect; to identify lexical and grammatical features of Multicultural London English.

Europeanization of migrants or Islamization of Europeans?

For the population of Europe, “multiculturalism” is associated with the terms “immigration”, “Muslims”, and “Islam”, as well as with unemployment, crime, Islamism, terrorism, and problems of political correctness and tolerance. The “migration mosaic” is eroding the ethnic identity of European national societies, Europe is losing its national and cultural integrity. As early as 1899, in his book *The War on the River*, Winston Churchill warned that Islam was a threat to Europe,

just as barbarians were a threat to Rome. “Mohammedanism,” wrote Churchill, “is a militant religion aimed at attracting new believers into its sphere. There is no more retrograde power in the world... The civilization of modern Europe may fall as the civilization of ancient Rome fell” (Churchill, 1899).

At the beginning of the 21st century, more precisely in 2005, the British writer and historian Gisèle Littman described the concept of “Eurabia” she developed in her book of the same name (Bat, 2005, p. 6.). More and more obvious is the fact that “Eurabia” is becoming a full-fledged European reality, and “Euro-Islam” is a new religious and political concept of the modern world. All this is the brainchild of a multicultural and interfaith ideology of maintaining the international security of the world through tolerance. In the context of global migration, an unlimited or so-called “aggressive” form of ethnic, racial, religious, and gender tolerance becomes a means of manipulating people’s consciousness, a means of “hidden” transformation, substitution of national values, etc. As a result, most countries “Old World”, turn into “chimerical states”, where immigrants try to impose their religious and cultural traditions, worldview, linguistic picture of the world, etc. on the locals.

Today it is obvious that the majority of migrants do not want to integrate into Western societies (Germany, France, Great Britain, etc.), do not share European values, live on the same allowances, and are “social parasites”, unceremoniously penetrating a new ethno-cultural environment, exposing it deformations and turn the indigenous people (French, Germans, British, etc.) into victims of tolerance.

It was the United Kingdom, one of the first European countries, that began to use the ideology of multiculturalism and most actively promoted the integration of the diversity of ethnic and cultural groups into a single multicultural society.

However, today, British multi-ethnicity is transforming the United Kingdom through ethnic quarters, where immigrants keep their culture, religion, traditions, way of life, ethnic music, ethnic cuisine, etc. reality bring their language, traditions, and culture into the culture of the country. As a result, updated values and components of the national culture of modern British society arise. If by the end of the 20th century, there were many adherents of multiculturalism, then since the beginning of the 21st century more and more Britons have spoken out against the division of the country along ethnic and religious lines between the British and immigrants. The “immigrant issue” is undoubtedly one of the factors that determine the national, religious, and other identities of the country.

Integration is hampered not by the scale of immigration, but by the unwillingness to integrate both immigrants and “native” Britons who leave cities with “ethno-ghettos” because of crime and racial hatred, as well as the desire to live in a community of their kind.

With the presence in the country, mainly in London, of a large number of Islamist organizations, a new term has appeared in the life of the modern United Kingdom - "Londonistan".

British multiculturalists are increasingly opening the door to Islamic Sharia. Former Archbishop of Canterbury Rowan Williams, President of the Family Division of the High Court of England and Wales. Sir James Munby and Chief Justice Lord Phillips said that elements of Sharia law should be "incorporated" into English law since Christianity no longer influences the courts, and they should be multicultural, that is, more Islamic (by the way, there are 423 new mosques in Londonistan and 500 closed churches) (Londonistan: 423 new mosques, 500 closed churches, 2017).

M. Feldblom notes that "the Anglo-Saxon model of multiculturalism" leads to social disintegration and ghettoization of minority groups. Living in the so-called ethnic enclaves, migrants retain their ethnocultural identity, isolating themselves from the "other cultural society". For those who have just arrived, "the enclave is a cultural buffer zone, a cultural bridge to help minimize the stress of moving and culture shock (Foad, 2013).

According to B. Whorf, behavioral norms and language models coexisted synchronously, exerting mutual influence. Historically established connections between language, culture, and norms of behavior influence the vector of behavior (Whorf, 2003).

Finding itself in a new sociocultural reality, the ideological and behavioral matrix of one culture collides with the ideological and behavioral matrix of another, the host culture.

The differences in the linguistic realities of the indigenous population (Great Britain) and migrants, and the misunderstanding that arises on this basis are the most important barriers to the processes of acculturation/integration of visitors to the culture, value system, and way of life of the host countries. On the face of the discrepancy and even clash of various ethnocultural codes. On the one hand, the language of the people of the host country is not their ethnocultural code for migrants, on the other hand, the native language code of migrants does not fit into the new reality and the new context of practical actions.

Language change in multicultural London

Sociocultural, political, and everyday realities of European countries, and in particular Great Britain, are difficult to master and perceive by migrants due to ethnic, linguistic, cultural, and confessional differences, differences in worldview, and language picture of the world. At the same time, communicative

misunderstanding and language barriers serve as the basis for maintaining the isolation of ethnic groups.

Multiculturalism is inextricably linked with such phenomena as European multilingualism and multiethnolect.

A striking example of a multilingual city where speakers of more than 300 languages live is London. An analysis of modern sociolinguistic studies has shown that as a result of mass immigration and the integration of immigrant children into London society and changes in the demographic situation in the East End of London, a new multicultural space has formed that contributes to the emergence of multiethnolects. One of them is Multicultural London English (MLE), which replaced the famous Cockney English dialect. This dialect, called “Jafaican” in slang, has its origins in many immigrant subcultures in London and is a hybrid of various languages and accents, mainly Jamaican, African, Somali, and Indian languages, as well as Cockney.

Many young people use this dialect (slang) and as they reach middle age and pass on their language habits to their children, MLE becomes more and more established. The MLE has made young Londoners a more linguistically united and less divided society, regardless of their class, ethnicity, or gender (Kerswill, 2013). York University professor Paul Kerswill states that “we will see Multicultural London English become mainstream in the years ahead.” (ibid). Oxford University professor and linguist Matt Gardner also believes that MLE is becoming so ubiquitous that “this multiethnolect is spread geographically close to London, in the south-east, but also in other major cities, and then outwards from those cultural centers.” (“London Migrant English to Become Dominant Linguistic Dialect in the UK within 100 Years”, 2022).

In everyday speech, words and expressions taken from the West Indian, Somali, and Arab communities are used. For example, Arabic: “wallahi”, which means “I swear to God”, “ahi” – “brother”, “askari” – “soldiers” (also used to refer to the police), “miskin” – “poor”, “innocent” or “pathetic”, “khala” – “enough”, “bint” – “girl” (however in British slang it is usually used as a derogatory word for a woman), “wallad” – “boy”, “son” or “child” (in British slang it simply means “idiot”), “halal” - “permissible”, “haram” - “impermissible” or “forbidden”, “Man dem”, which means a group of men. There are many borrowings from Jamaican English: blood and bredren (meaning friend), ends (neighborhood), tief (steal), whagwan (what’s up), etc. In the speech, the lexical unit man performs the same function as the personal pronouns I, you, he, she, it, and they in the emotionally expressive expression of the speaker’s own opinion. The pronoun who is replaced by the allied word that (*He’s the man who/that gave me money*) etc.

The spread of multi-ethnolects has accelerated and become more widely used in British youth culture through hip hop and grime music, which have also adopted

Arabic words and Islamic phrases. English rapper Krept, in the song, Ask Flipz, states: “Not my brudda, stop calling me Akhi, I eat Plantain, you eat batty uh”. (Krept & Konan, n.d.). In daily Londoners’ speech, slang is used as a marker of the cultural identity of certain British subcultures, which means that the better you understand the street language, the cooler you are.

Growing up and living in a multicultural city like London, people are more likely to have Muslim friends from whom they learn and adopt words and phrases. Islamic phrases such as Alhamdulillah (“praise be to God” or “glory to God”), “Bismillah” (“in the name of God”), InshaAllah (“if Allah wills”), Mashallah (“what pleases God”) are now part of modern Western society. Famous music artists like Sting, Drake, and Nicki Minaj used the expressions InshaAllah and Mashallah in their songs. Therefore, it is not surprising that today even Anglo-Saxon chaps walk around and say “mashallah” and “wallahi”. This is because the use of slang in everyday vocabulary is used as a marker of identity among certain subcultures in Britain, meaning that the better you understand street language, the cooler you are. As more Muslim migrants arrive in the UK, the wider British society will imitate and copy the language and culture of the migrants.

Linguists from the University of York believe that due to the influx of migrants, the sound “th” will disappear from the English language by 2066. The loss of the sound denoted by the combination of the letters “th” is associated with difficulties in pronouncing this sound for foreigners and migrants. The word “think” will sound “fink”, and, for example, “mother” is transformed into “muvver”. Another forecast of scientists concerns the shortening of some words. So, “text” will be pronounced like “tex” (Sashina, 2016).

In his works, the famous British linguist David Crystal notes that only 7% of the entire population of England speaks RP (standard English pronunciation) (Crystal, 1995). On the face of an intercultural hybrid, cultural and social transfer: languages, manners of communication, cultural values, and cultural identity.

According to the results of a sociological study, only 8% of the country’s population declares their “firm” commitment to multiculturalism. This fact indicates that the model of state policy towards ethnic and religious minorities that has been used for three decades no longer works. Preserving it in its current form is fraught with great danger to British society, since the already tense relations between the native British and immigrants, primarily Muslims, will increasingly manifest themselves in the form of violent ethnic conflicts. For many Britons, their country becomes “foreign”: “What will be the consequence of schools where children do not speak English and teachers have to accommodate 50 different first languages – it’s totally insane! [...] I like cultural diversity - but places like Birmingham no longer resemble English cities at all! It’s like a vision of Babylon (Musolff, 2019).

The degree of influence of multiculturalism and tolerance in language policy is extremely dangerous. Language, as is known, is not only a carrier and translator of national culture but also “a tool for the self-preservation of an ethnic group and the isolation of “us” and “them” (Grishaeva, 2002).

In today’s multicultural world, for adequate perception of the characteristics of the culture of another ethnic group, ethno-stereotypes based on the opposition “we-they” are especially relevant. Ethnic stereotypes are interestingly played up in jokes and anecdotes: *A real German must plant a tree, raise a son, and build a house for refugees; Well, the Germans will somehow endure quarantine for Christmas, but they can rebel on Eid al-Adha (Kurban Bayram); Instead of building a life in Algeria, Morocco, and Tunisia, as in France, people come to France to create a life there for themselves, as in Algeria, Morocco, and Tunisia. This is weird. It is even more strange to force the French to live at the same time, as in Algeria, Morocco, and Tunisia.*

— *Are you really French?*

— *Yes.*

— *You're lying! Say something in Arabic.*

It should be noted that the analysis of linguistic units also indicates that it is ethnocentrism, and not multiculturalism, that is inherent in absolutely every person, albeit to a different degree. In the concept of multiculturalism, which promotes the equality of all races, peoples, and cultures, there are a lot of unresolved problems, and there is still no one specific way to solve them, which would bring only positive results.

Anti-white racism and “de-Britanization”

In light of the foregoing, the process of “de-Britanization” and changes in the ethnographic map of Great Britain is obvious. London, Manchester, and Birmingham have ceased to be English, since from now on everyone who classifies themselves as “white British” in these metropolitan areas is an ethnic minority. Against this background, it becomes clear why cases of so-called “anti-white racism” are increasingly appearing.

In 2019, the Equality and Human Rights Commission (EHRC) launched a government investigation into incidents of “anti-white racism” at UK universities. It is noted that 9% of white students of British origin claim that they have been victims of racial harassment, including expressions of anti-English, anti-Welsh, and anti-Scottish sentiments. (“Racisme_antiblanç”, n.d.).

For now, let’s turn to a few quotes about the deliberate destruction of white British people on a global scale: “In this country, in 15 or 20 years the black man will have the whip hand over the white man” (Rivers of Blood speech), “I speak

OF THE DEATH OF THE WHITE RACE. The complete removal of all means of reproduction of the so-called Aryan race. Men, we now control the destiny of this race. It is now time to make sure the White race becomes extinct through miscegenation and having a virtually zero birth rate” (Evrei i prochie protiv belo j rasy, 2018) etc.

In 2021 alone, more than 500 anti-Christian hate crimes were registered in Europe. According to OIDAC, vandalism was the most common form of anti-Christian hate crime. Church walls were reportedly scrawled with phrases such as “burn the churches,” “abort the fundamentalists,” or “the good Catholic is the one on the cross” (Bontrager, 2022).

Back in 1968, Conservative MP Enoch Powell, in his scandalous statement about the uncontrolled growth of migration to the UK, seemed to predict today's British reality: “It is like watching a nation busily engaged in heaping up its funeral pyre. <...> As I look ahead, I am filled with foreboding. Like the Roman, I seem to see “the River Tiber foaming with much blood” (Quote from Virgil’s Aeneid.) (Rivers of Blood speech, n/d).

Any kind of racism is bound to find its way into language, and in particular hate speech that seems to know no bounds. Until recently, it seemed that hatred was directed primarily at migrants or Muslims, but today it has already become clear that the white European is becoming its object.

On February 2, 2023, Turning Point published an article on GroupMe Chat, (Blakely, 2023) which notes a Google document titled “Cracker Names” containing over 200 “anti-white slurs”. Here are some of them: *bleach demons, failed abortions, flour monster, discharge doggie, sour cream salamanders, snow pigs, milky munchers, chalk child, toilet paper roll, sour milk, snow possum, oreo filling, colonizer, cotton ball, albino ape, albino pigs, albino rats, mayo sapiens, Vanilla Gorilla, Polar Bears, popcorn ceiling, the uncolored, Gmo people, snow geckos, Mayo monkeys, porridge, Sour Cream Citizen, white blood cell, Mashed potatoes, Marshmallow minions, grandma's pubes, dandruff paper, pigmented losing creatures, pale-faced, drywall, plaster people, walking napkins, mutated vermin, shaved rats, mole rats, diseased albino monster, walking snowflakes, salt shaker, white meat, delusional lice, Racist rascals anthropomorphic hairless cats, Elon Musty, 2-week old Greek yogurt, uncleaned chalkboards, People of no color (ponc for short), Vanilla Beast, Albino Lizard, Unflavored Monkey etc.* Some of the names on this list are labeled as “favorite” and the most frequently used: “Sour Cream Citizen”, “bleach demons”, “sugar sardines”, “dandruff demons”, “elbow crust”, “dandruff paper”, “copy and paste”, “skin stealers”, “deformed DNA”, “decomposing form of humanity”, “delusional lice”, “bobble head white”, “ashy but you can’t see it”, “untamed beasts”, “crest 3-D whitening strips” (“Creaker Names”, n.d.).

As of 2020, the term “Karen” appears frequently in the media and social media in the context of criticism of middle-class white women. After popularization, this term began to be used also concerning white men, for example, Donald Trump was called “the main Karen”. And in November 2020, a tweet went viral calling Elon Musk “Space Karen” after he questioned the effectiveness of measures to combat COVID-19 testing. Numerous male equivalents of the name-term Karen have also been proposed, the most popular of which are “Ken” or “Kevin”. The Guardian called 2020 “the year of Karen” (“Karen”, n.d.).

White people are accused of being the source of all evils (racism, slavery, inequality, colonization), thereby justifying hatred and violence against them. In English, terms such as *Whiteness* – an ideology and theory that proselytizes white culture, ideas, standards, and values as the norm. It is the basis for worldwide colonization and violence against people of color, past and present.; *White Guilt* – the feelings of shame and remorse some white people experience when they recognize the legacy of racism and racial injustice and perceive the ways they have benefited from it; *White Privilege* – refers to the unquestioned and unearned set of advantages, entitlements, benefits and choices bestowed on people solely because they are white. generally, white people who experience such privilege do so without being conscious of it. (and subcategories – Structural White Privilege, Interpersonal White Privilege, Cultural White Privilege, Institutional White Privilege, etc.); *White Fragility* – is the tendency among members of the dominant white cultural group to have a defensive, wounded, angry, or dismissive response to evidence of racism. These actions include the outward display of emotions such as anger, fear, and guilt, as well as behaviors such as argumentation, silence, and withdrawal from a stressful situation. This behavior, in turn, contributes to the restoration of white racial balance” (“White fragility”, n.d.).

As a result of the study, it was revealed that back in 2016, racially motivated hashtags, such as #blacksupremacy, #blackpower, #blackexcellence, and #BlackLivesMatter, used by the movement of African American activists against violence and racism.

An example of “aggressive” tolerance against the background of migrant phobia is the following situation. In the UK, parents are afraid to send their children to schools where migrant children humiliate and beat them, and where discrimination against whites flourishes. However, instead of protecting the rights of their people, on the contrary, the opinions of some tolerant Englishmen are heard calling for the replacement of racist whites with refugees: “The way to make room in Britain for desperate refugees is to deport all the white trash racist scum”. These are the words of the British journalist and TV presenter Piers Morgan (Piers, 2016).

The demonization of the “white race” and the driving in of complexes and feelings of guilt for the white color of the skin is competently carried out in Great Britain and the EU countries. By the way, in America, confession dinners for racism for white women are gaining popularity. Under the current situation, by the end of the century the white race will be on the verge of extinction (there are already 6% of the total population of the planet left).

Conclusion

Today, the problem of multiculturalism in modern society is becoming more and more important and topical. Xenophobia, migrant phobia, and anti-white racism testify to the fiasco of the concept of multiculturalism.

Multiculturalism has discredited itself. This utopia, based on the belief that all cultures are equal and that there is no need to fight to preserve “one’s own” culture, has made Europeans super-tolerant. Tolerance, equality of cultures, pluralism, cultural egalitarianism, and multiple identities are the principles that British politicians were so proud of, and which are embedded in the concept of multiculturalism, are becoming a thing of the past, and they are being replaced by xenophobia, intolerance towards a different culture and religion.

It is obvious that the policy of excessive tolerance, which the British politicians who promoted multiculturalism were so proud of, is becoming a thing of the past, and it is being replaced by mutual alienation, distrust and fear, and intolerance for a different worldview and way of life. History shows that it is ethnocentrism, and not multiculturalism (albeit to varying degrees) that is inherent in absolutely every person.

Megacities like London are becoming a culturally heterogeneous environment, including a variety of racial, ethnic, and socio-cultural layers and forming unique models of transnationalization of the world economic and cultural space. If things continue at this speed, then Spengler’s prediction that “the 21st century will be the last for Europe” will come true. Migration flows will blur the ethno-national homogeneity of Britain and instill their values. The Eastern mentality, which is much more stable than the Western because it is based on the traditional system of family values, respect for elders, ethnic cohesion, and faith in God, will take root and become dominant. The East came to the West in the Trojan horse and conquered it not only through migrants, their culture, and religion, but also through the gradual “easternization” of Europeans and the change in European cultural identity.

The linguistic situation in England is extremely interesting for research due to the high degree of dialect variability, reflecting the diversity of processes that occurred during the formation of modern English. New varieties of British youth

language began to appear under the influence of migration processes and multilingualism. They are reflected not only in the speech of teenagers but also in literature, pop music, the language of mass media and represent a relevant object for study. One of the sociolects successfully developing and functioning in the territory of the modern East End of London is the multiethnolect MLE.

As our research has shown, MLE is a living and changing language, with new words and expressions being added regularly. This multiethnolect, like others, has several specific phonetic, lexical, morphological, and syntactic features and can be considered as a register, since it is used consciously by speakers, depending on their communicative goals and context.

Formed under the influence of the native language of migrants, MLE has its grammar, specific linguistic structure, deviation from the literary norm, code-switching, and prosodic features. It is distinguished by more expressive intonation and emotionally charged expressions, a variety of slang, elements of which are borrowed from different languages, a large number of curses, etc. Among the main functions of any multiethnic language, the following can be identified: marking the regional affiliation of the communicant, expressing solidarity with representatives of one's social group, demonstrating reluctance to be like others, and using standardized versions of the state language, etc. Thus, the study of multiethnolects seems extremely relevant and productive both for the theory of the English language itself and for other world languages.

Notes

1. *Eurabia* is a political neologism, a term formed by the merger of "Europa + Arabia", used to negatively describe the current or expected political or cultural rapprochement between Europe and the Arab countries ("Eurabia conspiracy theory", n.d.).
2. *Euro-Islam* — European Islam is a hypothesized new branch of Islam that historically originated and developed among the European peoples ("European Islam", n.d.).
3. The political neologism "*Londonistan*" is first encountered in the best-selling book of the same name (*Londonistan: How Britain is Creating a Terror State Within*) by British journalist Melanie Phillips on the spread of Islamism in the United Kingdom (2006).
4. *Multilingualism* — i.e. coexistence in a single European society of many languages as attributes of national cultures ("Evropejskij Mul'tilingvizm", n.d.).
5. *Multiethnolect* is a socio-cultural phenomenon that has formed in the youth environment of European cities under the influence of migration processes and

multilingualism. This term (multiethnolect) was proposed by the Danish researcher Pia Kvist in the early 2000s. to designate the youth immigrant language code in Copenhagen, and subsequently all similar entities in Scandinavia (Quist, 2008, p. 43–61).

6. Perhaps this is because it is confused with the term "wally", which is used in the Cockney dialect to call someone a fool.
7. Londoners came to recognize the word concerning *halal meat*, but more recently it has been used in a much broader sense, in sectors such as types of banking and investment.
8. The report “Fear and Hope. New Identity Politics” (“Project report from Fear and HOPE about political context for change”, n.d.), conducted by the Searchlight Educational Trust and dedicated to the problem of nationalism and extremism, one of the most pressing problems facing not only the UK, but also many European countries.
9. The expression "*anti-white racism*" refers to acts of racist hostility directed specifically or allegedly against white people (“Racisme_antiblanç”, n.d.).
10. According to the Urban Dictionary, *Crackers* were poor white folk who lived in the South during the antebellum era. Given their name because of their staple diet of crack-corn, crackers were often hired by plantation owners to replace slaves in dangerous jobs. Today, the cracker is often used as a derogatory term for a white person for obvious reasons (“antebellum”, n.d.).

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ԲԱԶՄԱՍՇՇԱԿՈՒԹԱՅՆՈՒԹՅՈՒՆԸ ՈՐՊԵՍ ԲՐԻՏԱՆԱԿԱՆՈՒԹՅԱՆ ՏՐՈՑԱԿԱՆ ԶԻ

Նարինե Հարությունյան

Սույն ուսումնասիրությունը նվիրված է ժամանակակից Մեծ Բրիտանիայի տարածքում բազմամշակութայնության բազմաշերտ և վիճահարույց խնդրին: Հոդվածն անդրադառնում է երկրի կյանքի համար կարևոր մշակութային և լեզվական բաղադրիչների վերափոխմանը, Բրիտանիայի բնակչության կողմից էթնիկ բազմազանության ընկալման և ընդունման խնդիրներին: Առանձնահատուկ ուշադրություն է դարձվում անգլերեն լեզվի նոր ենթատեսակների՝ էթնոլեկտների և բազմաէթնոլեկտների առաջացմանը, որոնք բխում են բազմամշակութայնության համատեքստում տարբեր էթնիկ խմբերի փոխհարաբերություններից: Հոդվածում հեղինակը անդրադառնում է այլ ռասայի պատկանող և կրոնական այլ հավատանքներ ունեցող միգրանտներին՝ եվրոպական և, մասնավորապես, անգլիական հասարակությանը ինտեգրելու գործընթացի սոցիալական և լեզվական հայեցակետերին, ինչպես նաև, օրինակների միջոցով, փաստում է բազմամշակութայնության ֆիասկոն: Աշխատանքում դիտարկվում է այնպիսի երևույթ, ինչպիսին է՝ սպիտակ ռասայի «չեղարկման մշակույթը»: Շոշափվում են հիբրիդային ինքնության ձևավորման հարցերը, ինչպես նաև մտահոգություն է արտահայտվում Եվրոպայի «արևելականացման» գործընթացի հնարավոր բացասական ազդեցության վերաբերյալ:

Բանալի բառեր՝ *բազմամշակութայնություն, բազմաէթնոլեկտ, բազմամշակութային լոնդոնյան անգլերեն, հակասպիտակ ռասիզմ, «ապա-բրիտանացում»:*