

**THE FAILURE OF MULTICULTURALISM:  
A REVIEW OF LONDONISTAN:  
HOW BRITAIN HAS CREATED A TERROR STATE  
WITHIN, BY MELANIE PHILLIPS**

*Reviewed by Tony Foreman<sup>1</sup>*

Melanie Phillips is a Jewish journalist who writes for the 'Daily Mail' in London. Her book *Londonistan* is a response to the 7/7 tube and bus bombings in the capital in 2005 and an analysis of the radicalisation of Muslims in Britain. She believes that Britain is 'sleepwalking' into Islamicisation and that the British establishment is too naïve and unrealistic to appreciate the danger.

She paints the following picture: at the moment there is a significant minority of Muslims in Britain and the proportion is rising. The great majority is peace-loving and came to the United Kingdom to find a better standard of living. Early immigrants accepted the predominant Christian culture. Now, however, with multiculturalism from within and an aggressive strain of Islam from without, Islam is gaining ground and clamouring for changes to British laws. A substantial number of Muslims have a greater sense of allegiance to their Islamic identity than to one based on British values.

As a result of a loss of confidence in Christian civilisation and the Western way of life, the governing class is capitulating to Islam because they are afraid of appearing racist and because of the minorities-and-rights culture that has developed since the 1960s. This has re-

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sulted in some extraordinary developments, such as allowing mullahs Abu Hamza and Abu Qatada to freely preach jihad and foster terrorism at Finsbury Park Mosque in the heart of London. What has surprised and shocked the police and others is the fact that Britain is producing radical young men willing to kill and die in the cause of extremism. In spite of this, there is still complacency and a state of denial.

There's more though. University chairs are funded by wealthy Middle Eastern patrons resulting in a loss of academic rigour in Islamic studies; sharia is now a 'parallel jurisdiction' for family law within British Muslim communities; young Muslims continue to be radicalised; the police etc. fund a variety of hard line Islamic organisations; pro-Islam demonstrators are able to get away with using inflammatory language that others would be arrested for and the British establishment accepts it all. Melanie Phillips' assessment is: 'The greatest danger to the west [*sic*] is the climate of defeatism, appeasement and cultural collapse now on display for the Islamists to see.'

The paralysis of thought and action that has been the principle response to the threat of expansionist Islam is due largely to the progressive Left's human rights agenda. Melanie Phillips holds: 'It has stood all notions of justice, logic and elementary prudence on their heads'. With the support of the courts, human rights law trumps majority Christian culture and values. Even the extremist who is dedicated to destroying the civilisation to which he has been permitted to immigrate and which is supporting him and his family with benefits and housing and all manner of legal provisions is tolerated and welcomed on the basis of minority rights and multicultural ideology.

Both the leftist agenda and the Muslim agenda are happy to see the formerly-dominant Christian consensus disempowered. The Christian Church has been extremely ineffective in countering this threat to its existence. This is because 'At every stage it has sought to appease

the forces of secularism, accommodating itself to family breakdown, seeking to be nonjudgemental and embracing multiculturalism.’ The Church by complying with the secular agenda has had no voice with which to critique radical and expansionist Islam—Michael Nazir-Ali, the former Anglican Bishop of Rochester, being an honourable exception.

The author argues that not only has the Church of England miserably failed to combat secularism and militant Islam, it has joined in the chorus of the unjustified vilification of Israel. Israel—an outpost of the West in the struggle against Islam—gets it in the neck from the new progressives and has become the pariah state of the region in the minds of many Europeans. She also criticises ‘replacement theology’ and ‘supercessionism’ as unworthy attempts by Christian theologians like Colin Chapman and Naim Ateek to undermine Israel. She says: ‘Chapman’s version of replacement theology is based on the premise that the existence of Israel has to be justified. It does not. To single out Israel’s existence in this way is without precedent in the world and is itself evidence of prejudice.’ She would hold to the UN recognition of Israel as sufficient.

Overall, Melanie Phillips regards evangelical Christians as her ideological allies and the battle as much with the secular forces in Europe as the Muslim ones in the Middle East. Her book is a fascinating read and a trenchant critique of the loss of conviction, confidence and courage in the West which she believes, if it does not reassert itself, will lead to the end of a long reign of relatively benign order and influence.