

# Escaping English Extinction

## *Ethnic fear and loathing in 'the old country'*

by **Derek Turner**

LONDON

In Britain, "Europhobia" often approximates "Anglophobia." Confusingly enough for the present purposes, British patriots who are opposed to forcible membership in the European Union are often called "Europhobes" by politically correct people. Indeed, the European Union — which is not the "Fortress Europe" it is imagined to be by some — is an increasingly important anti-European force, seeking to break down all of Europe's intrinsic identities and turn Europe into a cosmopolitan combined theme park, shopping mall and counseling center.

This minor potential confusion hopefully dealt with, the term "Europhobia" is nonetheless still applicable to a certain British cultural phenomenon akin to that which is wrecking the United States. The Leftists, neo-conservatives and minority racists who are constantly attacking (or not defending) America's European-descended inhabitants unfortunately have their counterparts in the United Kingdom. Britain's mainstream political parties, much of the media, many academics, the trades unions, the civil service, and even supposedly apolitical lobby groups and charities are either actively trying to deconstruct Britain, or are silent because of fear, laziness or stupidity. Just as in America, British intellectual, cultural and political life is characterized by national self-loathing on the Left and national diffidence on the Right. The constant, deadly attacks being made by the Left are not resisted at all by the Right, or are resisted so ineffectually as merely to further demoralize the still

numerous ranks of patriots who are ashamed neither of being British nor of being part of Western civilization.

There is a particular bias against the specifically English component of the British identity. The Scots, Welsh and Irish republican Northern Irish identities are allowed some expression, in the form of faux "nationalist" movements motivated by dislike of all things English (but with nothing to say about multiculturalism or political correctness) and encouraged by an increased administrative autonomy. The English identity — although St. George's Cross stickers often may be seen on taxi bumpers — is still not at all acceptable in polite circles. Saints Patrick, David and Andrew are all remembered on their respective Days, but George languishes in limbo.

Although the Union Jack, emblematic of a united Britain and long thought to be the flag merely of fascists, is now again acceptable, it has been turned into an ironic joke, a gaily-colored cloth to be made into swimsuits or waved sarcastically by art students. Britain is being speedily "rebranded" into "Cool Britannia," as Labor aides call it — a breezy, informal, classless, non-sexist, non-racist, non-British (and, by implication, Toryless) place where all can come to live and draw benefits and be "vibrant." This shiny new British identity is not patriotism as it is commonly understood. Nobody will die for dress designers or the Spice Girls. It is possible that true British nationalism may never be revived, now that the Empire is no more and the monarchy is under sustained attack.

English ethnic cleansing is, of course, strongly supported by the Labor Government. The notion that New Labor is somehow "conservative" because it has adopted certain free market policies is risible. At heart, Labor is still the same anti-British party it has been for decades, except that it has exchanged

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socialism for deconstructionism, Marx for Derrida. The attitude of Labor was summed up succinctly in *Current Archaeology*, March 1998: "The present government regards 'heritage' as something backward looking and undesirable. The new in-word is culture." These cultures must be regarded as equal, and "equally valid," just as Labor's present Culture Minister believes that Bob Dylan is as "valid" as Keats. Labor believes that the indigenous British people have no prescriptive rights (although, of course, Leftist theorists have long maintained that Third World indigenous peoples should have precedence over colonists), and in effect wants to impose a Pol Potesque Year Zero.

But Anglophobia is expressed most obviously in the philosophy of "multiculturalism" which is now as prevalent here as in the United States. Thanks to decades of lax immigration policies, there are now more non-British school children in the Greater London area than British, but it is a safe bet that British Londoners will not be treated as other "minorities" when they finally become one several decades hence. Academics and senior politicians have now succeeded in making immigrants not just equal, but super-equal. It is almost *de rigueur* to lavish undeserved praise on the "new Britons" with an air of desperate bravado, to attack the majority way of life, to make flattering remarks about immigrants' imported lifestyles and to lend an often over-credulous ear to stories of racial discrimination. Some Labor politicians' ethnic slips show whenever they speak, such as Leicester MP Keith Vaz, who managed to blame even the failure of the Muslim-run BCCI bank on racism against the bank's (almost entirely Muslim) customers, or Hackney MP Diane Abbott, who hit the headlines last year when she complained about the "large numbers of blue-eyed, blonde" Finnish nurses working in London's hospitals, which are finding it hard to find British staff. But even white Labor politicians are running scared. Consider the obsequious remarks of Home Secretary, Jack Straw, one of Britain's most important politicians in October 1997: "Make no mistake: our diversity is a national strength, not a weakness and an opportunity, not a threat". In an influential report, a leading Blair adviser summed it up well when he said that Britain should be portrayed to the outside world as a "hybrid state" whose "national food is as diverse as roast beef,

Indian *balti* and Chinese *dim sum*," all under the newly benevolent red, white and blue banner which may (embarrassingly for the Left) have flown at Trafalgar, but also flies at Elton John concerts. Local Labor Tammany Hall politicians are particular experts at massaging immigrants' egos. Many councils spend extravagantly on racially exclusive festivals, education, employment schemes, housing associations, social clubs, even homosexual meeting places and alcohol counseling centers.

Even Conservatives feel constrained sometimes to speak in Sunday-school platitudes about the often cited but rarely enumerated "benefits" of diversity. Senior Conservatives like William Hague and Michael Portillo have said that there are too few blacks in the Conservative Party, paving the way for the kind of quota systems that have already surfaced in Labor ranks. When Conservative peer Lord Tebbit made a few moderate remarks about the undesirability of multiculturalism, he was set upon by terrified party managers. William Hague, himself regarded as a right-wing extremist by some, said that Lord Tebbit's views were "outdated", adding that "we are in a multicultural society. We want to be part of that...if you don't want to be part of the [Conservative] team, get off the field". Hague did not bother to turn up at the funeral of Enoch Powell, the conservative thinker and politician who died in February this year, and who is already being consigned to the memory-hole because of his inconvenient views on race. Journalist Anne McElvoy recorded the reaction of one of her friends when they were talking about Powell: "You can't say he was brilliant. He was just a racist." The crass and contemptuous judgement encapsulates the shallowness and meanness of the "anti-racist" mind.

Labor has wholeheartedly embraced multiculturalism and is preparing the ground for an amnesty for illegal immigrants. "We may as well stop flying the Union Flag at airport and ferry terminals. The white flag of surrender would be more appropriate" said *The Sun* newspaper, commenting on the Home Secretary's decision not to pursue 55,000 illegal immigrants, a rare overt expression of what is unofficial policy. Indeed, £50,000 lottery money is to be used to fund a legal decisions database to help illegals to stay in the UK.

No institution is safe from the multicultural meddlers, half-mad from destructive glee and

hypocritical self-satisfaction. Even the army, where of all places homogeneity and patriotism should be preserved, is producing multilingual recruiting literature, issuing military skullcaps, Sikh-style underwear, kosher and halal field rations and creating places of worship for minority religions in all military installations (even, eventually, ships and submarines) — with the predictable result that recruitment dropped by 15 percent in 1997. In the wake of a fatuous comment from the Prince of Wales that there should be some black faces in the elite Household Guards, the powerful Commission for Racial Equality threatened to take over recruitment unless the Army obtained more token black soldiers.

The legal system is another particular target. Policemen are always in the wrong, however often senior policemen may abase themselves before various “community groups.” If they uphold the law in a strictly impartial way, they are insensitive racists; if a black man dies in police custody or in prison, wild conspiracy theories of racist murder are voiced loudly and riots can even be caused; if a policeman simply forgets something he can be traduced without recourse, as happened recently in the celebrated continuing case of Stephen Lawrence, a black teenager who was foully murdered in a London street by five persons still unknown. Ominously, ideological commitment to multiculturalism and “equal opportunities” is now being introduced into recruitment and training procedures by HM Inspectorate of Constabulary.

Benjamin Zephaniah, ex-burglar and rap poet, one of whose poems is entitled “Dis Policeman is Kicking me to Death,” has been chosen as a member of the Government’s National Advisory Committee on Creative and Cultural Education, one of a vast number of newly created committees set up to make Britain safe for everyone except for her native people. New guidelines were introduced in June 1997 for magistrates, saying that Muslims should be allowed to wash their hands before swearing on the Koran, which “should be wrapped up in a cloth cover and unwrapped by the follower of the faith.” When the director general of the prison service said that black prisoners were more likely to die of positional asphyxia when being restrained than white prisoners, because of the greater prevalence of the sickle-cell anaemia condition amongst blacks, he was described as “racist and grossly offensive.”

The anti-national forces constitute an immensely powerful alliance. Political parties actively in favor of radical change to British identity include Labor, the Liberal Democrats, the Scottish Nationalists, the Welsh Nationalists, the Greens and a whole host of smaller Left wing parties. There is a strong media contingent, from the *Guardian*, *Independent*, *Observer*, *Daily Mirror*, various ethnic newspapers, the BBC and Channel 4. All the major trades unions sponsor events and seminars on racism and all have “anti-racist charters”, the sort of gibberish one might expect from a teachers’ union, but which seems positively Kafkaesque from what one might think would be sensible unions like the Fire Brigade Union (who also have a Gay and Lesbian Network!).

But the Commission for Racial Equality (CRE), which has considerable statutory powers under the 1976 Race Relations Act, is the main ethnic troublemaker. The CRE has seven offices in the UK, 200 staff (70 percent of whom are from ethnic minorities, a remarkable example of how selective is their vaunted color blindness) and a well-funded publishing arm, which publishes books on every conceivable topic, from *Women of Substance — Profiles of Asian Women in the UK*, guides for Japanese companies on how they should avoid inadvertently discriminating on grounds of race, and a book of mixed-race role models (once it was Drake — now it is romantic figures like Bob Purkiss, national secretary for equalities at the Transport and General Workers’ Union and — wait for it! — director of the new European Union racism monitoring center).

The CRE is only the top of the ladder. Below there is a whole plethora of single-issue lobbies, some voluntary, most small, many mutually distrustful, but all too often publicly funded and influential. Virtually every town in the country or suburb of London has its own committees, task forces and assemblies against racism. An examination of literature obtained at the 1997 European Year Against Racism rock concert last year reveals the scale and the sheer comprehensiveness of this real “Ethnic Plot” —

Equal Opportunities Commission  
Refugee Center  
Joint Council for the Welfare of Immigrants  
Institute for Public Policy Research  
National Coalition Building Institute



Working Group Against Racism in Children's Resources  
 Africans and Descendants Counseling Service  
 National Committee on Racism in Children's Books  
 Migrants' Forum  
 Migration Policy Group  
 Liberty  
 Society of Black Lawyers  
 Charter 88  
 Churches Commission for Racial Justice  
 Operation Black Vote  
 Union of Jewish Students  
 Runnymede Trust  
 Jewish Women's Aid  
 Barnet Asian Old People's Association  
 (the latter two ostensibly apolitical registered charities)  
 National Black Alliance  
 Black Employment Institute  
 International Black Women for Wages for Housework Campaign  
 1990 Trust  
 Amnesty International  
 INQUEST (which campaigns for those whose relatives have died in police custody)  
 Asian Chamber of Commerce  
 Cardinal Hume's Committee for the Caribbean  
 Jewish Council for Racial Equality  
 National Assembly Against Racism  
 Anti-Nazi League  
 Anti-Fascist Action  
*Searchlight* magazine


Most of these groups and grouplets are relatively harmless, but the cumulative effect of all their ceaseless and virtually unchallenged activity is to create a climate of fear on the one hand and moral righteousness on the other which gravely endangers sensible political discourse and imperils social harmony.

Many of the above organizations are funded both by government and by fearful or left wing businesses like The Body Shop, Marks and Spencer, the Metropolitan Police, Tottenham Hotspur FC, Saatchi and Saatchi, Carlton TV, MTV and even CNN.

For example, Lloyds Bank sponsors the CRE's "Visible Women" campaign — a commemoration of various women from ethnic minorities whose achievements were "vital to many sectors of British society" — such world-famous figures as Claudia Jones from Trinidad, who founded the *West Indian Gazette* in 1958 (and who is buried beside Karl Marx) and Jayaben Desai, who led a strike in London in

1976. Confectionery manufacturers Rowntree Cadburys sponsor an Internet project for blacks. Business is absolutely terrified of being thought racist. Ford dropped a £250,000 advertisement because none of the actors in the advertisement were black — after one complaint was received.

This deeply ingrained bias against Britain on the part of the governing elites comes from different sources and differs both in degree and emphasis. To normal people, the sheer self-loathing of some establishmentarians is difficult to understand. As columnist Richard Littlejohn observed in mystification in the *Sun*: "I've never been able to fathom why people in positions of authority in Britain hate their own country and the vast majority of law-abiding people who pay their wages." Many opinion-formers either do not know that they have a national identity, or they discount its importance, or they feel embarrassed by it, or are even, in extreme cases, fearful of it, regarding it as an atavistic, primitive urge within their psyche which may, at last, be reasoned or legislated away. A good example of an establishment-minded figure is Robin Richardson, director of the Runnymede Trust and educational adviser to the county of Berkshire, a laborer in the withered undergrowth of the equal opportunities industry. He has expressed himself in favor of "rewriting history," finds the National Anthem "embarrassing" and flags "inherently divisive and oppositional," and said that he wished Dodi Fayed had married Diana, Princess of Wales, because it would have been "exciting" if the "most beautiful woman in the Western world, the epitome of European style, had married a symbol of Islam." Here is a man who has never even considered the possibility of possessing national pride, and who is dead to all romance and chivalry. Think of his inner life — and pity him!

But pity us much more, for we badly need what he wants to destroy — our British and Western inheritance, shaped by classicism and Christianity, our national identity as a particular people in a particular place at a particular time, contributing to human advancement and biodiversity. As Peter Hitchens of the *Daily Express* has perceptively noted, if we do not speak up now: "Whoever governs these islands a century from now may well say that we deserved to lose our independence, our language, our traditions and our culture." 

# Immigration and National Identity in Canada

## *Weak Canadian identity = high immigration?*

by Mark Wegierski

In the search for the reasons behind the high rate of dissimilar immigration to countries like Canada today, it may be argued that insufficient attention is paid to “the crisis of national identity” in those countries. Canada’s official immigration figures are five times per capita those of the United States — and possibly the highest per capita in the world. A country with an atrophied sense of identity finds nothing worthwhile to preserve, and therefore is completely open to immigration and to continuous social and political reconstruction. Even a media-barrage of “horror-stories” about abuses of immigration provisions and refugee-claims would be unlikely to change things very much if Canada’s own identity is vaporous — fundamentally lacking in a galvanizing, mobilizing feeling for something worthwhile to defend.

Canada’s identity is crisscrossed with lines of fracture. It must first be acknowledged that Canada really consists of “two nations” — English Canada and French Canada (Quebec). An unbelievable amount of political energy is diverted into “keeping Quebec in Canada.” English Canada is itself a heterogeneous identity with at least three distinct regional cultures — the Maritimes (Atlantic Canada), Ontario, and Western Canada. English-Canadian national identity was never especially robust, and it has increasingly attenuated and atrophied since the 1960s. As Ray Conlogue has argued in his *Impossible Nation: The Longing for Homeland in Canada and Quebec* (Stratford, Ontario: The Mercury Press, 1996), English Canada was especially deficient in building up the “cultural-psychological” or imaginative aspects of its identity. With the worldwide fading of Britishness as a

possible identity after 1945, English Canadians have been left with very little. Even the Canadian core tradition at its height appeared rather arid, consisting mostly of Lowland-Scots-Presbyterianism, Calvinist in religion, and Whig in politics, which seemed to perpetually war against any sense of Romantic nationalism or possible Celtic *phantasie*. Canadians of that era were, typically, especially stolid, unimaginative, and dull. Some historians have argued that the founding tradition of Canada was, in fact, nineteenth-century “reformism” or “radical liberalism” — rather than the high-Toryism originating with the United Empire Loyalists. The former, as opposed to the latter, would seem an especially inhospitable ground for building up a deeply-rooted, national, collective sense of purpose and meaning. The allure and temptation of American culture, which only increased as one went further into the Twentieth Century, was irresistible. Indeed, American pop-culture has overwhelmed English Canada to an almost unbelievable degree. In the post-1960s it would often be the case that Canadians would take U.S.-inspired trends (such as “rights-absolutism” or political correctness/multiculturalism) and push them so far “forward” that the U.S. would appear to be lagging by comparison. And it would often be the very extremity of this “progressive” drive that would constitute Canada’s “distinctiveness” from the U.S.

Canada is one of the few Western countries where certain Left and left-liberal sectors identify themselves with what they consider to be a (Canadian) nationalism. (In a classic line in his *Patriot Game* book on Canada, Peter Brimelow described it as “one of the toadstools of history.”) By this he meant that it was an artificial bureaucratic growth predicated on the annihilation of true national sentiment. However, the suggested solution of the absorption of English Canada into what in the 1980s appeared to Brimelow to be a distinctly more

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