

**Review: Harry Richardson and Frank Salter, *Anglophobia: The Unrecognised Hatred, Social Technologies, Sydney, NSW, 2022 (2023 edn.)***

Pages: 216

**Truth Over Taboo**

The idea of separate ‘races’ in today’s diverse ‘modern’ society is anathema to the minds of many, yet its reality is undeniable because of the continued existence of obviously homogeneous countries like Japan, China, India, and the African continent.

The authors explore the idea of race and ethnicity in pre and post 1970s Australia, and expose the lie Australia was always multi-racial, in contrast to today’s open borders policy. The White Australia Policy (WAP), under which the nation was built, was clearly restricted to the British Isles, and to a smaller degree Europe in general. All others outside; Asia, China, Africa, etc., were excluded as a rule.

The purpose of the WAP was not to generate hatred of other nations, rather, to nurture and maintain a homogenous Britannico-European society, and thereby reap the benefits of strength and solidarity this brings. The modern Orwellian multiculturalism (MC) idea promises the *opposite*, that *diversity* is erroneously to be considered strength.

The result of this policy change has been unmitigated disaster for Australia: migrant enclaves; rock-bottom social trust; crime and violence; and incompatible and dangerous religions like Islam. Not only in Australia, but everywhere the new ideology of multi-racial and multiculturalism (MC) has been forced onto docile populations the story is the same.

Overall, a critical book to absorb and understand the existential threat nefarious forces pushing MC pose to the dying West.

The only fault is the authors appeal to Darwinian philosophy and story telling, e.g., that, a mindless environment ‘selects’ for group instincts,

since ‘humans who have a greater solidarity have an evolutionary advantage’ [p17]. This ‘explanation’ boils down to ‘evolution must have done it because it was beneficial’, i.e., it possessed foresight. Humans prefer their own groups to strangers as part of in-built design, and ‘stranger’ must include physical traits like race among other criteria.

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## **I) Introduction (pp. 1-4)**

MC weaponises victimhood to advance its agenda.

Traditional Anglo stoicism is a deadly tactic.

## **II) Why Anglophobia (pp. 5-6)**

‘Anglo’ is defined as British Isles natives, also those of European descent, and the West as a whole (i.e., the U.S., and Canada).

MC hostility increased as diversity levels increase.

## **III) Types of Anglophobia (pp. 7-9)**

The old propaganda tool of demonising one’s enemies is perhaps the most popular one used against Anglos; that “white people are simply evil”.

Diverse anti-discrimination laws, policies, and reverse discrimination practices (especially in Big Tech), and finally open violence like the Rotherham Muslim rape gangs are all part of the Anglophobic arsenal.

## **IV) Some General Principles (pp. 10-15)**

Stranger-aversion in children is said to commence at five months.

## **V) Psychological & Biological Dimensions of Racism (pp. 16-23)**

Sociologist William Sumner coined ‘ethnocentrism’ in 1906.

Ethnocentrism is not xenophobia (i.e., “negative ethnocentrism”).

Western individualism and Asian collectivism are different, ingrained behaviours.

“Encouraging an ethnic group to lose its identity is like encouraging parents to forget who their children are.” [p22]

South Africa’s Apartheid regime lasted 1948-1990s.

## **VI) Social Dimensions of Racism (pp. 24-30)**

Ethno-religious diversity imposes substantial social and economic costs: ethnic conflict and civil war; loss of public trust; lower economic growth; lower democracy; ethnic crime gangs; majority psychological harm as they fade into a minority in their own country.

The universal feature of nationalism is a desire for a single people to form their own state.

## **VII) Examining Types of Anglophobia: Vilification (pp. 31-163)**

“Diversity” really means non-white and non-Christian migration into the West.

Liberal Party, 1960: “We need [Asian immigrants] to enrich our culture”.

North America brought over 389,000 Africans from 1626 to 1865.

“Blacks and other non-whites cannot be racist because they lack power.”

A shocking 95% of Black Americans voted for Barack Obama, and two-thirds of Hispanics and Asians.

MC is one giant moralistic fallacy, that MC is true because it is morally right (from its proponents point of view).

A race is a biological population sufficiently separated by time and geography.

Blacks consistently show a 15-IQ point deficiency to Whites (Richard Lynn, 2005).

Inequality only feeds Socialism, which levels *down*, not *up*.

A network of government committees in the 1960s gave rise to official MC policy, which was implemented between 1965-75.

“The displacement of Anglo Australians deserves to become Howard’s and Morrison’s historical legacy.” [p104]

MC from its beginning was cultural and demographic warfare against Anglo Australia”.

Australia lost 60,000 in WWI out of a population of 5M.

Corporate ideology and MC are intertwined as increasing population drives ‘cheap growth’. This leads to the “Big Australia” idea of 100M driven by Third World migration.

The Civic Nationalist ideology holds a nation is nothing but “shared values”, which if true eliminates any ethnic component.

The 1975 Racial Discrimination Act was a key plank in crushing MC dissent and opposition.

Malcolm Fraser (r. 1975-83) was a zealot advocate of MC.

The days of Christian expansionist power are long gone.

**VIII) Examining Types of Anglophobia: *Hostile Discrimination* (pp. 164-178)**

**IX) Examining Types of Anglophobia: *Violence* (pp. 179-193)**

In Sydney, 2000, Lebanese children of immigrants brought over in the 1970s by Malcolm Fraser gang raped over fifty white Anglo girls aged 14-18.

By 2016, ‘White flight’ from ethnically diverse schools became common in Australia.

The corrupt ex-Labor politician Al Grassby was the “farther of MC”.

## **X) Conclusion (pp. 194-202)**

Anglo passivity is traditionally put down to [undeserved]high levels of trust in government.

## **XII) What Next? (pp. 203-204)**