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"They're Lying About Your History" - Rafe Heydel-Mankoo

<https://www.youtube.com/watch?v=3O9eS4UDP6U&t=1158s>

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TRIGGERNOMETRY: The way that British people now talk about their own history, for anyone who's actually educated about history, just seems completely absurd. Why is it that it's only the British who are the bad guys?

RAFE: I don't think there was ever before a case of a country deliberately making itself poorer in order to advance a moral objective for the greater good. We've had

decades of the gradual erosion of belief in nation, belief in the family, belief in our history. not only the the genius of the west but actually in in the uh exceptionalism of the west nothing has done more to lift the world out of poverty than colonialism and capitalism and that's something you can't say today but that's the reality

They're teaching a corrupted, politicised version of history

TRIGGERNOMETRY: Rafe so great to have you on uh we always love having historians on and with you in particular the thing we really wanted to discuss is Francis and I both have always been interested in history and we both have a slightly outsider perspective having lived in other countries and So the way that British people now talk about their own history for anyone who's actually educated about history just seems completely absurd and we were hoping that you could go through some of these myths that we're all now being asked to believe with us and just debunk them uh for us. And what would you say are the things that we're being lied to about the most?

RAFE: Everything. I mean unfortunately we're in a position now where we've seen a complete uh capture of our educational establishment by the left. You know, I was just reading a report just a few days ago where in American in American academics only 4% of historians are Republican voters, if you can imagine that. Uh, you know, only uh I think only 1% of Harvard University now have right-leaning academic professors in the humanities. So, we've seen something we've never seen before. And as a result of that, we've got, you know, one or two generations of students who have been raised with uh left-leaning views on history.

TRIGGERNOMETRY: And what does that mean, Rafe? What's the left? Because see, this is the thing. I don't like that we we got into the politics of it straight away because to me, I understand history isn't an objective science. But I would I don't really care if there's a lot of Republicans or not Democrats. I just want people teaching history broadly speaking as it happened and then they can have their own view on it. But we we don't seem to have that.

RAFE: It's almost impossible to have pure objectivity in history. The best you can hope for is a balance. Okay? And that's the point here. No one wants to have the spectrum swing either way. But when I was at university, there was about a 2-1 balance. There were two liberals for every conservative in history. So you knew where the where your historian professors stood and you could basically evaluate on your own grounds.

But now there's no gauge. There's no one else to go to to get an alternative view on history. And I think it's fundamentally important because history is one of the key elements that grounds a society and a people to place. It fosters that sense of identity and of belonging and of pride. And if you undermine that, then essentially you sever that connection between people and place.

And at a time like today when you have globalization and you have the threats that we see around us, I think it's fundamentally important that people have a notion of who they are as a people and also that they are equipped with the knowledge to be able to identify the purveyors of false history to identify history that they can quite clearly see is either fake or biased.

And I'm afraid because of our education system where children now leave school at the age of 14, I mean where they stop learning history at the age of 14, they simply don't have the necessary skills or knowledge to be able to identify uh bad history. And that's why we're seeing the perpetuation of all these myths.

And so it's very easy to hoodwink people about say the evils of Winston Churchill or Britain's role in slavery or the or the exclusively bad side of colonialism if people simply don't have the knowledge and skill set to be able to rationally evaluate what they're being told.

Seek out actual historical sources

TRIGGERNOMETRY: So if by some miracle one of these 14y olds is tuned in and they're watching or listening to this, what can you give them uh as a kind of methodology to look at Britain and the West more broadly and its history and go this is how I put these things into perspective. This is how I balance things up. What should they what should be the core things that people should know?

RAFE: Read well if they are very very scholarly they should read the primary sources. I mean, that's the best way. If you want to have an unbiased, unvarnished approach to history, always go back and read original sources or read read memoirs, read autobiographies if it comes to that about people, but read as much as you can, but also try as much as you can to search out on the internet uh things like history, the history reclaimed website.

I know you've had Andrew Roberts on your show recently, but Nigel Biggar is on there, Niigel Ferguson. not just to exclusively read that but read that in the context of what else you've read and what else you've been taught on the left and I think only by viewing both sides of the argument can you hope to come somewhere near to the accurate record.

Rafe debunks some HUGE myths

TRIGGERNOMETRY: So we've spoken and we've touched around the subject of myths and whatever else. What are these myths that we are being told and that we've been asked to swallow as a population?

RAFE: Well, you know, myths is a good term to use because all societies have their foundational myths, right? So, for example, you know, we're in Lond Well, I live in London that was supposedly founded by uh King Lud, you know, after defeating the giants of Gog and Magog and, you know, that linked us to the classical world when you had the idea of Brutus of Troy coming over.

So, those myths, you know, provide an important sort of narrative and a and a fantasy story that in gives a romance to history. What we're seeing now are new myths being created. So you have Sadi Khn saying that London was built by immigrants, right? A complete nonsense given the fact that immigrants only started to arrive here in the post-war period apart from the Irish, but the Irish are part of the British Isles.

Uh you had uh you know uh Richish Sunnac producing a 50 pence coin saying diversity built Britain again completely factually inaccurate to state that. You've got now uh BBC history BBC for example putting out this book horrible histories that claims that uh blacks subsaharan Africans have been present in Britain for a millennia. You have uh the Guardian claiming that Roman emperors were black.

You know these are the myths that we're being told that Nelson was uh in favor of slavery on the basis of one single letter which is now proved to have been edited after his death. And of course, you know, you have the the the war and the attack on essentially every single hero that symbolizes, in my view, the great maverick spirit of the British.

So, you know, be it Nelson, be it Drake, be it Churchill. These are the myths. The the myths that we have in our society today are targeted merely at really at uh undermining, I think, the the foundations for Britain's pride in itself, in its accomplishments and its achievements and in the heroism of its figures.

TRIGGERNOMETRY: But we also have to acknowledge for instance everyone can take a drink. My mother's Venezuelan and the way that people in South America look at Francis Drake uh isn't particularly favorable. So there's two signs if with Drake there certainly is but there's the idea that there are no redeeming qualities. You know it's very you know you can call it uh ch you know generational chauvinism the idea that we're going to judge everyone in the past by today's standards. Now some people come out better of that Drake

RAFE: is not one of the most enlightened figures even by his own time but there's certainly a lot to admire about the man especially when you consider him within the context of his time

Why the British Empire was great

TRIGGERNOMETRY: and also as well the thing that I find particularly frustrating Rafe is Venezuelan mother and we talk about colonialism and it seems to be the British are the only ones who you did this they were the only ones who participated in the slave trade and you look at the Spanish what the Spanish did in South America which is brutal, awful, and horrific. And I studied it and I was taught it because of my family and whatever else. And then you look at the Trans Sahara and slave trade, you know, the Ottoman Empire. Why is it that it's only the British who are the bad guys?

RAFE: Yeah. Well, that's why we know that this actually isn't about colonialism. This isn't about slavery. If it was, we would have exactly the points that you're being made made by the activists who are so keen to undermine Britain's role in in history. And I think that's why what we're seeing here is a much larger attack on Britain and and America as well. Uh because of course slavery is universal, right? And slavery is millennia, you know, thousands of years old.

Uh as is slavery. And of course, if you look around the world, I think the British Empire of course is far from perfect. You know, and I always had to sort of make one of those qualifying statements much like when you have Microsoft saying, "I acknowledge that I'm standing on the land of the Ikqua." I have to say, "I acknowledge that the British Empire did bad things." Right?

No one is denying that, but we all know that because we hear that every single day, so we don't need to go on about that. But the fact is no empire in history has been as benign as the British Empire. What's remarkable is that Britain was able to maintain its empire with the most minimal military presence in those countries. And it did that through various means, you know, and it allied with Indian princes in India, for example. But if you, you know, just compare it to the what the Spanish did, what the Portuguese did, certainly what the Belgians and the Germans did, the British Empire comes off hugely well.

And you just have to contrast, for example, what happened when the Soviet Union collapsed, you know, because the Soviet Union was an empire. Well, Poland and Hungary and Romania and Bulgaria fed as fast as they could, you know, to the west trying to get into the EU, trying to get into NATO and so forth. Contrast that with the British Empire.

When the British Empire voluntarily gave independence to its colonies, they decided to come back together again in voluntary association in the shape of the Commonwealth. That's not something you do when you are under the yoke of an evil empire. And people like, you know, Jina, the first leader of Pakistan, Neru, first leader of India, they didn't want to overthrow the imperial yoke.

They didn't want to get rid of the institutions and the structures that the British Empire had brought into those countries. They simply wanted to run them themselves. But they respected the inheritance that they had. And wherever you go in the world, in whatever region of the world you go to, those countries that were former British colonies are the ones that are most likely to be wealthy, stable, and democratic. And that's a great asset.

And in fact, it's the legacy of the British Empire that has enabled many of these colonies to become global players. you know, the English language, the common law, the infrastructure of the civil service, of the military, of the police, you know, the hospitals that were built there by the British.

There are so many good things that were done by colonialism. I often say that colonialism and capitalism, for all of their ills, nothing has done more to lift the world out of poverty than colonialism and capitalism. Now, that's something you can't say today, but that's the reality.

The revolution has already happened

TRIGGERNOMETRY: And why can't you say it? Why can't we have this very sane sensible rational discussion where we go look as you've pointed out yourself there are goods and there are bad there are positives and there are negatives and that is how life works

RAFE: Because I think we need to understand that we are now living in a postrevolutionary society this is what I keep trying to explain to people the revolution has already happened we are now the underground resistance that's why we're able to have these conversations only on places like YouTube and so forth, right? We have become the new the new revolutionaries, if I can put it that way. You don't need to fly red flags from rooftops to have a revolution and have mobs in the streets.

We've had this long march through the institutions. The uh the buildings still stand there, but the people who inhabit them are cuckoo in the nest who have no bear no comparison or connection to the generations who built those institutions. And so we have this inverted or subverted ideology now which views any any presence of Britain around the world as being necessarily evil because it advances what I would regard as a uh you know a Marxist agenda.

I call woke American Marxism and Britain has succumbed to this American woke mind virus which is I think is a virus transmitted by the English language which is why it's more present in the Anglosphere and in Scandinavia which of course are they're all bilingual there and in the Netherlands but that's why we can't have this discussion but I think it's also important to you know I want to expand a bit more on this whole role of the British Empire globally I mean you know what slavery was was also universal what was unique to Britain and

We made ourselves poorer to end slavery

Western Europe was the evangelical Christian movement that engulfed the British Empire. And the British Empire spent the second half of its history atoning for the sins of the first half. And it expended a sum equivalent to 2% of GDP on the West Africa Squadron, which was the Royal Navy Force trying to enforce an end to the global slave trade on the Atlantic. Now,

I don't think there's there was ever before a case of a country deliberately making itself poorer in order to advance a moral objective for the greater good. And I think that's something that everybody in Britain should be hugely and supremely proud of.

These facts made students' jaws drop

TRIGGERNOMETRY: Mhm. So just finally because if you say the words I remember so my grandfather when he was a doctor and when he retired he became a historian and I remember

my grandfather Venezuelan grandfather teaching me about William Wilberforce and we went to a place at one of his houses that he lived in uh Wimbledon because there was a blue plaque and my grandfather wrote a book about the blue plaques and he explained to me all about William Wilberforce, what he did, why he wanted to achieve what he wanted to achieve to abolish slavery. But I guarantee you that if you went down the road where we are or in central London or even if you went to some of these hallowed institutions, these universities and you asked the kids who's William Wilberforce, I doubt they would be able to tell you who he is.

RAFE: Well, I know that for a fact because I've encountered these students and I've I've spoken in university settings. And what I tried to do is, you know, I tried simply to present facts when I give a public speech or a debate because I think too often people get polarized with too much opinion and hot air. And I always think the best way to win an argument or to present is to simply present the cold facts which hopefully you can't debate. But I found very what I found very frustrating is nowadays I mean.

I did a debate at a university recently where I hadn't been for seven years and in the space of that seven years I could see a noticeable decline in the tolerance and attention spans of the students I was speaking to and literally you know we hear about jaw-dropping moments. I literally saw people's jaws dropping open when I told them that uh you know there were more Africans held in bondage in Africa than were ever transported over the Atlantic.

They simply couldn't comprehend that when I explained to them that no Europeans enslaved Africans. Africans were enslaved by other Africans. Europeans simply morowed their ships off of the coast of West Africa and went to the slave markets on the coast. That's where they came from.

You know that if I explain to them that the Islamic slave trade carried on for for year for centuries before the arrival of the British and the French and it carried on well into the 20th century with the British and French trying to expune it. And the biggest opponents, one of the biggest opponents of the ent to to slavery were Africans themselves who were the British had to try to force to to abolish slavery.

And indeed the existence of slavery today, you know, where the international labor organization says that seven in every 1,000 Africans today is a slave. That's 10 million people. CNN reported hundreds of slaves are sold every week in Libya. And this the kids simply couldn't accept this. And it's because of the fact that they're being taught a very very narrow and biased view of history.

And I would have much more time for these academics who are spouting this nonsense about Britain and the slave trade if they were equally vocal about what I've just said. If they were actually protesting outside, you know, high commissions and embassies around the world. You

know, Cameroon has 800,000 slaves, Nishair, Nigeria, Mali, Mosmbique. And yet they're silent about that.

And you would have thought that the the lives and the plighthes of people alive today is far more important than worrying about his the historic slavery which happened eight generations ago.

The long march through the institutions

TRIGGERNOMETRY: Rafe, one of the questions I want to ask you because you you're talking about something obviously we've heard lots of people say which is that u there's been a takeover of the institutions and I guess the question is why is there an appetite for that particular message because as a historian I'm sure you appreciate that certain ideas come about for there are reasons that certain ideas take over. It's not just you couldn't just take over an institution and spread a completely alien ideology that would instantly be accepted.

There must be something about the current moment, whether it's technology, whether it's our prosperity, whether it's a lack of threat, whatever it is that's causing people to be receptive to the message of selfhatred or whatever, however you might describe it.

RAFE: Well, it certainly it certainly is all of those things, but I actually think that there has been a a long march which has been decades in the making. And the whole idea behind the long march for the institutions was essentially a realization that Western Europe and America weren't civilizations that were going to overnight become radically left-wing.

Um, you know, you know, you had Antonio Grampsy, of course, who went to the Soviet Union in the 1920s and he realized that the economic model uh of of of communism wasn't wasn't going to be a success in the West. You know, they were expecting the communist revolution to happen in industrialized countries to happen in feudal states like China and Russia. And there was this sudden realization that there needed to be another way to do this.

And that was to very gradually and slight and slowly push that sort of overton window to to change the reality and the perception of reality very gradually over time. You know in 1968 you had uh Rud Deutska coined this phrase the long march through the institutions and he did that deliberately because at the same time in America you had the new left which were radical extremist leftists who wanted to have an immediate revolution.

And they wanted terrorist activities and so forth to try to create this this nirvana this leftist Valhalla and he he understood that if you were going to achieve that you needed to do so on a very gradual process almost imperceptibly and I think that's why we've suddenly come to this position uh you know

I call it American Marxism because of course it it was a creation of the Frankfurt school Herbert Marcus and others who came to America after the second world World War and laid the

foundations for this to take over the the cultural and intellectual means of production if I can put it that way.

So in in essence to take over the institutions of museums, galleries and so forth, but also of the of academia. And so I think you've seen this pendulum swinging so slightly over over the years that now everything is ripe for this for what we're seeing the plan being put into action. You know in 1984 uh there was a chap called Bezmenov if you you

Bezmenov's 4 stages for taking over a society

must know Yuri Bezmenov who came over and talked about the four stages of taking over a society: **demoralization**, **destabilization** and creating a **crisis** and then - normalizing the **new ideology**.

Well we've had this demoral this demoralization has been going on for a huge amount of time. He said that it takes one generation 25 years to demoralize the the youth of a country in essence to bombard them with so much untruth that they become it becomes impossible for them for them to actually discern truth from from fiction.

So you could take them to the goolags in the Soviet Union and despite seeing the clear evidence of their own eyes they wouldn't believe it. So I think the reason for the situation that we're in today is because we've had decades of the gradual erosion of belief in nation, belief in the family, belief in our history and belief in the the not only the the genius of the west but actually in in the uh exceptionalism of the west.

TRIGGERNOMETRY: And what is the genius of the west? What makes the west exceptional in your view? What Rafe says next is the most Ground News fascinating explanation of Western culture we've ever heard on trigonometry.

[AUGLYSING] SPONSOR: But let's take one minute just before that to talk about something directly tied to this discussion. How we can reclaim our understanding of the truth. We use ground news every day to help cut through the noise and see how different media outlets cover the news. In an age where the truth can be so powerfully distorted, Ground News gives you the tools to uncover it for yourself. It gathers news from over 50,000 sources around the world and shows the full coverage of a story along with the bias of each publication and all of the headlines. So, you can compare coverage across a political spectrum and easily see what each side focuses on. You can even see insights into the reliability and ownership of outlets reporting. If you go to ground.news/trigonometry, you'll get 40% off their unlimited access Vantage plan, which unlocks all the features you see here and more. It's the same plan we use. That's ground.news/trigonometry. Check it out. And now back to Rafe.

RAFE: The genius of the West Well, it's fascinating. I mean, that that requires another hourong discussion actually because, you know, the the western mind is actually different to the non-western mind. The the accidental mind, you know, on many different levels. The genius of the west comes down to the fact that uh westerners view the world differently. I

mean you can you know there's a chap called Joseph Heinrich has written a book about this the weirdest people in the world weird means western educated industrial rich and developed and

So for example westerners or weird society people can't are very bad at facial recognition because we only use the right hemisphere for facial recognition whereas non-western cultures use both the left and the right when it comes to memory attention spatial awareness um v visual reasoning there is a difference between both societ both societies.

Now, why is that? Well, he traces this back down to a thousand years ago to when the Western church, later to become the Catholic Church, **banned cousin marriages**. Cuz up to that point, the whole world had **clans and and kinship** based upon these large extended families where your first, second, third, fourth cousins were all uh deemed to be equal to brothers and sisters. And because of that those clam societies were very much based upon nepotism, upon obedience to authority, upon conformity.

What happened in the west is once you ban marriage between certain degrees of consanguinity, you got the birth of the nuclear family which doesn't exist elsewhere. **So 75% of the world still has cousin marriages**. About 90% of the world doesn't have the the same notion of the exclusive nuclear family that we have. And once you had the nuclear family devoid of its external connections to clansship, suddenly they had you got you got the birth of **individuality and innovation** because the nuclear family then had to rely on **on contact with strangers**.

And the discerning feature of the West has been its levels of **high social trust and its and its faith in their fellow neighbors. Can you trust somebody else? Will you actually help them in a moment of need and so forth? You don't find that in non-western cultures**. This is a long way to answer your question, but I think

TRIGGERNOMETRY: great take all the time because this is the best bit. This is so fascinating. Please carry on.

RAFE: And so what then happened is you had these uh individual nuclear families and they then had to rely on others for different types of help and services and people then began to choose occupations of their own choice for the first time and through that you **then had people forming contracts with other people. Will you do this for me?**

And so you get the birth of contracts in in western culture and they began to come together through guilds in the original sort of trade unions get together through confraternities get together through the establishment of universities and getting together through charter towns. Charter towns are towns that you have to apply to join and you take an oath saying I will live up to my responsibilities to help develop this.

And once you have this cross-pollination between all of these different unique uniquely western institutions arising, you get innovation and social trust is intrinsically linked to economic prosperity and innovation and individualism of course was core to this. That was the foundation for the uniqueness of the west because it's not found anywhere else. And it was on that basis and on those building blocks that you began to see the development of a very different type of mentality, a very different type of view in the world.

Guilt is a Western concept

And you see evidence of it today. For example, if you look at notions of guilt. So guilt is very much a western concept. It now expands because of industrialization. You find it in Japan and elsewhere. But it's something which we when we do something bad, we feel guilty because we have let ourselves down as individuals.

We haven't lived up to our own moral code elsewhere in the world. I mean these it's not black and white, right? There are gradations of this everywhere now. But it's shame that determines all of this. I have dishonored my family. Also, for example, if you know if you ask a westerner to identify themselves, they will use achievements and attributes.

So you would say, I'm Francis. I'm a stand-up comedian. I'm an extroverted introvert and I collect, you know, milk bottle tops or whatever. Right? You then ask someone from the from in area Africa for example they will say well I'm X I'm the son of Y I'm the husband of Zed and I'm the father of so and so. So again, it's family connections that identify who the person is.

Protestantism led to literacy and individualism

And the Anglosphere particularly exploded as the as a birthplace of notions of liberty and the industrial revolution and so forth also because of the rise of Protestantism because Protestantism separated or removed the priest from the equation.

So people then had to read the Bible themselves. They had to they had to become literate. And so the growth of literacy came out of Protestantism and that's why you see the most individual countries in the world on the ranking America is and Canada the most individualistic then it's Australia then it's the UK and then then it's the Scandinavian countries which of course are also Protestant and this you know this

I find this theory of Joseph Hix very very compelling and you can actually see it on a granular level if you look at Italy for example the western church's ban on cousin marriage was applied very rigorously in northern Italy but not in southern Italy. And if you want to see the difference in the cultures between north and south Italy, South Italy has great deal of corruption.

There's a reason why the Cosenostra, you know, the mafia families came into evolution there. It's fascinating to determine that even within the European context, let alone in broader

globally. So anyway, I would say that is the the the origins and reason for Western exceptionalism.

Industrialisation was not driven by slavery

TRIGGERNOMETRY: So the reason that we are so good at innovating is all of that history. And your point about Italy is interesting. I have spent a lot of time in Italy. The south of Italy used to be very very rich at a time when lemons were this precious commodity for sea seafairing etc. But they never managed to convert that into into industrial growth and it is a very deprived part of of of Europe now because of it. Um that is really really fascinating.

RAFE: So but there's another point you just sorry. Yeah, but another point there also because you're quite right, the process of industrialization didn't hit southern Italy, but also this puts a big lie to the argument made now all the time that slavery was the source of the wealth of Britain and that the industrial revolution happened because of slavery. Now if slavery was the the driving force behind industrialization, you would have had Spain and Portugal as the great powerful behemoths of the 18th and 19th centuries instead of which they became economic backwaters.

You know, despite the fact that they had, you know, Spain had one-third more slaves than than Britain did in in the USA, of course, the southern states, which were the slave owning states, didn't industrialize. It was the north of of America that industrialized, you know. So you know again the the the point here is that people are always looking for a negative reason for the exceptionalism of the west.

They're looking for a negative reason for why Britain industrialized. It couldn't have been because of Britain's genius that Britain became the first country to industrialize that you had what and the great you know inventors and so forth. There has to be there has to be a sinister source for all of this privilege and wealth and genius that that happened and simply there's no no evidence of it at all.

Similarly, there's no evidence that you know, well, you know, in 17 1792 was the peak year for the sugar industry and for Britain in the slave trade, sugar was the most important commodity. Now, in 1792, sugar only accounted for 3% of British c capital formation. So, if sugar really was this huge economic, you know, jewel in the crown, you would have had capital flowing into it from all sources. It should have been 30%, not 3%.

Uh in fact we know now that the the contribution of of sugar to the British economy was the same as barley and hops. But you never get anyone saying that beer was the fueled the industrial revolution at all do you? So again we have to always look at the facts here and the facts tell a very different story from the predominant narrative of our time.

African Americans now are better off for being descended from slaves

TRIGGERNOMETRY: And Rafe, we spend a lot of time in the US nowadays and obviously their history of particularly slavery is very very different because they had a lot of slaves living there and still the people who descended from those slaves live in those in their society today. I think objectively.

I don't know whether you can trace it exactly as that but I suspect you probably can that those communities are very deprived when you see it with your own eyes when you travel around the United States and you also see that people's subjective feelings about that issue people are much more sensitive about that issue there even than they are here in Britain what can you tell us about the United States and the colonial Americas uh in terms of all of these issues

RAFE: It's undeniable that you know the the cattle slavery in America was absolutely brutal and horrific and uh you know I would say you know obviously anybody who was around in the 1860s would be absolutely [30:50]...

... Why are so-called historians lying like this?

TRIGGERNOMETRY: Of the things I've never really understood is why historians have gone along with this. I remember um I read this brilliant book. I I was staying with a friend and I picked up a book off the shelf called The People's History of Britain. I don't remember the the author's name, but it was it was a female author and I read it. I swallowed it, inhaled it in a couple of days. It was fantastic. And I then was like, "Oh, I want to read more of these."

So, I went online and I bought a book called The People's History of of America or the United States by a guy called Howard Zinn. And I read it for about two chapters and I I wanted to throw up in the bin and I ended up putting the book in the bin because it was just this one-sided America is all evil. There was no balance.

There was no attempt to present any objective view of history. But it seems to me like historians, you said it yourself, you know, history departments at universities are absolutely filled with people who think in this way. How's that happened? Because historians are supposed to be the custodians of the past, aren't you?

RAFE: That's been you know the greatest uh tragedy of my in my view personally in terms of my profession is to see ideology trump objective truth and the scientific method in history and the reason for it is quite clear. The left have always been better at capturing the levers of power in so in academic terms that means the bureaucracy and the administration.

So the left have been able to get themselves onto the into the heads of departments, chairing committees and much as you see in the BBC, there's an element of subconscious unconscious bias in the hiring practices, but also deliberate efforts made to ensure that when you know

conservative historians or more objective historians retire that they're not replaced with the with like-minded people.

But you've just basically seen this gradual growth in the in the uh and it's not just in it's not just in universities. It's also in secondary schools as well. We see the same thing happening where you have 90% of teachers voting for leftwing parties. When I was at school, you had you know a lot number of extremely right-wing teachers.

Some of them were, you know, just come out had come out of the war as well. So old war types and those were the guys who would throw the chalk duster at you and so forth. They've all they've they've all gone. Um so and also you got to remember the publishing industry is very different now as well.

You simply can't get books published by traditional mainstream university academic publishers and historians tend to use academic publishers uh for many of their works and they simply are getting rejected and uh so it's and of course career progression if you want to get ahead in in the university foundations you need to get your keep your head down because you're not going to get those promotions and you won't get tenure necessarily.

TRIGGERNOMETRY: There it's been absolute pleasure although depressing as as as conversations about the state of this country often are on our show thank you so much for coming on...