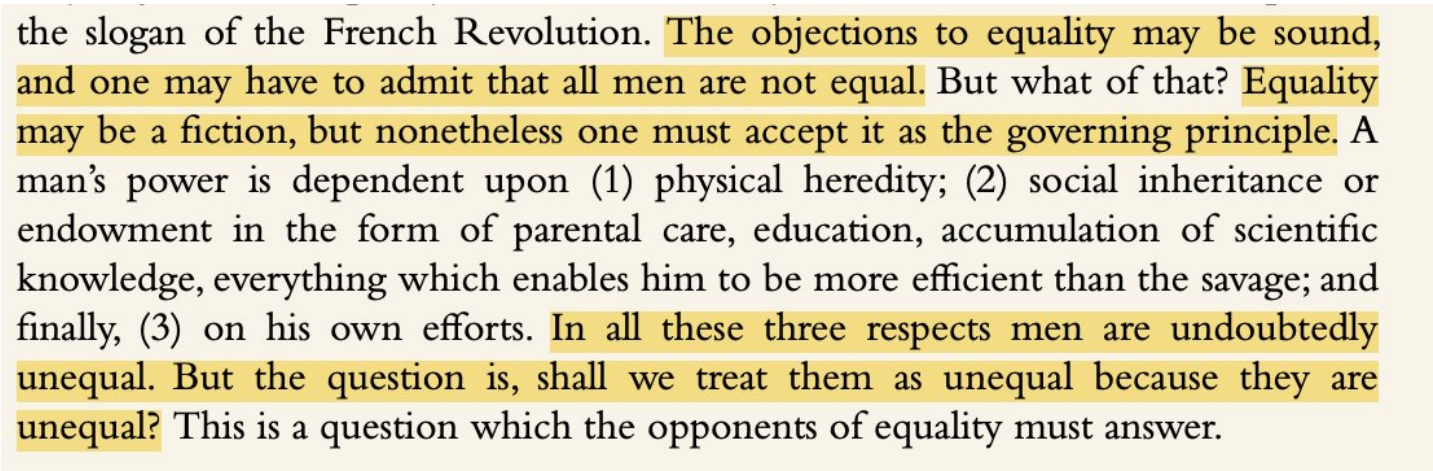
Twitter Thread by Indian History

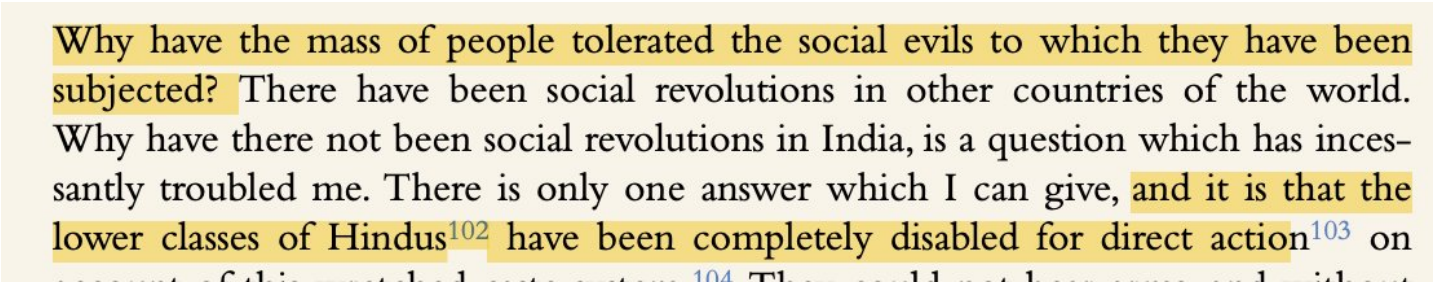
Indian History
@IndianHistory0

Dr. BR Ambedkar says that the doctrine of equality is glaringly fallacious. Men can never be equal. They are born with different genetics, education etc. However, he says adopting the idea of equality is the only way a statesman can proceed in politics. (Realpolitik)



the slogan of the French Revolution. The objections to equality may be sound, and one may have to admit that all men are not equal. But what of that? Equality may be a fiction, but nonetheless one must accept it as the governing principle. A man's power is dependent upon (1) physical heredity; (2) social inheritance or endowment in the form of parental care, education, accumulation of scientific knowledge, everything which enables him to be more efficient than the savage; and finally, (3) on his own efforts. In all these three respects men are undoubtedly unequal. But the question is, shall we treat them as unequal because they are unequal? This is a question which the opponents of equality must answer.

Dr. BR Ambedkar says he has wondered for long the SC/STs never rebelled, never spoke up or raised their voice for millenia. He says this question troubled him a lot. He says the lower castes were completely broken & accepted servitude as their only fate in life.



Why have the mass of people tolerated the social evils to which they have been subjected? There have been social revolutions in other countries of the world. Why have there not been social revolutions in India, is a question which has incessantly troubled me. There is only one answer which I can give, and it is that the lower classes of Hindus[102] have been completely disabled for direct action[103] on

He says legislation or moral advice to "inter-dine" wont do anything to remove caste. The Hindus are a deeply religious people he says. Caste has divine sanction. To annihilate caste, you must annihilate the authority of the sh■stra, the veda & destroy the Hindu religion.

The destruction of caste is a reform which falls under the third category. To ask people to give up caste is to ask them to go contrary to their fundamental religious notions. It is obvious that the first and second species of reform are easy. But the third is a stupendous task, well-nigh impossible. The Hindus hold to the sacredness of the social order. Caste has a divine basis. You must therefore destroy the sacredness and divinity with which caste has become invested. In the last analysis, this means you must destroy the authority of the shastras and the Vedas.

Dr. Bhim Rao Ambedkar says "The wall built around caste is impregnable. Inside this wall stands the army of Brahmins, Brahmins who are there not as mercenaries but as an army fighting for its homeland. Breaching the wall of caste is well-nigh impossible."

accords with reason? How are you going to break up caste, if people are not free to consider whether it accords with morality? The wall built around caste is impregnable, and the material of which it is built contains none of the combustible stuff of reason and morality. Add to this the fact that inside this wall stands the army of Brahmins who form the intellectual class, Brahmins who are the natural leaders of the Hindus, Brahmins who are there not as mere mercenary soldiers but as an army fighting for its homeland, and you will get an idea why I think that the breaking up of caste among the Hindus is well-nigh impossible. At any rate, it would take ages before a breach is made.

Dr. Ambedkar says that secular Brahmins & priestly Brahmins are kith & kin. It is useless to make any distinction between them. Ideology of a Brahmin is irrelevant. They are joined by birth & will never fight against the existence of the other. They are two arms of the same body.

All this of course sounds very plausible. But in all this it is forgotten that the break-up of the caste system is bound to adversely affect the Brahmin caste. Having regard to this, is it reasonable to expect that the Brahmins will ever consent to lead a movement, the ultimate result of which is to destroy the power and prestige of the Brahmin caste? Is it reasonable to expect the secular Brahmins to take part in a movement directed against the priestly Brahmins? In my judgement, it is useless to make a distinction between the secular Brahmins and priestly Brahmins. Both are

Dr. Bhim Rao Ambedkar says the Hindus must pause and reflect if merely being "oldest civilization" is something to be proud of. The Hindus survived but only as servile men who were defeated by everyone. They were merely living, not living worthily.

It seems to me that the question is not whether a community lives or dies; the question is on what plane does it live. There are different modes of survival. But not all are equally honourable. For an individual as well as for a society, there is a gulf between merely living, and living worthily. To fight in a battle and to live in glory is one mode. To beat a retreat, to surrender, and to live the life of a captive is also a mode of survival. It is useless for a Hindu to take comfort in the fact that he and his people have survived. What he must consider is, what is the quality of their survival. If he does that, I am sure he will cease to take pride in the mere fact of survival. A Hindu's life has been a life of continuous defeat, and what appears to him to be life everlasting is not living everlastingly, but is really a life which is perishing everlastingly. It is a mode of survival of which every right-minded Hindu who is not afraid to own up to the truth will feel ashamed.