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[the caste system](#)

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The Caste System or varna-ashrama has been one of the most misrepresented, misinformed, misunderstood, misused and the most maligned aspects of Hinduism. If one wants to understand the truth, the original purpose behind the caste system, one must go to antiquity to study the evolution of the caste system. Caste System, which is said to be the mainstay of the Hindu social order, has no sanction in the Vedas. The ancient culture of India was based upon a system of social diversification according to SPIRITUAL development, not by birth, but by his karma. This system became hereditary and over the course of many centuries degenerated as a result of exploitation by some priests, and other socio-economic elements of society.

However, as Alain Danielou, son of French aristocracy, author of numerous books on philosophy, religion, history and arts of India, says: "Caste system has enabled Hindu civilization to survive all invasions and to develop without revolutions or important changes, throughout more than four millennia, with a continuity that is unique in history. Caste system may appear rigid to our eyes because for more than a thousand years Hindu society withdrew itself from successive domination by Muslims and Europeans. Yet, the greatest poets and the most venerated saints such as Sura Dasa, Kabir, Tukaram, Thiruvalluvar and Ram Dasa; came from the humblest class of society." In the words of Sarvepalli Radhakrishnan, "In spite of the divisions, there is an inner cohesion among the Hindu society from the Himalayas to the Cape Comorin."

Caste system has been exploited against the Hindus, for the last two centuries by the British, Christian Missionaries, Secular historians, Communists, Muslims, Pre and Post-Independence Indian politicians and Journalists for their own ends. One way to discredit any system is to highlight its excesses, and this only adds to the sense of inferiority that many Indians feel about their own culture. Caste system is often portrayed as the ultimate horror, in the media, yet social inequities continue to persist in theoretically Egalitarian Western Societies. The Caste system is judged offensive by the Western norms, yet racial groups have been isolated, crowded into reserves like the American Indians or Australian Aborigines, where they can only atrophy and disappear.

This chapter is not a justification of the abuse of caste system, rather it is a collection of interesting information. Caste system has enabled Hindu civilization to survive all invasions and made Indian society stronger. Caste system served a purpose, performed certain functions, and met the needs appropriate to the times in history. India's caste norms may once have had a rationale; but the norms are outlived today. Caste system is not stagnant and is undergoing changes under the impact of modernization. **Caste system should undergo reforms in the social arena so that unjustified discrimination and abuse is eliminated.**

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"The universe is the outpouring of the majesty of God, the auspicious one, radiant love. Every face you see belongs to Him. He is present in everyone without exception." - [Yajur Veda](#).

[Lord Krishna](#) as saying, in response to the question— "How is Varna (social order) determined?"

"Birth is not the cause, my friend; it is virtues which are the cause of auspiciousness. Even a candala observing the vow is considered a brahmana by the gods."



A Comprehensive Look: Pro and Cons of The Caste System



[Mahatma Gandhi](#) (1869-1948) Was among India's most fervent nationalists, fighting for Indian independence from British rule. He said that the caste system or varnashrama is "inherent in human nature, and Hinduism has simply made a science of it."

He defended the "much-maligned Brahman" and entertains "not a shadow of doubt" that "if Brahmanism does not revive, Hinduism will perish".

"Hinduism insists on the brotherhood of not only all mankind but of all that lives."

(source: [Hindu Dharma - M. K. Gandhi](#) p. 7-374 and [Harijan](#) 28-3-1936).

[P. D. Ouspensky](#), a thoughtful Western writer is of the opinion that "All the most brilliant period of history, without exception, were periods in which the social order approached the caste system." He thinks that the caste system (varna vyavastha) "is a natural division" of society. "Whether people wish it or not, whether they recognize it or not, they are divided into four castes. There are Brahmans, there are Kshatriyas, there are Vaishyas, and there are Shudras. **No human legislation, no philosophical intricacies, no pseudo-sciences and no form of terror can abolish this fact.** And the normal functioning and development of human societies are possible only if this fact is recognized and acted on."

(source: [A New Model of the Universe - By P. D. Ouspensky](#) p. 447).

[Sir George Birchwood](#) (?) has said:

"So long as the Hindus hold on to the caste system, India will be India; but from the day they break from it, there will be no more India. That glorious peninsula will be degraded to the position of a bitter "East End" of the Anglo-Saxon Empire."

(source: [The Discovery of India - By Jawaharlal Nehru](#). Oxford University Press. 1995. p. 247).

[M V Nadkarni](#) writes:

"It is necessary to demolish the myth that caste system is an intrinsic part of Hinduism. This myth is believed by orthodox elements within Hinduism and **also is propagated by elements outside Hinduism with the mischievous intent of proselytising.** Even Vedic and classical Hinduism – **not only does not support the caste system, but has taken lots of pains to oppose it both in principle and practice, making it obvious that caste system is not an intrinsic part of Hindu canon, philosophy and even practice.**

It is only in the dharmashastras (dharma sutras and smritis) that we find support to the caste system, and not in other canon. However, **dharmashastras never had the same status as other canon known as shruti (Vedas and Upanishads)** and it is laid down that whenever there is a conflict between the shruti and smriti literature, it is the former that prevails. It is Manusmriti, which is particularly supportive of caste system but where it conflicts with Vedas and Upanishads, the latter would prevail. Though Bhagvadgita (Gita) is not regarded as a part of shruti, Gita is highly regarded as sacred and is very much a part of classical Hinduism. As we shall just see even the Gita is against caste system based on birth, and not supportive to it. Thus, to the extent that dharmashastras conflict with shruti and the Gita, the latter prevails. Apasthambha dharmasutra may

have supported untouchability, but it seems to be read more by those who like to attack Hinduism with it than by its followers! It is hardly regarded as canon, even if any Hindu has heard of it. Vedanta philosophy declares that there is divinity in every lecture. Rg Veda emphasises equality of all human beings. It goes to the extent of saying, which sounds quite modern: 'No one is superior, none inferior. All are brothers marching forward to prosperity' "

(source: [Is Caste System Intrinsic to Hinduism? Demolishing a Myth - By M V Nadkarni - Economic and Political Weekly - November 8' 2003](#)).



[John Burdon Sanderson Haldane](#) (1892- 1964) the world-renowned geneticist. In 1922, he joined Cambridge University to take up research in biochemistry. Among his significant contributions is an estimate of the rate of mutation of a human gene. Some of his famous books are [The Causes of Evolution](#), [New Paths in Genetics](#) and [Biochemistry of Genetics](#).

He immigrated to India and soon found himself attracted to Hindu culture. Himself a rationalist, Haldane told his colleagues, "I do not think that a Rationalist and Humanist need necessarily break with Hinduism." **He watched with disdain the way the socialist government machinery rooted in sycophancy and corruption, was developing a stranglehold on the budding Indian science.** The stranglehold on the progress of India, as Haldane observed was of a socialist government's making and not that of the Dharma. He wrote:

"The old caste system had this merit, that the richest merchant or Zamindar could not buy the status of Brahmin for his son, even if the son was learned and pious. Whatever the defects of that system – and I think that they were and are grievous – it was not subservient to wealth. The new caste system, which the university administrative authorities, with the connivance of many government officials, are trying with some success to impose upon India, has no such excuse.... In India today the unworthy successors of Durvasa and Vishvamitra actually invite governors, vice-chancellors, and the like, to address them. This may be a relic of British Rule. If so, it is a regrettable one."

(source: [A passage to India - By JBS Haldane](#) 1958 and [Science and Indian Culture - By JBS Haldane](#) 1991 p.19 & p.24. For more on [J B S Haldane](#), refer to chapter on [Quotes](#)).

Gerald Heard, American thinker and writer who has studied the **Indian social system, has called it "organic democracy"**, and suggests in his work, *Man the Master*, that it is the type of democracy the world as a whole needs today. Heard defines "organic democracy" as "the rule of the people who have organized themselves in a living and not a mechanical relationship; **where instead of all men being said to be equal, which is a lie**, all men are known to be of equal value, could we but find the position in which their potential contribution could be released and their essential growth so pursued." He calls the four varnas by the names "seers" (Brahmins), "politicians (Kshatriyas), "technicians" (vaishyas) and "coherers" (Shudras). "These four classes are distinguished by unmistakable psychological characteristics which suit them to their particular purpose, function and place." **It is this organization that made Indian society stable, efficient and strong. It produced in India great scholars, warriors, administrators, and producers of wealth.**

(source: [Man, the Master - By Gerald Heard](#) p. 129).



The caste system has been the most misunderstood, the most vilified subject of Hindu society at the hands of Western scholars and even today by "secular" Indians. The Hindu caste system has often been described as " the most cruel apartheid, imposed by the barbaric white Aryan invaders on the gentle dark-skinned natives."

(Refer to [Aryan Invasion Theory Chapter](#)).

The earliest reference to the four classes is in the [Purusa Sukta of the Rig Veda](#), where they are described as having sprung from the body of the creative spirit, from his head, arms, thighs, and feet. This indicates that just as in a human body, the different organs perform different functions so also in human society different people must perform different functions, according to

their predominant traits or temperament.

(source: [Hinduism: The Eternal Religion - By M. D. Chaturvedi](#) p. 200-201).

This poetical image is intended to convey the organic character of society. Man is not only himself, but is in solidarity with all of his kind. Man is not an abstract individual. He belongs to a certain social group by virtue of his character, behavior, and function in the community. The four-fold classification is conceived in the interests of world progress.

(source: [Eastern Religions and Western Thought - By S. Radhakrishnan](#) p. 355-357).

Sir Sidney Low (1857-1932) in his book, [A Vision of India: with a frontispiece](#) says:

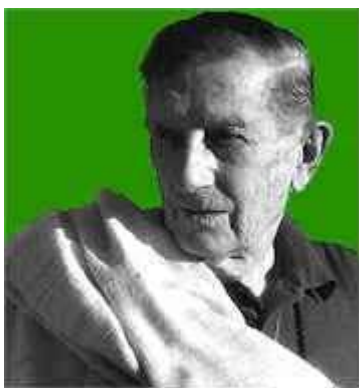
"There is no doubt that it (caste) is the main cause of the **fundamental stability and contentment by which Indian society has been braced for centuries against the shocks of politics and the cataclysms of Nature.** It provides every man with his place, his career, his occupations, his circle of friends. It makes him, at the outset, a member of a corporate body; it protects him through life from the canker of social jealousy and unfulfilled aspirations; it ensures him companionship and a sense of community with others in like case with himself. The caste organization is to the Hindu his club, his trade union, his benefit society, his philanthropic society. There are no work houses in India, and none are as yet needed. The obligation to provide for kinsfolk and friends in distress is universally acknowledged; nor can it be questioned that this is due to the recognition of the strength of family ties and of the bonds created by associations and common pursuits which is fostered by the caste principle. An India without caste, as things stand at present, it is not quite easy to imagine."

(source: [Hindu Superiority - Har Bilas Sarda](#) p. 32-33).

[Nirad C. Chaudhari](#), (1897-1999) prominent Indian author and scholar, who rejected Western culture in an independent India, has defended the caste system on the grounds that the successive waves of migrant tribes or invaders probably made a class society inevitable in India, and that caste still has a useful function:

"The Caste system has only organized the disparities created by historical forces and movements. By doing so, it has done great good by reducing the competition of the diversities, by freezing them within certain limits, and by making each not only legitimate but even moral.....It canalized competitions and helped the coexistence of elements which otherwise would have been at war. **It was a social system specially suited to a country like India, which history has made into a warehouse of civilizations, and a couloir and cul-de-sac of diverse people and cultures.**" He emphasized that if he considered the caste system in any danger - which he does not - he would add, "Please do not pulverize a society which has no other force of cohesion, into amorphous dust."

(source: [The Continent of Circe - By Nirad C. Chaudhari](#) New York: Oxford University Press, 1965 p. 60).



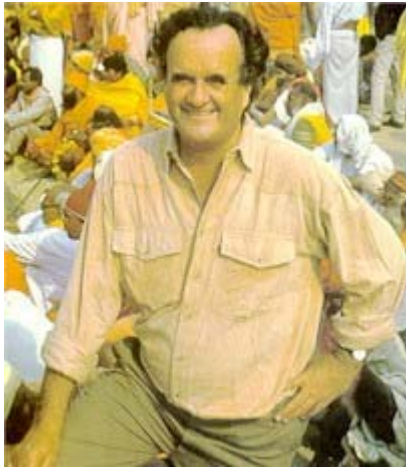
[Alain Danielou](#), author of several books, including [History of India](#) and [Virtue, Success, Pleasure, & Liberation: The Four Aims of Life in the Tradition of Ancient India](#). writes:

"It is easy to see that despite all the national and linguistic barriers, even modern Western society is fundamentally, like all societies, a caste system. **The problem of Western society derive from the fact that while proclaiming the equality of men, it is entirely graded on a hierarchical system as far as the professions are concerned.** Under the pretext of equality, Western lawmakers do not let the various groups cooperate among themselves while keeping their different habits, ethics, and social life. Jews, Mormons, Muslims, Celts, Basques, Albigemsoams, Pygmies, Blacks or Inuits are accorded a relative equality only on condition that they conform to our customs, losing most of their social, national, and religious characteristics and in fact abandoning their own personality."

Hindu Society is 'caste-ridden' while modern democratic society reveals the presence of 'classes', sociologist explain. They acclaim 'class' and condemn 'caste'. Caste, according to them, has its

roots in Hindu (Brahmannical) religion, while 'class' has its roots in economic disparities.

(source: [Virtue, Success, Pleasure, & Liberation : The Four Aims of Life in the Tradition of Ancient India](#) - by Alain Danielou p. 33 - 35).



[Mark Tully](#), the BBC correspondent in New Delhi and author of several books including [No Full Stops in India](#) and [The Heart of India](#), points out:

"The alienation of many young people in the West and the loneliness of the old show the suffering that egalitarianism inflicts on those who do not win, the superficiality of an egalitarianism which in effect means equal opportunities for all to win and then ignores the inevitable losers. For all that, the elite of India have become so spellbound by egalitarianism that they are unable to see any good in the only institution which does provide a sense of identity and dignity to those who are robbed from birth of the opportunity to compete on an equal footing – CASTE. Caste is obnoxious to the egalitarian West, so it is obnoxious to the Indian elite too."

"The very fact that the institution of caste has survived about 3,000 years is a clear proof of the services which it must have rendered to the Hindu society in different periods of history. It is the caste system that has been largely responsible for the preservation of Hindu religion and culture. The caste brotherhoods, on account of their policy of exclusiveness, did not mix with the foreigners. So the Greeks, Huns or Muslims could not conquer Hindu culture. On the contrary, most of these foreigners were themselves absorbed into the Hindu fold."

(source: [No Full Stops in India - By Mark Tully](#)).

"The caste system is based on the sound economic principle of division of labor which ensures efficiency of production. A person from his birth knew what profession he was to follow later on. So from the start, he devoted all his energy to the one profession of his forefathers. It was because of this reason that in every period of Indian history, there was no dearth of highly-skilled workers and scholars. Megasthenes, Hieun Tsang, Alberuni, Ibn Batuta, Babar and even the early Britishers were impressed by the talents and artistic skill of the Indians in every art and craft."

(source: [Ancient India - By V. D. Mahajan](#) p. 166).

[Michael Pym](#) wrote : "**Caste is the secret of that amazing stability which is characteristic of the Indian social structure.** It is the strength of Hinduism. Naturally, it can be abused. The moment a Brahmin treats a sweeper cruelly because he is a sweeper, he departs from his Brahminhood. He becomes a usurper and a social danger. And in due course, he will have to pay for this mistake. Because men are imperfect, and because power is a deadly intoxicant, such abuses may and do occur, but they are not inherent in the institution – they are contrary to its principles, though they may be inherent in the make up of the individual.

Caste in itself is also a protection for the individual, because it permits group action. The reason why a Hindu dreads being outcaste is analogous to the reason why, in England say, a worker would dread being thrown out of his trade union.

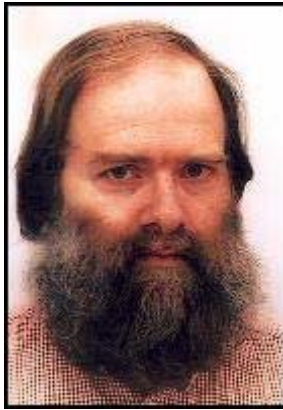
(source: [The Power of India - By Michael Pym](#) p. 152- 153).

While Marxists and other anti-Hindu intellectuals calling themselves Secularists never miss an opportunity to denounce it, the fact of the matter is that the Indian civilization survived nearly a thousand year onslaught of Islam. Several other ancient civilizations – like those of Iran (Zoroastrian), the Byzantine Empire (Christian) and Central Asia (Buddhist) broke down under the same force over a much shortest period. This shows that they must have lacked a social order capable of protecting their societies.

The so called 'egalitarian' Buddhist society lacked the social organization which enabled the Hindu society to survive. It was the same story in Egypt, Syria, and Turkey which were part of the Christian

Byzantine Empire. They lacked the strength and resilience of the Hindu society and succumbed to the Islamic invasion.

(source: [A Hindu View of the World - By N. S. Rajaram](#) p. 103 - 104).



Dr. Koenraad Elst (1959 -) Dutch historian, born in Leuven, Belgium, on 7 August 1959, into a Flemish (i.e. Dutch-speaking Belgian) Catholic family. He graduated in Philosophy, Chinese Studies and Indo-Iranian Studies at the Catholic University of Leuven. He is the author of several books including [The Saffron Swastika](#), [Decolonising The Hindu Mind - Ideological Development of Hindu Revivalism](#) and [Negationism in India: Concealing the Record of Islam](#)

"The caste system is often portrayed as the ultimate horror. Inborn inequality is indeed unacceptable to us moderns, but this does not preclude that the system has also had its merits.

Caste is perceived as an "exclusion-from," but first of all it is a form of "belonging-to," a natural structure of solidarity. For this reason, Christian and Muslim missionaries found it very difficult to lure Hindus away from their

communities.

Sometimes castes were collectively converted to Islam, and **Pope Gregory XV (1621-23)** decreed that the missionaries could tolerate caste distinction among Christian converts; but by and large, caste remained an effective hurdle to the destruction of Hinduism through conversion. That is why the missionaries started attacking the institution of caste and in particular the brahmin caste. This propaganda has bloomed into a full-fledged anti-brahminism, the Indian equivalent of anti-Semitism."

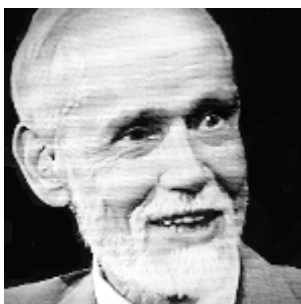
(source: [Caste - By Prof Koenraad Elst - hinduismtoday.com](#)).

T M P Mahadevan wrote about the castes:

"The origin of caste is lost in obscurity. Its purpose however, seems to have been the same as that of **Plato's division of the State** into three classes, castes, or professions, viz. philosophers-rulers, warriors and masses. (see [Plato's Republic](#)) The underlying principle is division of labor. Originally the castes were professional and subsequently became hereditary. The Brahmins were custodians of the spiritual culture of the race. He was friend, philosopher, guide to humanity. The Kshatriya is the guardian of society, its protector and preserver. The Vaisya is the expert in economics. His was the duty of arranging for the production and distribution of wealth. The Sudra was the worker or manual laborer. By his manual labor he places the entire community under a debt of gratitude. The system was evolved to keep the social fabric in a harmonious condition; but in later years it became a divisive force. **The original designers built the edifice of caste on the secure foundations of obligations**; the lesser men who came after them produced a caricature on the shifting sands of rights...

The four classes were not meant to be warring communities but complementary classes. **Mahatma Gandhi** said: "It is a law of spiritual economics" "It has nothing to do with superiority or inferiority". And as the system of caste is purely a social adjustment, there is nothing that can stand in the way of its revision and readjustment except a sense of pride and obstinacy and a demand to preserve the status quo on the part of some of its members."

(source: [Outlines of Hinduism - By T M P Mahadevan](#) ISBN 0836457862 p. 69-74).



Huston Smith born in China to Methodist missionaries, a philosopher, most eloquent writer, world-famous religion scholar who practices Hatha Yoga. He has written various books, [The World's Religions](#). He says:

Men and women that are lining the bathing ghats are all Hindus, but how different they are. But India looked past their bodies into their minds where she found the prolific ness of the infinite exploding like a Roman candle.

No other civilization saw, appreciated, and classified so precisely the full spectrum of human personality types...an achievement that has earned for India – the title of the world's introspective psychologist.

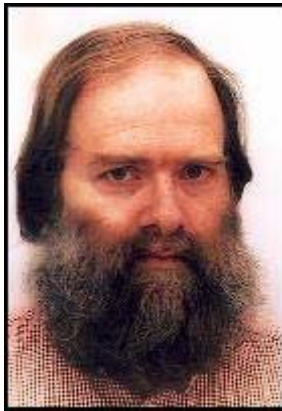
"India identified four such types and once again honored all of them. Likening society to an organism, she pictured Brahmins - its head, Brahmins are intellectuals, their chief delight in art, ideas, and things of spirit generally.

Next come the arms and shoulder of society – its administrative - persons who are talent for getting things done

Next personality type – the artisan or craftsmen – the engineer and the farmer – India likens these people to society's stomach – for they produce and feed us the things on which life depends.

Finally, manual labor is important too. They are the legs and feet without which society could not run."

(source: [The Mystic's Journey - India and the Infinite: The Soul of a People – By Huston Smith](#)).



[Dr. Koenraad Elst](#) has written:

"Increasingly, Hinduism is identified by the international public with the caste system and nothing but the caste system. **The caste system, in turn, is painted in the ugliest colors: as a racist Apartheid system designed to oppress the native population. These notions are eagerly welcomed and amplified by outside forces such as Christian missionary centers, followed by their Islamic counterparts.** Till recently, American foreign policy agencies made no secret of their designs on India's unity. When she was US ambassador to the UN, Mrs. Jean Kirkpatrick once said that "the break-up of India is one of the goals of the American foreign policy." Patrick Moynihan, who had held the same job, said more recently, "After the break-up of the Soviet Union, the artificial state India is also bound to break up."

(source: [Indigenous Indians: Agastya to Ambedkar - By Koenraad Elst](#) Voice of India ASIN 8185990042 p. 59-60).

For more refer to chapter on [Islamic Onslaught](#) and [European Imperialism](#)

Ronald B Inden has pointed out:

"Caste, the Western scholars held, is the type of society characteristic of India, the institution that distinguishes it from the other civilization dominated by caste from the West. **The representation of India as a civilization dominated by caste are legion.** Caste, considered the essence of Indian civilization, **has often been treated as though it were the unchanging agent of the civilization,** from the rise of the Indus Valley culture and the arrival of the Aryans down to the present day of regionalism and caste in electoral politics. It is, thus, deeply embedded in Indological discourse. Many of the more recent accounts of caste have dropped the racist discourse, but they have not broken with the notion that caste is a unique type of society, one that displaces the economically oriented politics of the West. **Accounts of caste can and have been used as a foil to build up the West's image of itself.**"

(source: [Imagining India - By Ronald B Inden](#) p. 82-83).

"It would lead to a greater respect for India's culture, and indeed a better understanding of it, if it were recognized that the caste system has never been totally static, that it is adapting itself to today's changing circumstances and that it has positive as well as negative aspects. **The caste system provides security and a community for millions of Indians. It gives them an identity that neither Western Science nor Western thought has yet provided, because caste is not just a matter of being a Brahmin or a Harijan: it is also a kinship system. The system provides a wider support group than a family: a group which has a social life in which all its members participate.**"

In the September 1989 issue of Seminar magazine, **Madhu Kishwar**, one of India leading feminists, wrote,

"The caste system provides for relatively greater stability and dignity to the individuals than they would have as atomized individuals. **This is part explains why the Indian poor retain a strong sense of self-respect. It is that self-respect which the thought-less insistence on egalitarianism destroys.**"

(source: [No Full Stops in India](#) - By Mark Tully p. 4-8).

Caste system is often perceived to be an integral part of Hindu religion. **This erroneous perception arises when people mix the ancient social tradition (caste system) with Hindu religious philosophy.**

According to V. A. Smith, most of the misunderstanding on the subject of caste system has arisen from the persistent mistranslation of Manu's term "Varna" as caste, whereas it should be rendered class or order or by some equivalent term.

(source: [Oxford History of India](#) - By V. A. Smith Oxford Date of Publication: 1958).

The Genius of India



[Guy Sorman](#) visiting scholar at Hoover Institution at Stanford and the leader of new liberalism in France, states:

"Westerners tend to be perplexed and scandalized by the caste system but they forget that the aristocracy which ruled over Europe for a thousand years was a caste of sorts. **The guilds of the Ancient Regime resembled Indian castes as they had existed initially, each caste corresponding to a particular trade.**" When it comes to marriage, in Europe as in India, one looks for a partner from among one's immediate social circle.

Till the Age of Enlightenment, castes were viewed with interest rather than revulsion. Some French travelers even felt that the caste system had a certain social utility. In 1777, when [Desvaulx](#) (1745 - 1825) wrote in his

book:

"Indians are as attached to their caste as our gentlemen to theirs."

(source: [Les indes florissantes](#) - Robert Laffont 1991).

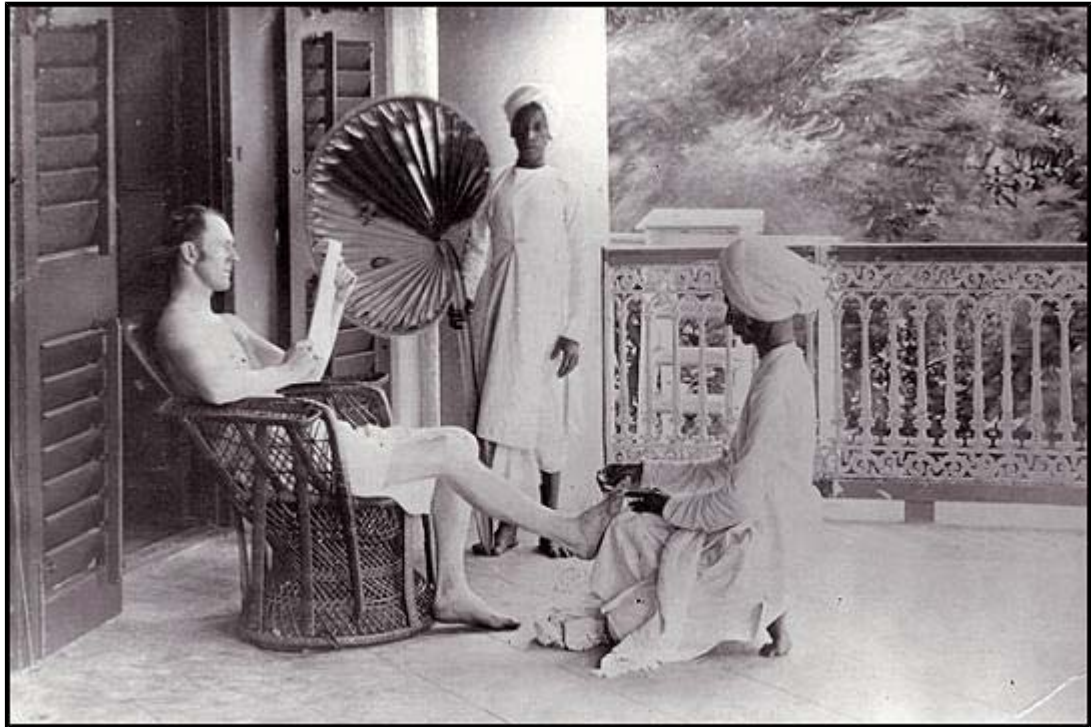
Sorman further said: "The authority of the caste is a check on the possible abuse of their power by the princes." There has never been a central authority capable of imposing a single language, religion or way of life on the myriad castes that constitute India. **It is for this very reason that in the past the Muslim and British conquerors and prozelytisers have had to curtail their ambitions.**

" India, is the only great civilization not to have been devoured by the West." says Guy Sorman.

Caste system has also made Indians completely immune to the totalitarian temptations. **Overturning Western prejudice, Guy Sorman sees in the caste system and polytheism not a curse but the stuff that forearms Indians against absolutism.** It is perhaps thanks to castes, however archaic and oppressive they may be, that India, unlike China, has escaped from totalitarianism and the grip of a single state or a single party. **It may be said that the endurance of the Brahmins in India has kept her elite intact, whereas in neighboring China the anti-intellectualism of communist peasants has completely wiped out the intelligentsia of that country.** It was the Brahmins who, at the time of British colonization, introduced in India the first notions of public health and modern techniques in agriculture and industry.

Though caste as an ideology is unique to India, the caste spirit, both as a metaphor and social reality, seems widespread. **It is the caste system which holds Indians together and has allowed eternal India to endure.** Its religious bases was attacked by Islam and Christianity and since the 19th century both Indian and European reformers have not stopped harping on the social ills of the caste system. But nothing, neither socialism nor nationalism nor republican egalitarianism nor any other doctrine of Western origin, has managed to replace it.

(source: [The Genius of India](#) - By Guy Sorman ('Le Genie de l'Inde') Macmillan India Ltd. 2001. ISBN 0333 93600 0 p. xiii - 56-58).



An Englishman getting a pedicure from his Indian servants.

"The British have set themselves up as the master race in India. British rule in India is fascism, there is no dodging that."

"It is in India, of all places on the earth, that the superiority of the white over the colored races is most strikingly demonstrated."

Refer to the chapter on [European Imperialism](#).

Why The British Hated the Brahmins

According to columnist, **Meenakshi Jain**:

"The British were not wrong in their distrust of educated Brahmins in whom they saw a potential threat to their supremacy in India. For instance, in 1879 the Collector of Tanjore in a communication to **Sir James Caird**, member of the Famine Commission, stated that **"there was no class (except Brahmins) which was so hostile to the English."** The predominance of the Brahmins in the freedom movement confirmed the worst British suspicions of the community. Innumerable CID reports of the period commented on Brahmin participation at all levels of the nationalist movement. In the words of an observer,

"If any community could claim credit for driving the British out of the country, it was the Brahmin community. Seventy per cent of those who were felled by British bullets were Brahmins".



To counter what they perceived, a Brahmanical challenge, the British launched on the one hand a major ideological attack on the Brahmins and, on the other incited non-Brahmin caste Hindus to press for preferential treatment, a ploy that was to prove equally successful vis-à-vis the Muslims.



In the attempt to rewrite Indian history, Brahmins began to be portrayed as oppressors and tyrants who willfully kept down the rest of the populace. Their role in the development of Indian society was deliberately slighted. In ancient times, for example, Brahmins played a major part in the spread of new methods of cultivation (especially the use of the plough and manure) in backward and aboriginal areas. The [Krsi-parasara](#), compiled during this period, is testimony to their contribution in this field. Apart from misrepresenting the Indian past, the British actively encouraged anti-Brahmin sentiments.

Apart from misrepresenting the Indian past, the British actively encouraged anti-Brahmin sentiments.

A number of scholars have commented on their involvement in the anti-Brahmin movement in South India. As a result of their machinations non-Brahmins turned on the Brahmins with a ferocity that has few parallels in Indian history. This was all the more surprising in that for centuries Brahmins and non-Brahmins had been active partners and collaborators in the task of political and social management.

(source: [The Plight of Brahmins - By Meenakshi Jain The Indian Express](#), Tuesday, September 18, 1990).

Author [S. Balagangadhara](#) writes:

"The Brahmins were identified as the 'clergy' or the priests of Hinduism. **An explicit hostility towards the heathen priesthood was not helped by the inability of the messengers of God's word to convert Brahmins to Christianity.** In Brahmins, they came across a literate group, which was able to read, write, do arithmetic, conduct 'theological' discussions, etc. During the first hundred years or so, this group was the only source of information about India as far as the missionaries were concerned. Schooled to perform many administrative tasks, the Brahmins were mostly the only ones well-versed in the European languages – enough to communicate with the Europeans. In short, they appeared both to be the intellectual group and the most influential social layer in the Indian social organization. **Conversion of the heathens of India, as the missions painfully discovered, did not depend so much on winning the allegiance of the prince or the king as it did on converting the Brahmins.**

This attack was born out of the inability of Christianity to gain a serious foothold in the Indian society. The 'red race' was primitive – it could be decimated; the 'blacks' were backward – they could be enslaved; the 'yellow' and the 'brown' were inferior – they could be colonized. But how to convert them? One would persecute resistance and opposition. How to respond to indifference? The attitude of these heathens towards Christianity, it is this: indifference. "

(source: [The Heathen in His Blindness...: Asia, the West and the Dynamic of Religion - By S. Balagangadhara](#) p. 82 -149). For more refer to chapter on [First Indologists](#) and [European Imperialism](#)).

According to [Shyam Sashtri](#), the words, Brahmins, Kshatryas, Vaisyas and Sudras were names of classes rather than castes during the pre-historic period. According to H. G. Rawlinson, caste is a Portuguese word meaning purity of race.



But ultimately if one wants to understand the truth, the original purpose behind the caste system, one must go to antiquity to study the evolution of the caste system. When the Vedas refer to the four-fold division of society, they use the Sanskrit word varna meaning "class," not the word jati meaning "caste". The word varna was mistakenly translated by the Portuguese during their period of colonial establishment in India. Four orders of society were recognized based upon the four main goals of human beings and established society accordingly. These four orders of society were called "varna", which has two meanings; first it means "color" and second it means a "veil". **As color it does NOT refer to the color of the skin of people, but to the qualities (gunas) or energies of human nature.** It is true that the Caste system did degenerate with passage of time.

This mix-up is quite significant because the Varna system of the Vedas was designed to achieve division

of labor and help society operate efficiently.

Dagmar Grafing Bernstorff, (author of 'Das Kastensystem im Wandel' **Indien in Deutschland** 1990 p 29-51) based on convincing evidence, suggests that varna originally did not refer to skin color but designed the four directions identified by white, black, red, yellow according to which the participants were arranged during the Vedic yajna.

(source: [A Survey of Hinduism - By Klaus K. Klostermaier](#) p. 334)

Alain Danielou writes: " The Hindu lawgivers felt that no advanced society could exist without the recognition of certain facts, such as professional organizations; relations between the various occupations needed to maintain the economic, political, and social stability of the state; and the problems arising from the various degrees of development among peoples and individuals, their various aptitudes, and the drawbacks of intermarriage. **It should not be forgotten that the so-called equality in aptitude of the sundry human races takes only the capacities of the most aggressive races into account, and not of those that are unable to adapt to modern conditions, such as the Pygmies, the Australian aborigines, the Munda populations of India, and many other groups.** Their systematic genocide still continues today, since their existence upsets all ideas of so-called equality of aptitude, values, and aspirations among the various races. For the Hindus, the caste system is not a man-made invention to justify slavery but the recognition of the Creator's will, the codification of a state of fact, an attempt to harmonize human society in accordance with the general scheme of creation."

He predicts:

"Far from guiding the world toward an ideal future for human society, democratic ideas are probably no more than a brief period of romantic politics, which will lead the world into great turmoil. The social and political ideologies of the modern West will probably appear as childish and absurd to our descendants as they seem irresponsible and incoherent to traditionalist Hindus today."

(source: [Virtue, Success, Pleasure, & Liberation : The Four Aims of Life in the Tradition of Ancient India - by Alain Danielou](#) - p. 33 - 43).

Sri Aurobindo, philosopher of modern India, says:

"Caste was originally an arrangement for the distribution of functions in society, just as much as class in Europe, but the principle on which this distribution was based was peculiar to India. A Brahmin was a Brahmin not by mere birth, but because he discharged the duty of preserving the spiritual and intellectual elevation of the race, and he had to cultivate the spiritual temperament and acquire the spiritual training which alone would qualify him for the task. The Kshatryia was Kshatryia not merely because he was the son of warriors and princes, but because he discharged the duty of protecting the country and preserving the high courage and manhood of action, and he had to cultivate the princely temperament and acquire the strong and lofty Samurai training which alone fitted him for his duties. So it was for the Vaishya whose function was to amass wealth for the race and the Shudra who discharged the humbler duties of service without which the other castes could not perform their share of labor for the common, good".

(source: [India's Rebirth - By Sri Aurobindo](#) Publisher: Mira Aditi (ISBN 2-902776-32-2 p 26).

Many Indian sages have even gone even further than Sri Aurobindo, arguing that in the occult relation India had with the Universal Force, each one was born in the caste **CORRESPONDING** to his or her spiritual evolution. There are accidents, misfits, errors, they say, but **the system seems to have worked pretty well until modern times when it got perverted by the vagaries of materialism and western influence.**

Varna vyavastha means a social organization based on free choice of vocations in accordance with one's vocational aptitudes determined by heredity and vocational training. Its purposed is not to divide people into castes or classes, as it is generally supposed to be, but to integrate the society into a whole by giving each type of individual a suitable vocational place in it. It aims at efficiency, satisfaction, and co-operation. **Modern society in the West is in a chaotic condition.** There is a great struggle for existence, power and wealth and superiority. All people seek for one and the same thing, wealth, and power. The ancient Indians who planned society on the basis of varna understood human nature better and planned a pattern of society in which there would be less chaos, less struggle and less dissatisfaction. They found out that all people fall naturally, into four

types. Each of pleasures, and distinctive ways of living and dressing etc.

(source: [Indian Culture - Its Spiritual, Moral and Social Aspects - By Suniti Kumar Chatterji, Bhikhan Lal Atreya and Alain Danielou](#) p. 30-31).



According to [Sir S. Radhakrishnan](#): "Caste divisions are based on individual temperament, (Sattvadguji brahmanah syat ksatriyastu rajodhikah tamodhiko bhaved vaisyo gunasamyattu sudrata.) which is not immutable. In the beginning there was only one caste. We were all Brahmins (Bhadaranyaka Upanishad I. 4. 11-5; Many I. 31. Cp. Also Mahabharata, XII. 188: na visesosti varnanam sarvam Brahman idam jagat brahmana purvasrstam hi karmabhir varnatam gatam.) or all Sudras. A smriti text says that one is born a Sudra, and through purification he becomes a Brahmin. (Janmana jayate sudrah samskarair dvija ucyate.)

Brahminhood is not an order, but a temperament. Anyone can have it, though many born in the Brahmin caste may be without it. It is independent of sex or calling, birth or breeding. Everyone has a right to Brahminhood, the state where inward grace and outward beauty fuse.

People were divided into different castes according to social needs and individual action. The Brahmins are the priests. They should have neither property nor executive power. They are the seers and conscience of the society. The Kshatriyas are the administrators, whose principle is reverence for all life. The Vaishyas are the traders and craftsmen, men of technical ability who aim at efficiency. The Sudras are the routine workers, the proletariat, who carry out instructions and contribute only a fraction. The caste scheme is meant to apply to all mankind. In the Mahabharata we are told that the Yavanas (Greeks), the Kiratas, the Daradas (Dards), the Chinas (the Chinese), the Sakas (Scythians), the Pahlavas (Parthians) and several other non-Hindu peoples, belonged to one or the other of the four classes. The foreign tribes were absorbed into the Hindu society. The sort of social adjustment, by which foreigners were admitted into the Hindu fold, has taken place from very early times. The great empire-builders, the Nandas, the Mauryas and the Guptas, were according to low-born.

In special cases individuals and groups changed their social class. Visvamitra, Ajamidha and Puramidha were admitted to the status of the Brahmin class, and even composed Vedic hymns. Yaska, in his Nirukta, tells us that of two brothers, Santanu and Devapi, one becomes a Ksatriya king and the other a Brahmin priest. Kavasa, the son of the slave girl Ilusa, was ordained as a Brahmin priest. Janaka, a ksatriya by birth, attained the rank of a Brahmin by virtue of his ripe wisdom and saintly character. The Bhagavata tells of the elevation of the ksatriya clan named Dhastru to brahminhood. Even a Sudra, if you do good, you become a Brahmin. (ebhistu karmabhir devi subhair acaritais tatha sudro brahmanatam yati, vaisyah ksatriyatam vrajat.)

We are Brahmin not on account of birth or the performance of rites, not by study or family, but on account of our behavior. (na yonir napisamskaro nasrutam na ca santatih karanani dvijatvasya vrttam eva tu karanam.) (sarvoyam brahmano loke vrtenaca vidhiyate vrttisthitasu sudropi brahmanatva, mouaccjato – Anusasanaparva.

Even if we are born Sudras. By good conduct we can raise ourselves to the highest status. (sudrayonau hi jatasya sadgunan upastisthatah vaisyatvam labhate brahmam ksatriyattvam tathaiva ca arjave vartamanasya brahmanyam abhijayate – Aranyaparva.)

Patanjali refers to Brahmin kings, and Manu to Sudra rulers. There were Brahmin soldiers in the time of Alexander, as there are today. Shankara held the view that members of all castes can read the sastras. Hindu acaryas denounced the spirit of caste separatism. Vajrasucikopanisad holds that many who were born of non-brahmin women had risen to the rank of Brahmin saints.



Even [The Hindu Mahasabha](#) resolved: "Whereas the caste system based on birth as at present existing is manifestly contrary to universal truth and morals: whereas it is the very antithesis of the fundamental spirit of the Hindu religion: whereas it flouts the elementary rights of human equality...this all India Hindu Mahasabha declares its uncompromising opposition to the system and calls upon the Hindu



society to put a speedy end to it.”

(source: [Religion and Society – By S. Radhakrishnan](#) ASIN 8172231636 p. 129-133).

R P Masani has observed:

"Caste riven though the population was, these groups may be likened to the fingers of one's hand, perpetually separated, yet perpetually co-operating."

(source: [Our Heritage and Its Significance - By Shripad Rama Sharma](#) p.93).

Sri Aurobindo, while praising the original caste system, does not spare it in its later stages: **"it is the nature of human institutions to degenerate; there is no doubt that the institution of caste degenerated.** It ceased to be determined by spiritual qualifications which, once essential, have now come to be subordinate and even immaterial and is determined by the purely material tests of occupation and birth... By this change it has set itself against the fundamental tendency of Hinduism which is to insist on the spiritual and subordinate the material and thus lost most of its meaning. the spirit of caste arrogance, exclusiveness and superiority came to dominate it instead of the spirit of duty, and the change weakened the nation and helped to reduce us to our present condition..."

(source: [India's Rebirth - By Sri Aurobindo](#) Publisher: Mira Aditi (ISBN 2-902776-32-2 p 27).

The Varna scheme is a multi-dimensional, omnibus scheme of social organization. According to Sri Aurobindo, it is "at once spiritual, psychic, ethical and economic order.."

(source: [The Human Cycle - By Sri Aurobindo](#) p. 166).



Sir Sarvepalli Radhakrishnan, one of the most profound philosophers of this century, writes:

"The institution of caste illustrates the spirit of comprehensive synthesis characteristic of the Hindu mind with its faith in the collaboration of races and the co-operation of cultures. Paradoxical as it may seem, the system of caste is the outcome of intolerance and trust. Though it may now have degenerated into an instrument of oppression and intolerance, though it tends to perpetuate inequality and develop the spirit of exclusiveness, these unfortunate effects are not the central motives of the caste system." **"The system of caste insists that the law of social life should not be cold and cruel competition, but harmony and co-operation. Society is not a field of rivalry among individuals. The castes are not allowed to compete with one another."**

"Civilization is not the suppression of races less capable of or less advanced in culture by people of higher understanding. God does not give us the right to destroy or enslave the weak and the unfit. One race may not be as clever or as strong as another, yet the highest idealism requires that we should give equality of opportunity even to unequal groups."

"The trail of man is dotted with the graves of countless communities and races which reached an untimely end. But is there any justification for this violation of human life? Have we any idea of what the world loses when one racial culture is extinguished? **Indiscriminate racial amalgamation was not encouraged by the Hindu thinkers. In dealing with the problem of the conflict of the different racial groups, Hinduism adopted the only safe course of democracy, viz., that each racial group should be allowed to develop the best in it without impeding the progress of others. Caste, on its racial side, is the affirmation of the infinite diversity of human groups. In spite of the divisions, there is an inner cohesion among the Hindu society from the Himalayas to the Cape Comorin."**

(source: [The Hindu View of Life - By Sir. Sarvepalli Radhakrishnan](#) p. 73-77. Material in this book was originally delivered in the form of lectures, the Upton Lectures, in 1926, at Manchester College, Oxford).

For more refer to [The Unity of India - By Dileep Karanth](http://svabhinava.org) - svabhinava.org).

In 1452 Pope Nicholas V authorized Portugese to abduct blacks from Africa and force them into slavery. **Dum Diversas**, a bull authorising the Portuguese to reduce any non-Christians to the status of slaves, was issued by Papal authorities. All black people were depicted as the descendants of biblical Cain who killed righteous Abel and was later banished by thier father to Africa. This invented legend gave Christians needed theological justification to abduct and enslave blacks. Bible is full of verses supporting slavery.

(source: religioustolerance.org).

Koenraad Elst has written:

The number of Africans killed in the age of the slave trade and colonial conquest is estimated at 50 million or more. **It has been said that Europeans found the Holocaust so gruesome because the things which they had considered acceptable in the case of the black "savages" had now been committed on white Europeans.** In the conquests of America and Africa, the same psychology was at work as in Auschwitz: the inferior races had to make way (or Lebensraum, "living space") for the superior race. In some cases the massacre was "functional", the result of an unplanned escalation. In others, the massacre was entirely "intentional" and pre-planned.

(source: [Negationism in India - By Koenraad Elst](#) p. 6).



[Rabindranath Tagore](#) (1861-1941) Poet, author, philosopher, Nobel prize laureate, says in his Nationalism:

"Her (India's) caste system is the true outcome of the spirit of tolerance. For India has all along been trying experiments in evolving a social unity within which all the different peoples could be held together, while fully enjoying the freedom of their own differences. The tie has been as loose as possible, yet at close as the circumstances permitted. This has produced something like a United States of a social federation, whose common name is Hinduism!"

(source: [Hindu Culture and The Modern Age - By Dewan Bahadur K.S. Ramaswami Shastri](#) - Annamalai University 1956 p.113).

Author **Beatrice Pitney Lamb** has pointed out:

"Clearly the Indian way of assimilating foreigners - by allowing them to pursue their own customs within some niche of the caste system - has led to greater variety and tolerance within the country than exists in the United States, where immigrants have been assimilated through a school program emphasizing 100 per cent Americanization - and hence, implicitly, the rejection of inherited cultural roots."

(source: [India: A World in Transition - By Beatrice Pitney Lamb](#) p. 363).

Koenraad Elst points out: " The Buddha never said: "Down with the Brahmins! Break Brahmin tyranny! On the contrary, he taught about how to be a true Brahmin, as against having the outer attributes but not the **inner qualities of the Brahmin.** Many of his disciples were Brahmins. The myth of Buddhist social revolution against Brahmin tyranny can be disproven on many counts with the Buddha's own words."

(source: [Ayodhya and After - By Koenraad Elst](#) - Voice of India - Issues Before Hindu Society SKU: INBK2650 p.141).



[Rajiv Malhotra](#) (?) has observed: **"Caste systems in India evolved, just as they have done in the US, as a labor group by the kind of work. This is why each of India's castes corresponds to a category of labor, much like the modern guild of American workers of a given profession, with its own procedures for membership and strategies to compete with outsiders. In India, this segmentation got perpetuated because training was done through work apprenticeship under one's parents, thereby turning family lineages into specialized labor.**

Perhaps, ancient rulers found it easier to negotiate with a given category of labor collectively, much like the **British** created the landowner class (*zamindars*) in India as a more efficient way to maximize the collection of taxes. **Most law firms in the US are owned by Jewish families; most motels are owned by Gujaratis from India; and this kind of list goes on. Communities evolve towards centers of skill, excellence, and specialized assets. Bush and Gore are both political dynasties.** A key difference is that in India, caste became explicitly codified, whereas in America social structure by ethnicity or family lineage remains uncoded and subliminal. But what is commonly not pointed out today is that India's *smritis* (codified rules) pertaining to many topics including caste, were meant to be specific to a given time, place and cultural context and not intended as universal 'commandments' for all people at all times.

"The Hindu identity is still largely outcast in America or subverted in many instances. Media, education and public images of Hinduism are often dominated by negative stereotypes."

(source: [Is There an American Caste System? - By Rajiv Malhotra - suleka.com](#)).

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But finally, have the people who dismiss caste as an Aryan imposition on the Dravidians, or as an inhuman and nazi system, ever attempted to understand its original purpose and genius? Is it really worse than the huge Class differences and racism you can see nowadays in Europe and America? **The West can boast no advantage here, no effectual superiority. Street-sweepers are rarely invited to lunch with middle-class families, yet virtuous Europeans are often heard decrying caste injustice and the odious Brahmin who will not share his meal with the butcher or allow the sweeper or the tanner to draw water from his well.**

The Imperial British and their Uncomfortable Claims:



Alexis Charles Henri Clérel de Tocqueville (1805-1859) was one of the greatest political thinkers, most prescient commentators on American society, had observed that the **English in India behaved as if they too were members of a caste.** According to **Guy Sorman**: "He might well have concluded that the notion of caste was universal and not specific to India."

(source: [The Genius of India - By Guy Sorman](#) ('*Le Genie de l'Inde*') p. x).

Though the Imperial British scoffed at the debased caste system, and talked about the downtrodden Hindoos, yet in India and they themselves continued assiduously to cultivate a detachment from the Indians.

"A British establishment in India was situated outside the old walled town. It was generally divided into two parts, the civil lines and the cantonment. The former was spaciouly arranged with lots of green between the bungalows inhabited by the *sahiblogs* and the latter was organized on severe military lines. By and large the British community in India lived its own life, ran its own shops and newspapers, entertained itself at exclusive halls and concerts, admired or criticized itself on Chowringhee Road and Connaught Circus, congratulated itself at the official receptions at the government houses and the viceregal palace, exalted itself at the Imperial Orchestra played **Rule Brittainia** on the Mall at Simla or titillated itself down memory lane as a certain Mr. Cunningham performed Othello at the Gaiety Theatre.

F. Yeats-Brown in the **Bengal Lancer**, put it bluntly,

"The Brahmins, made a circle within which they cooked their food. So did we. We were a caste, pariahs to them, princes in our estimation. The compulsions of imperialism negated all passions for democratic equality or Christian egalitarianism. Imperialism, by virtue of its very nature, was insular, racist and arrogant."

(source: [The Raj Syndrome: A Study in Imperial Perceptions](#) - By [Suhash Chakravarty](#). Penguin Books. 1991 p. 87-90).

Dogs and Indians?

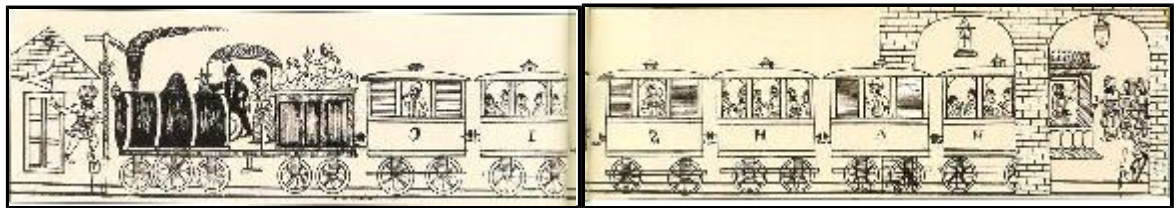
"...dogs and Indians" were, by notification in that precise language, excluded from some of "Europeans only" clubs. Indians were not allowed to travel by railway carriages, or use railway waiting rooms, reserved for Europeans. Not only that, Indian judges were not allowed to try Europeans in the districts and the [Ilbert Bill](#), introduced in 1883 during [Lord Ripon's](#) viceroyalty, to remedy the situation, had to be withdrawn in the face of vicious opposition by Europeans and Anglo-Indians.

(source: [Colonialism and animals](#) - By [Hiranmay Karlekar](#) - dailypioneer.com - March 5 2004).

[Jawaharlal Nehru](#) has remarked: "In India every European, be he German, or Pole or Rumanian, is automatically a member of the ruling race. Railway carriages, station retiring rooms, benches in parks, etc. are marked 'For Europeans Only.' This is bad enough in South Africa or elsewhere, but to have to put up with it in one's own country is a humiliating and exasperating reminder of one's enslaved condition."

In this land of caste the British have built up a caste which is rigid and exclusive."

(source: [The Discovery of India](#) - By [Jawaharlal Nehru](#). p.295).



An Indian woodcut from around 1870 shows a train with separate carriages for Europeans and for Indians.

(source: [Colonial Overlords: Time Frame Ad 1850-1900](#) - Time-Life Books. The Scramble for Africa ASIN 0809464667 Noon of the Raj. p. 22). Refer to [Jesus Christ: Artifice for Aggression](#) - By [Sita Ram Goel](#)

"The Viceroy sat at the apex of a colossal pyramid of power, and British rule was founded on an idea of hierarchy as baffling in its complexity as the caste system of the Hindus themselves. The Hindus had their castes while the British had their classes, and in each case very fine distinctions sometimes separated one social level from the next. The subtleties of the British class system became elaborately codified in the [Warrant of Precedence](#), which was designed as an infallible guide to hierarchy in India, indispensable to the proper arrangement of ceremony, conference or even of a mere dinner party."

(source: [India Britannica](#) - By [Geoffrey Moorhouse](#) p. 130).

[Claude Alvares](#) has written: "The English establishment themselves as a separate ruling caste; like other Indian castes, **they did not inter-marry or eat with the lower (native) caste**. Their children were shipped off to public schools in England, while they themselves kept to their clubs and bungalows in special suburbs known as cantonments and civil lines."

(source: [Decolonizing History: Technology and Culture in India, China and the West 1492 to the Present Day](#) - By [Claude Alvares](#) p. 191).

[Amaury de Reincourt](#) says: " But the most important result was to create a tremendous ill feeling between

many Indians and many distrustful, infuriated British, a chasm that was never really closed again. From now on, **the social aloofness of the British in India became legendary** and the **British rulers became a new super-caste** imposed on top of the existing caste structure, as rigidly exclusive as any native caste; they became the super-Brahmins in charge of government and administration."

And it was not long before Indians themselves saw the difference. **Victor Jacquemont** (1801 -1832) who traveled throughout India in the early 1830's, pointed out that Indians "have two expressions only to mention a European. **A saheb logue, a lord or gentleman...and a gora logue..a white man.** The former character is much respected by them; the latter may be dreaded, as it is indeed very often quite dreadful, but respected never. This aristocratic character of British society stamped its features on the British Empire and accomodated itself quite naturally with India's caste system."

(source: [The Soul of India - By Amaury de Riencourt](#) p. 205 -223).

The indenture system

In the colonies of the **British, French** and the **Dutch**, exploitation in one form or the other stalked the Indian indentured laborers.

The Coolies who arrived to work in the sugar estates in the West Indies were marched to their barracks known as '**Nigger Yard.**' It was the same in Mauritius -- only the language was different, '**camps des Noirs**' or the backbreaking work in the canefields.



In 1843 the first shipload of 217 Indian labourers arrived in Port of Spain in Trinidad in the Caribbean. And in the same decade, others were taken to British Guiana in South America, and Mauritius off the coast of Africa; in the 1860's to the British colony of Natal in South Africa; in the 1870's to the Dutch colony of Surinam; in the 1880's to Fiji. By 1917-20 the indenture system was abolished but not before 1.5 million Indian bonded labourers had been induced move to remote parts of the globe in the service of British capitalism.

In **South Africa** they worked from daybreak to nightfall, from four in the morning to seven in the night, and far beyond their capacity. They were strictly confined to the limits of their master's estate. Beating and flogging was part of the regular routine in the plantations. In the West

Indies the cattle whip was employed; in Malaya it was the cane, and in South Africa it was the rawhide cattle lash. One callous estate manager reportedly said "**As long as the coolie is working for you, you have the right to do what you like with him—that is, short of killing**".

Some Caribbean planters solved the problem of the sick by abandoning them to fate. In **Grenada** the majority of the 2000 Indians were kicked off the estates when they became ill and allowed to die on the road. The editor of a Jamaica newspaper wrote in 1863:

'**One must see these wretched hungry, houseless and outcast specters picking up in the streets a chance bone or any putrid offal.... and so crippled, nude, skeltoned before their death, they live on, no parish authority taking them in**'.

Unlike the Chinese and the Blacks, the Indians were also wary of the penchant for proselytizing among white missionaries who were on the lookout for 'heathen converts'. Indians were always branded as the dregs of their country, lowborn, even criminal. In spite of this, the Europeans managed to take Indian women for sexual purposes – usually the daughter of a coolie.

(source: [Life of Indians Overseas: Laborers in the Plantations - indolink.com](#)). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

Dave Freedholm teaches world religion and philosophy at a nationally recognized independent college preparatory school in the U.S. and a practitioner of Hindu spirituality for some years, says:



'Caste' was used to justify Christian proselytizing and for continued domination over the Indian population, and this continues to be the case today. Also, the ills of contemporary Indian society (poverty, caste, etc.), which were exacerbated in part due to centuries long foreign occupation, exploitation and domination, are blamed primarily on Hindu thought. Thus, some Western scholars, ignoring the historic subversion of Indian society and Hinduism by the West, align themselves with the 'oppressed' against the 'evils' of Hinduism. The victim is made to feel guilty and hence the 'Hindu shame' I find amongst some Hindus.

Most Christians today (and most scholars of religion) would be scandalized if the feudal system, slavery, capitalist exploitation or anti-Judaism were used to define the essence of Christianity. They would understand these things to be historically and socially bound and not part of Christian universal ideals. In short, descriptions of Christianity in textbooks would distinguish the core or essence of Christian theology from specific social, historical and political contexts. **However, Hinduism is not treated in the same way.**

It does seem that the caste system, as understood **today**, was foisted on Indian society by its Western (Christian) oppressors, the British. Efforts within Hindu society to reform itself, and to provide a new vision of Hinduism, are too often ignored or downplayed.

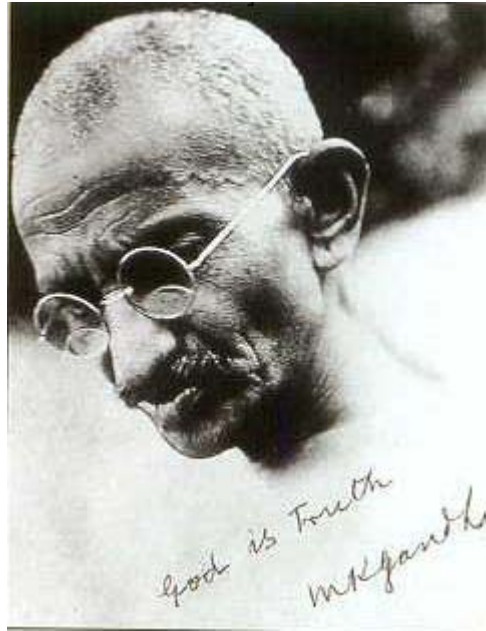
(source: [Hinduism in American Classrooms - By Rajiv Malhotra](#) - sulekha.com). Refer to [Varna and Jatis: The Need for Clarity - By B Shantanu](#) - [indiacause.com](#).

Exclusive clubs into self-righteous assertion?



Recently, a CBS 60 Minutes segment on TV, showing the plight of [Untouchables](#) and caste system of India was done by [Christiane Amanpour](#) was nothing but a typical example of sensational journalism done in the West. This kind of portrayal will always be negative at best. In the words of [Mahatma Gandhi](#), when he labeled the book, "[Mother India](#)," by [Katherine Mayo](#) (published in 1927), as "[Drain Inspector's Report](#)" and a calculated smear on India's face with malice pre-determined. Incidentally, Katherine Mayo, was no big fan of Mahatma Gandhi or Hinduism!

(Please refer to [Katherine Mayo's hatred for Hindus](#) in the chapter on [Glimpses III](#)). Refer to [Insults to the Mahatma, ignored by India](#) - [rediff.com](#).



KATHERINE MAYO.

This kind of portrayal will always be negative at best. In the words of Mahatma Gandhi, when he labeled the book, "[Mother India](#)," by Katherine Mayo (published in 1927), as "Drain Inspector's Report" and a calculated smear on India's face with malice pre-determined. Incidentally, Katherine Mayo, was no big fan of Mahatma Gandhi or Hinduism!

Refer to [Income differences - How the Right rationalizes racial inequality](#) and [Hispanic cheap manual labor](#) and [Racial differences in employment careers](#) - Six former and current employees of an Indiana Home Depot Inc.(NYSE:HD - news) store have sued the world's largest home-improvement retailer, saying management retaliated against them when they complained of racial discrimination and harassment.

Suhash Chakravarty has observed: "Katherine Mayo set the trend for a new branch of literature whose preoccupation was to stretch the morbidity of Hindu customs, superstitions and rituals to a point of absurdity and invest it with a unique inhumanity." "It is small wonder that Katherine Mayo ingeniously appended Indian nationalism with the superstitions of a ritualistic Hinduism and fused them into a powerful anti-Indian demonstration. The impact of Katherine Mayo was more than ephemeral. She rendered the racial arrogance of the exclusive clubs into self-righteous assertion."

(source: [The Raj Syndrome: A Study in Imperial Perceptions](#) - By **Suhash Chakravarty**. Penguin Books.1991 p. 76 -79). Refer to [Insults to the Mahatma, ignored by India](#) - [rediff.com](#).

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Sociology of groups in Ancient India

The whole philosophy of Indian social organization may be summarized in one word, varna-ashrama-dharma, which may be appropriately translated as **Social Federalism**. This principle of social integration or synthesis was understood as early as the times of the Samhitas in the Vedic age. **The Vedic seers realized that the best and surest way of saving society from frequent suicidal chaos was to divide its members into specific groups, with well-defined functions and privileges or rewards for each.**



The first group was that of the **Brahmans**, the teachers and the priests. They were the custodians of the social and spiritual heritage of the group and were to pass it on to the succeeding generations. They were to preserve the purity of idealism, point the way to the Eternal discovered by them through study and



meditation, while their fellowmen were busy with life's daily tasks which left little leisure. The Brahmin was a man of intellect; he came from the mouth of Brahma.

The second group was that of the **Kshatriya**. They were men of action. They were the guardians of the race. They were soldiers, sailors, civil servants and legislators. They kept the peace and order within the group and protected it from alien aggression.

Theirs was a life of service and sacrifice; they came from the arms of Brahma.



The third group was that of the **Vaishyas**, the merchants. They attended to the distribution of the necessities of life. The vaishya was the merchant who made wealth; he was a man of desire. He was born from the thighs of Brahma.



The fourth and last group was that of the **Sudras**. The sudra was engaged in producing life's necessities, food, clothing and shelter, so that the physical organism of the group was kept in good health. On this group of working men depended the physical welfare of the whole community, its industries, its prosperity. This working class was

psychologically, a group of undefined aptitudes, un-evolved, men of mechanical temperament, the common men. They came from the feet of Brahma. Look where we will, whether it be a primitive community or a modern nation, its population falls easily into these four categories. According to Manu, there are no other groups.

Integration of various factors

This division of men into four types, the teacher, the warrior, the merchant and the laborer, is based on sound psychology, ethics, biology and economics. Some men are intellectually by temperament, some are active, some acquisitive and others undefined, none of these. To each are assigned the task true to its type, in conformity with its inherent temperament, svadharma. All together formed an organic whole. Under an arrangement such as this, there is conservation of social energies; there is no necessity of trial and error method. All are not equally endowed with equal physical and mental capacities, but every one should be given an opportunity for putting to use the faculties with which he has been endowed. Man should be treated as man, and not as an economic hand. Danger of exploitation of one group by another can be eliminated. Social harmony and conscious co-operation were made the chief characteristics of human association. **The ideal was to evolve a functional and not an acquisitive society. It is this varna dharma that has been the bulwark of Indian civilization and saved it from wreckage of time.** Each group had its duties and its own rewards or compensation. The laborer had to work, but he was to be looked after as a younger member of a family. The man of desire, the vaishya, was to acquire wealth; power and authority was vested in the kshatriya, while all these were to honor the teacher, to obey his religious and spiritual injunctions and accept his guidance. The teacher was to be supported by the gifts of the other three groups.

It was with the aid of this mechanism that India sought to solve her racial problem. **The Aryans did not resort to the short cut of annihilating the primitive people with whom they came into contact as the European races have done whenever they have occupied lands in America, Asia, Africa and Australia**, but they gave them a place in their body-politic, assigning to them the task befitting their intelligence and subordinate status. Observant scholars of the West have not failed to notice the spiritual significance of the varna-ashrama-dharma and given it its due praise.



Writing of this **varna-ashrama-dharma**, **Auguste Comte** (1798-1857) the great French sociologist, wrote in his book [Systeme de philosophie positive](#) or **Positive Society**:

"No institution has ever shown itself more adapted to honor, ability to various kinds than this polytheistic organization...In a social view, the virtues of the system are not less conspicuous. Politically, its chief attribute was stability...As to the influence on mortals, this system was favorable to



personal morality, and yet more to domestic, for **the spirit of caste** was a mere extension of the family spirit....As to social morals, the system was evidently favorable to respect for age and homage to ancestors."

These principles formed the background of the Indian social organization; on them was built a superstructure of social institution, such as education, marriage, family and the state.

It was realized by the Indian sociologists that both the individual and the group could find self-expression and fulfillment only in and through a complex of social institutions, based on dharma, co-operation, mutual aid, integration, synthesis, the vision of the whole.

Balance, orderly progress of individual and group, harmonious relationship between both, was the ideal aimed at by the Indian sociologist.

(source: [India: A synthesis of cultures – by Kewal Motwani](#) p 120 -128).

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Discrimination in Western Societies



Annie Besant (1847-1933), a prominent leader of India's freedom movement, member of the Indian National Congress, and of the Theosophical Society, delivered lectures in 1895 on Eastern Castes and Western classes and pointed out:

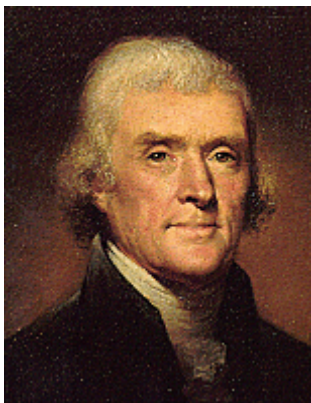
"..these distinctions exist and have existed from time immemorial, and are based upon natural divisions. Caste is present in the East and class is present in the West."

(source: [India: Essays and Lectures Vol. IV - By Annie Besant](#) London. The Theosophical Publishing Co. p.43-50.1895).

" Where there is Man, there are social divisions.. That's why you have the Boston Brahmins in the US, the Zaibutsu in Japan, Parisian aristocracy, the Communist Party of China, and what have you."

- writes [Varsha Bhosle](#) - columnist - [rediff.com](#).

Here are some examples of glaring discrimination of minorities in Egalitarian Western societies:



"I advance it, as a suspicion only, that the blacks, whether originally a distinct race, or made distinct by time and circumstances, are inferior to the whites in the endowments both of body and mind."

-- **Thomas Jefferson**, author of the famous statement, **"All men are created equal."**

(source: [Dialog on Whiteness Studies - By Rajiv Malhotra](#) - [sulekha.com](#)).

In America, [Mortgage lending institutions routinely discriminate Blacks](#) from owing properties in affluent suburbs of America, [Racial profiling](#), [Driving while Black](#), [Black Church burning](#), (note: The intention for Burning Black Churches "was to strike at the spirit and the soul of the Black community.") separate churches for Black and White Americans, [Social discrimination](#), Blacks trapped

in inner cities ghettos, and [Police Brutality](#). According to the **American Bar Association**: "The charges were breathtaking: That in the heart of the most predominantly black city in the country, the Christianity-based activist organization was forcing its African-American employees to use the back entrance, and providing them separate and unequal facilities for taking breaks and eating lunch." (source: [Christian Coalition's racism](#)). There are influential Christian racist groups like KKK, Christian Identity and the National Organization For European-American Rights (NOFEAR).

There is the Holy Ghost, for African Americans, and St Landry, for whites. In between is the cemetery where, by law and then by custom, people of the same faith have been buried separately according to their race. In death as in worship the binary tradition of the south's racial history have persisted in deep southern states such as Louisiana. There is black and there is white and those basic differences will follow you to the grave and on to eternity.

(source: [Is this the new face of rightwing deep south politics?](#) - guardian.co.uk).

"Despite Jesus' call for brotherly love, isn't Sunday the most segregated day in America? If not, how does one explain the need for English-speaking African-Americans and Hispanics of Christian faith to maintain separate places of worship? Many fundamentalist Christian groups in the US still maintain racial separation and frown upon inter-racial dating."

(source: [Proselytization In India: An Indian Christian's Perspective - By C Alex Alexander - sulekha.com](#)). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

**Lynching in Black America: a dark dirty corner of the American experience and psyche
Germany took responsibility for it's crimes, but The United States has its own distinctive horror.**



Lynching became America's national pastime after the Civil War, at least in the South. From the 1880s to the 1930s the US averaged over 100 lynchings a year, mostly in the South, over 75% of the victims were black. The oppression of slavery gave way to the viciousness and animalism of Jim Crow, and for 100 years the "vicious racists" (as [Dr. Martin Luther King](#) called them) ruled supreme in the southern USA, as evil in their stupidity and cowardly fear as the [Nazis of Germany](#) were in their arrogance and megalomania.

"Newspapers on a number of occasions announced in advance the time and place of a lynching, special 'excursion' trains transported spectators to the scene, employers sometimes released their workers to attend, parents sent notes to school asking teachers to excuse children for the event and entire families attended; the children hoisted on their parents' shoulders to miss none of the action and accompanying festivities. Returning from one such occasion, a nine-year-old white youth remained unsatisfied. "I have seen a man hanged," he told his mother, "now I wish I could see one burned."

These lynchings are portrayed on picture postcards that were sent to friends and relatives of the lynch mobs. "At a number of country schools the day's routine was delayed until boy and girl pupils could get back from [viewing] the lynched man. . .the practice of lynching in America, which reached its peak from 1890 through 1930.

Lynching became almost a necessary practice "that served to give dramatic warning to all black inhabitants that the iron clad system of white supremacy was not to be challenged by deed, word or even thought" (Friedman, p. 191).

(source: [amazon.com book review](#) and [crimelibrary.com](#) and [American Lynching](#)).

For more refer to [Without Sanctuary: Lynching Photography in America - By Hilton Als, et al](#) and [Rituals of Blood: Consequences of Slavery in Two American Centuries, Book 2, The Feast of Blood - Orlando Patterson](#)). Refer to [The Last War: Racism, Spirituality, and the Future of Civilization - By Mark L. Perry Oxford](#)).

**Segregation persists in town behind Brown
Private-public school choice maintains separateness 50 years later**

Summerton, South Carolina - Take a trip to Scott's Branch Public High School, and you'll be greeted by a student body that is more than 99 percent Black. **Fifty years after the Supreme Court outlawed school segregation, residents say schools in this school district are as segregated as ever.** For proof, they point to a nearby private school, Clarendon Hall, which is 90 percent white and admitted its first black student only four years ago.

(source: [Segregation persists in town behind Brown - msnbc.msn.com](#)).

Mark L. Perry author of [The Last War: Racism, Spirituality and the Future of Civilization](#) has observed:

"Racism is not in our vocabulary," "It is not brought up in polite conversation because, like UFOs, it **causes embarrassment among mature, well-educated realists and rational thinkers.** Racism is a myth."

The Last War, however, is much more than a polemic about lingering discrimination. Rather, it is an examination of how deeply racism, and more specifically, the institution of slavery, has cut across the face of Western civilization. "My family was illegal in 16 states of the United States until 1967," he writes, noting that **laws forbidding marriage between blacks and whites** were common throughout US history. "These laws characterized people of mixed racial background as social and legal abominations. He ultimately lays blame for racism, in America at least, to a mercantilist, **Protestant culture that allowed early American colonists to rationalize that Africans were somehow subhuman and therefore exempt from a Christian application of the Golden Rule.**

To succeed at maintaining this deception, he writes, **slavery required the segregation of churches (so that slaves could not become free by converting to Christianity), laws against intermarriage, and laws allowing the violent restraint of slaves.**

(source: [Some "impolite" conversation about racism - By George Ronald](#)). Refer to [Interracial marriage - South Africa, Canada, Australia and the United States are but a few countries that have had regulations banning interracial marriage. Bob Jones University](#) in Greenville, South Carolina has had a troubled record of outwardly prohibiting interracial dating and marriage on its campus. For decades, the university used biblical references to justify its position while threatening any student with expulsion for breaking this rule.

Mormon Christians still baptize Holocaust Jews

Researchers say that Mormons have continued to posthumously baptize Jewish Holocaust victims into their faith despite a promise to discontinue the practice. [The Church of Jesus Christ of Latter-day Saints](#) has long collected names from government documents and other records worldwide for posthumous baptisms. Church members stand in to be baptized in the names of the deceased non-Mormons, a ritual the church says is required for them to reach heaven.

"It's ridiculous for people to pretend they have the key to heaven," said Rabbi Marvin Hier, dean and founder of the Simon Wiesenthal Center in Los Angeles. "And even if they say they want to do somebody a favor ... it's not a symbol of love. It's a symbol of arrogance."

(source: [Mormon Christians still baptize Holocaust Jews - newsyaho.com](#)). Refer to [Posthumous Baptisms Still An Issue - By Julie Wiener - The Jewish Week](#)). Refer to [Mormons Still Baptizing Dead Jews](#). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)



[New Orleans Unmasks 'Apartheid - American Style' - By Jason Miller -](#)

Even the typically compliant mainstream media made strong note of the skin color and socio-economic status of most of the hurricane survivors, whom the federal government left to fend for themselves for several days. Stranded on roof-tops, taking refuge on islands formed by broken slabs of highway, hiding in attics, or clinging to survival inside the miserable, dangerous squalor of the "Super" Dome, tens of thousands of poor black Americans exposed a truth they have known for

years. **68% of the population was black. Less than half owned their homes. Almost 30% lived below the poverty line. An estimated 134,000 residents did not have cars or other viable means to evacuate.**

[Black lawmakers angry about federal response to Hurricane Katrina](#) - Black members of Congress expressed anger Friday at what they said was a slow federal response to Hurricane Katrina. **Note: 2/3 of New Orleans population was Black African Americans.** More than 1300 bodies have been found. - [Katrina Death Toll May Never Be Known](#) - yahoo.com.

Refer to [New Orleans will seek aid from other nations](#) - [alternet.org](#). - Shortcomings in aid from the U.S. government are making New Orleans Mayor Ray Nagin look to other nations for help in rebuilding his hurricane-damaged city. Nagin, who has hosted a steady stream of foreign dignitaries since Hurricane Katrina hit in late August, says he may seek international assistance because U.S. aid has not been sufficient to get the city back on its feet.

White Supremacists, Crowd Clash with Holocaust survivors in Boston

White supremacists clashed with an angry crowd outside Faneuil Hall, where Holocaust survivors and their families were commemorating the liberation of Nazi concentration camps. Inside the historic meeting house, Holocaust survivors, their children and grandchildren lit white candles to commemorate the estimated 6 million Jews killed by the Nazis.

Outside, 10 to 15 members of the **Arkansas-based group White Revolution** were escorted by officers to a designated protest area across the street. The officers, many in riot gear, formed a barricade between the protesters and about 100 people who angrily shouted at them to leave Boston.

(source: [White Supremacists, Crowd Clash with Holocaust survivors in Boston](#) - yahoo.com). Refer to [Christian Identity Movement](#). Refer to [White House Defends Human Rights Record](#) and [Iraq Torture - memory hole.org](#) and [Human Rights News](#) and Refer to [Bible thumpers: Americans are being increasingly stereotyped as stupid](#) - By Arvind Kumar - [indiareacts.com](#)). Refer to [Jesus Christ: Artifice for Aggression](#) - By Sita Ram Goel

Georgians Plan Whites-Only Prom Party: Albany, GA - "...parents and students organized separate proms for whites and blacks after school officials stopped sponsoring dances, in part because they wanted to avoid problems arising from interracial dating. After school integration, separate proms were common in the rural South. Taylor County was among the last to cling to the practice."

The prom land of American teens: For 31 years, **parents and students organized separate proms for whites and blacks.** For just one time last year, the school decided to have a joint prom, but this year some students have organised the "whites only" prom, causing outrage across the country.

(source: [Yahoo.com](#) and [The prom land of American teens](#) - [Times of India](#) - By Chidanand Rajghatta May 12' 2003

New software tools widely available on the Internet are helping hate groups jump on the video game bandwagon with offerings such as **Ethnic Cleansing** — where players become cyber-Klansmen and stalk **minorities** through a virtual urban landscape. And a recent report by the Anti-Defamation League says there is a rise in hate games on the Web.

(source: [Hate Groups Use Freely Available Software to Make Racist Games](#) - abcnews.com).

Kahled Ahmed, columnist from Pakistan, has made an interesting point about the American way of life:

"The American way of life can be quite isolating because of the concept of equal-but-separate rights, allowing individuals and whole communities to live in their separate identity bubbles. "

(source: <http://www.thefridaytimes.com/news9.htm>).



British bioterrorism in Colonial Era - "Bioterrorism was one of the first things that was imposed against the



Native Americans," Oyler said. We gave them two Blankets and a Handkerchief out of the Small Pox Hospital," trader and land speculator William Trent wrote in a journal. "I hope it will have the desired effect." Jimmie D. Oyler, chief of the United Tribe of Shawnee Indians, whose territory is

based in Kansas, said decedents are aware of their ancestors' struggles. Another common practice among European explorers was to give "smallpox blankets" to the Indians. Since smallpox was unknown on this continent prior to the arrival of the Europeans, Native Americans did not have any natural immunity to the disease so smallpox would effectively wipe out entire villages with very little effort required by the Europeans. William Fenton describes how Europeans decimated Native American villages in his 1957 work "American Indian and White relations to 1830." From 1615 to 1619 smallpox ran rampant among the Wampanoags and their neighbors to the north. The Wampanoag lost 70 percent of their population to the epidemic and the Massachusetts lost 90 percent. Most of the Wampanoag had died from the smallpox epidemic so when the Pilgrims arrived they found well-cleared fields which they claimed for their own. **A Puritan colonist, quoted by Harvard University's Perry Miller, praised the plague that had wiped out the Indians for it was "the wonderful preparation of the Lord Jesus Christ, by his providence for his people's abode in the Western world."**

It was not divine intervention that wiped out most of the natives around the village of Patuxet but, most likely, smallpox-embedded blankets planted during an English visit or slave raid.

(source: [The End of American Thanksgiving - blackcommentator.com](#) and Times of India). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

Plight of Native Americans (The **1830 Indian Removal Act** forced the tribes into smaller and smaller reservations. Of the close to two million American Indians, Eskimos, and Aleuts in the United States, almost one million live on or near a reservation. Isolation makes it harder for American Indians to move off the reservations and find good jobs in towns and cities. This isolation also contributes to depression and the abuse of alcohol among Indians. Today their culture is in tatters, their people have been reduced to museum exhibits, and only vestiges of their wonderful belief systems and customs remain. The same United States that issues high minded admonitions to other countries today for human right abuses came to be because of its systematic decimation of the native population. If Indigenous tribes of the Americas had a stronger and richer culture, a consistent civilization; today Europeans would have been absorbed by them like India did in past thousands of years. European settlers would not have able to destroy 95% of the natives, and the language and religion of Americas would not have been be English/Spanish or Christianity BUT Aztec, Toltec, Maya and North American languages and religion).

(For more refer to: [History Not Taught is History Forgot: Columbus' Legacy of Genocide](#)).



"That the world's great powers achieved "greatness" through criminal brutality on a grand scale is not news, of course. By 1637 **Massachusetts Gov. John Winthrop** (1588- 1649) was proclaiming a thanksgiving for the **successful massacre of hundreds of Pequot Indian men, women and children, part of the long and bloody process of opening up additional land to the English invaders.** Simply put: Thanksgiving is the day when the dominant white culture (and, sadly, most of the rest of the non-white but non-indigenous population) celebrates the beginning of a genocide that was, in fact, blessed by the men we hold up as our heroic founding fathers.

The first president, **George Washington** (1732 -1799) in 1783 said he preferred buying Indians' land rather than driving them off it because that was like driving "wild beasts" from the forest.

He compared Indians to wolves, **"both being beasts of prey, tho' they differ in shape."** **Thomas Jefferson** -- president #3 and author of the **Declaration of Independence**, which refers to Indians as the "merciless Indian Savages" -- was known to romanticize Indians and their culture, but that didn't stop him in 1807 from writing to his secretary of war that in a coming conflict with certain tribes, **"[W]e shall destroy all of them."** As the genocide was winding down in the early 20th century, **Theodore Roosevelt** (president #26) defended the expansion of whites across the continent as an inevitable process **"due solely to the power of the mighty**

civilized races which have not lost the fighting instinct, and which by their expansion are gradually bringing peace into the red wastes where the barbarian peoples of the world hold sway."



Thanksgiving is the day when the dominant white culture (and, sadly, most of the rest of the non-white but non-indigenous population) celebrates the beginning of a genocide that was, in fact, blessed by the men we hold up as our heroic founding fathers.

(source: [Give Thanks No More - By Robert Jansen - outlookindia.com](#) and [Redskin: A 500 year Hate crime](#)). Refer to [The Last War: Racism, Spirituality, and the Future of Civilization - By Mark L. Perry Oxford](#)). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

Sad history of Native Americans...

"The (American) Indians of our country have little to be thankful for. They have been decimated and placed on reservations that might as well be concentration camps. The genocide of the indigenous population of the United States has been much more effective than that of the Nazi's extermination of the Jews. The population of the indigenous American Indian population in the United States fell from 12.5 million in 1500 to approximately 250,000 in 1900. Some tribes were completely wiped out. This means the settlers of the United States exterminated entire cultures. These unique ways of life will be extinct forever" ...The people on reservations live in conditions worse than the conditions of the people in Afghanistan and no one is dropping them rations. There is no humanitarian aid for those people who are in need right here within the borders of our own country. If any ethnic group in this country should get paid reparations in it is the native people. **But how much is all the land from Florida to Washington State worth?"**

(source: [The American Genocide of Native Peoples - By Missy Gallihugh](#)).

In 1637 near present day Groton, Connecticut, over 700 men, women and children of the Pequot Tribe had gathered for their annual Green Corn Festival which is our Thanksgiving celebration. In the predawn hours the sleeping Indians were surrounded by English and Dutch mercenaries who ordered them to come outside. Those who came out were shot or clubbed to death while the terrified women and children who huddled inside the longhouse were burned alive. The next day the governor of the [Massachusetts Bay Colony](#) declared "A Day Of Thanksgiving" because 700 unarmed men, women and children had been murdered.

(source: [The Real Story of Thanksgiving - By Susan Bates - Alternative Press Review](#) - November 23, 2005).

U.S. assimilation effort of Native Indians: "The first Indian school was established in Carlisle, Pa., in 1879, by an Indian-fighting Army officer named Richard Henry Pratt. Pratt set the tone for the schools to come by vowing to "kill the Indian and save the man" "**We'd lost our hair and we'd lost our clothes; with the two we'd lost our identity as Indians**" a Chiricahua Apache student said in 1886. Some government schools developed ties with local churches. **The churches, eager for converts, would**

compete to attract students and to tried to strip culture away from the children."

Till recently, it was US policy to promote sterilization among Native American women, even applying it secretly during postnatal care or other operations.

(source: [The Saffron Swastika - By Koenraad Elst](#) Voice of India ISBN 8185990697 p. 819). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

The Plight of Native Americans

One might wonder how the nation's indigenous population became "inferior" cultures in their own land, or how a nation could have committed such atrocities in the name of "progress".

Less than two-thirds of native Americans are high school graduates. Some 29% are homeless, and more than half live in substandard housing. More than a third of all native American children aged 6-11 live in poverty.

The government estimates that 50% of native Americans are unemployed, and at Pine Ridge the problem is even worse - 73% do not have jobs. It is home to 38,000 people, but has no public transport network and only a few small native American-owned businesses such as cafes, video stores and petrol stations.

(source: [The Plight of Native Americans - BBC](#)). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

Hinduphobia in America in early 1900's

Fear and loathing towards Asians, towards people of Indian origin, towards Hindus -- this is a substratum of Indian American or Asian American history that has yet to find its way into American classrooms. I am, of course, referring to a period in American history when a Hindu, or any person of Asian origin in America, was condemned as an **undesirable alien, as a lesser breed, or a benighted heathen**.

The media as well as politicians had no hesitation in claiming that the people of India were **undesirables of the worst kind – “the filth of Asia.”** A group of residents of Glen Park and Mission districts of San Francisco wrote: "The Pacific coast is fast becoming the dumping ground of the most undesirable people whose morals and customs make an assimilation with our citizens an impossibility." **They termed the Indians “the new pest from Asia”.**

It was racism fuelled by fear and loathing towards people of a different color, a different religion, and a different culture. And though it happened nearly a hundred years ago, faint echoes of this Hinduphobia or Indiaphobia still resonate in the American psyche.

As author [Harold Robert Isaacs](#) reminds us, "The image of the very benighted heathen Hindu is perhaps the strongest of all that come to us out of India from the past and it retains its full sharpness up to the present day."

Missionary Views

The statements made by American missionaries in India in their letter, books, sermons, and lectures was in a large part dominated by a powerful sense of revulsion at Hindu practices. A mild example would be the complaint, in 1852, about "the deplorable ignorance and stubborn prejudices of the Hindus, together with the caste system, their entire absence of all correct principles, and finally their moral degradation."

The Hindus, one might more commonly have heard, were "lifetime liars and worshippers of a stupendous system of carnal idolatry." Their temples would be "ornamented with all the orders of infernal architecture, displaying all the sins in the human figure and exhibiting evil spirits under the significant emblems of serpents, toads, etc." Letters prepared for Sunday school children stressed "mountains of superstitions," "the heathens in darkness," and "the Hindu mind." The whole literature was filled, author [Bernard Stern](#) remarks, "with a positively **morbid preoccupation** with temple prostitutes and lingamites," with lurid illustrations, and in general with material more titillating than inspirational.

Indian religions, said a writer in the [Christian Century](#) in 1905, were "debauched with deeds of lust and blood...Many of the Indian deities, given to lustful amours, are especially worshipped by

the people....It is not surprising that religion in India is not only divorced from morality but married to vice...much indecency exists in India under the guise of religion, many of the temple dancing girls are merely consecrated prostitutes, and in many cases respectable women are led to lives of shame."

(source: [Fear and Loathing: Hinduphobia in America - By Francis C. Assisi - Indolink](#)). Refer to [The Last War: Racism, Spirituality, and the Future of Civilization - By Mark L. Perry Oxford](#)). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

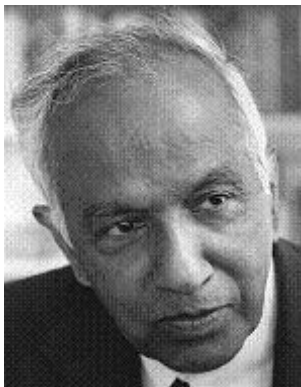
Western Hypocrisy: Caste is anathema but racism is okay?
How the cream of Indian intellectuals were treated in USA.



South Asians have been harassed, intimidated, assaulted, humiliated, abused, and even killed because of what they represent through their color, their religion, their language, and their culture. And it continues to this day.

Take for example an incident from 1929: as a result of the **humiliation** that he received from U.S. immigration officials, the poet and [Nobel Laureate, Rabindranath Tagore](#) (1861-1941) was forced to cancel his fourth lecture tour. **That incident prompted the Nobel laureate to remark that if Jesus Christ himself were to come to America, he would be kicked out of the country - because he was an Asiatic.**

Tagore explained his sentiments later by stating, "I arrived at Los Angeles, and I felt something in the air - a cultivated air of suspicion and general incivility towards Asiatics... I felt that I should not stay in a country on sufferance. It was not a question of personal grievance or of ill-treatment from some particular officer. I felt the insult was directed towards all Asiatics, and I made up my mind to leave a country where there was no welcome for ourselves... I have great regard for your people. But I have also my responsibility towards those whom you classify as colored people of whom I am one. I am a representative of Asiatic peoples and I could not remain in a country where Asiatics are not wanted."

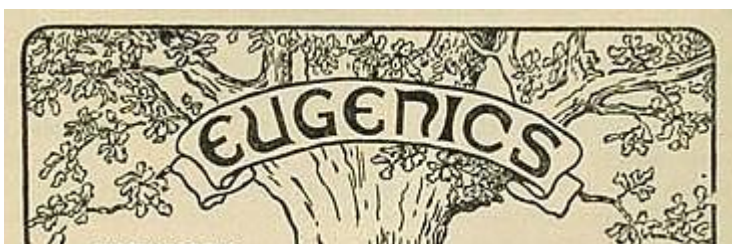


Another [Nobel laureate](#), astrophysicist [Dr. Subramanyan Chandrashekar](#) of the [University of Chicago](#), confessed to biographer [Kameshwar Wali](#) ([Chandra: A Biography of S. Chandrasekhar](#)) that he was subjected to humiliating experiences in America because of the color of his skin. Chandrashekar was born in India, educated in England, and lived all his professional life in the U.S until his death in 1991.

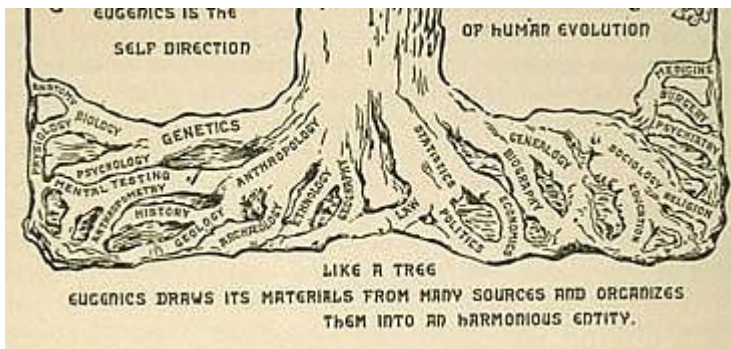
In the 1930s Chandrashekar taught, conducted research, and collaborated with the [United States War Department](#) on the [atomic weapons research project](#). He became the first nonwhite person to be appointed to the faculty of the University of Chicago. **According to Wali, the chairman of the physics department summarily opposed the appointment of Chandrashekar to the faculty "because he was an Indian, and black". The dean, [Henry G. Gale](#), also did not approve of the participation of the brilliant young Indian astronomer in teaching an elementary course in astronomy for precisely that reason. That objection was not lifted until the president of the university intervened.**

(source: [The Indian as "Black White" and as "Nigger" in USA - indolink.com](#)). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#). Also refer to [Insults to the Mahatma, ignored by India - rediff.com](#).

Eugenics or Scientific Racism



Eugenics is controlling human reproduction in order to reduce the number of those that the Elite perceive as inferior to create a 'master race' with 'desirable' genetic characteristics. Eugenics was born in England; [Sir Francis Galton](#), a cousin of [Charles Darwin](#), coined the term, which is Greek for "well born," in



the 1880s. But it was Americans who put into practice Galton's theory that society should encourage healthier people to have more children and unhealthy ones to have fewer. **Alarmed by increased immigration and by the huge native black population, America's elite discovered in eugenics a "scientific" basis for their belief in white, Northern European supremacy.**

Eugenics is usually associated with Nazi Germany, but in fact, it started in America.

Not only that, it continued here long after Hitler's Germany was in ruins. At the height of the movement - in the '20s and '30s - exhibits were set up at fairs to teach people about eugenics. It was good for America, and good for the human race. That was the message.

(source: [Supremacist Science - Mother Jones.com](#) and [Eugenics in America - 60 minutes](#)). Refer to [The Last War: Racism, Spirituality, and the Future of Civilization - By Mark L. Perry Oxford](#)). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

Of the 2 million Americans in prisons, two-thirds are non-white. Many feel oppressed by the white power structure and sentencing disparities, which too often fall most harshly on minorities. (source: <http://www.saaq.org/papers12/paper1174.html>).

Racial profiling grounds Asians in US - [Times of India](#)

Sporadic incidents of South Asian passengers being off-loaded from commercial airplanes are being reported amid fears of unofficial racial profiling in the US.

Dot-Busters (In 1987, Indians became targets of racial attacks in New Jersey. The Indian woman in her 'native dress', with the vermilion dot on her forehead, was easily seen as an embodiment of sheer otherness, and so she has been perceived by the so-called "dot-busters", a gang of white teenagers operating in New Jersey who had already been responsible for several violent crimes against Indians. Their demand was that "**Indians get out of town.**" (refer to the story: [Racism in Pittsburgh](#)).

[Hindu-bashing Chicago Radio and TV talk show airs](#) - A campaign launched by Chicago radio and TV talk-show host Tony Brown purports to "inform" the American public about Hinduism. "India Tribune likes to share its disgust and anguish with its readers." managing editor **J. V. Lakshmana Rao** wrote in a front page story in their July 3, 2001 edition. This country (USA) will take very many years for a black to become president, where as India already has a Dalit as president. (source: [India Tribune - By Ed Viswanathan](#)).

Thus, Indians/Hindus are often faced with racial discrimination-"dot busters" in America, skinheads in England, neo-Nazis in Germany and regressive French snobbery. According to **Prabha Chandran**: "Be it the "Whites Only" National Front in Britain, the followers of **right wing racist Jean Marie Le Penn in France or the neo-Nazis in Germany**, Indians are still waiting to be welcomed as legitimate members of the multicultural societies these countries claim to be." (source: [Asians vs Whites: Oldham gives birth to Asian racism - Prabha Chandran](#)).

US radio jocks air abuse call (with transcript)

Yet another instance of backlash against outsourcing to India has been reported. And this time its laced with hate, sexism and racism.

American radio jockeys **[Star and Buc Wild](#)** — apparently big names in their field — in an attempt to be 'funny' broadcast an **abusive call** that was placed to an Indian call-centre worker. The 'call' was aired in their morning show on **Philadelphia's Power 99 FM radio**. Apparently, the wakeup crew at the radio station thought it was hilarious, but it has provoked outrage amongst Indians back home and those living in the US.

(source: [US radio jocks air abuse call \(with transcript\) - timesofindia.com](#). [Radio hosts suspended for abusing Indian](#)).

Racism is just a phone call away

This is only a random (and printable) selection from the thousands of messages in cyberspace calling for a campaign to harass Indian call centre operators, to put an end to the offshoring of jobs. I made an Indian woman cry and promise to quit her job in 60 seconds. You can do it too!"

(source: [Racism is just a phone call away - timesofindia.com](#)). Refer to [The Last War: Racism, Spirituality, and the Future of Civilization - By Mark L. Perry Oxford](#)). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

In Canada: Temple in Canada burnt to the ground - [Times of India](#)

In what police are calling a backlash hate crime, a 17-year-old Hindu temple in Hamilton, Ontario, was burned to the ground on September 17. "We have identified it as a hate crime," Sgt Maggie McKittrick of the Hamilton police force said. She said there has been a spate of incidents against Hindus, Muslims and Sikhs, "but the temple burning has been the most significant hate crime."

Plight of Native Canadians. Rampant child abuse in church run schools results in thousands of lawsuits in Canada. For more than a century, Native Canadians were abused emotionally, physically and sexually in schools run by Christian Churches. The goal was to de-Indianize the children, a process which robbed them of their rich, cultural and linguistic heritage.

(source: http://www.kahtou.com/images/apr_tkingstck.html). **Church's Face Bankruptcy.** Rampant child abuse in church run schools results in thousands of lawsuits. - For more than a century Native Canadians were abused emotionally, physically and sexually in schools run by Christian churches. The goals of the schools, with government support, was to de-Indianize the children, a process which robbed them of their rich cultural and linguistic heritage.

(source: [Hinduism Today March/April 2001](#)). Refer to [Hidden from History: The Canadian Holocaust](#).



In Australia: [The Lost/Stolen Generation in Australia](#)

(For more information refer to article in Time Magazine -

<http://www.cnn.com/ASIANOW/time/magazine/2000/0904/index.html>), The Aborigines, Australia's original inhabitants before white settlers arrived, today live in appalling conditions. Crippled by crime, disease, drug abuse and alcoholism, Aboriginal activists say they have been treated as less than human for 200 years. Before the first whites arrived, the Aborigines inhabited the continent for over 40,000 years. A people with a rich culture and an almost mythical bond with their land, they have today only barely managed to survive a systematic government effort to wipe out their race. "This country, from a black perspective, is by far the most racist country in the world," said Aboriginal activist **Lyall Munro**, in a report done by **ABC News**.

(source: <http://abcnews.go.com/sections/world/DailyNews/australia000914.html>). Refer to the movie [Rabbit Proof Fence](#) - tells the story of a government policy that required "half-caste" children (whose mothers were Aboriginal and whose fathers were white) to be taken from their homes by the authorities to be trained to work as servants.

Aborigines may have numbered as many as a million in 1788 but had dwindled to 93,333 in 1901, according to

the Australian Bureau of Statistics. They were forced off their land after British settlers began arriving in 1788 and then brutally suppressed. The latest Australian census reports the Aboriginal population as 427,094 among a population of more than 20 million. Their story encapsulates in miniature the abysmal status of many of Australia's indigenous people. The conservative government of Prime Minister John Howard has pushed the needs of the Aborigines to the sidelines, with few complaints from his white constituency, analysts say.

"Aborigines are effectively off the white agenda," said Hugh Mackay, a social researcher. This week, the government announced it would abolish an elected council of Aborigines, the Aboriginal and Torres Strait Islander Commission, which was established in the 1980's as a means of self-determination for indigenous people. **He said many Australians carried a "huge but unadmitted collective guilt" about Aborigines that was reflected in the "most appalling racist humor reserved for Aborigines."**

(source: [Aborigines Say Australia Pushes Their Plight to Sideline](#) - newyorktimes.com). Refer to [Intercultural Defenders of Free Tribal Life](#). Refer to [Jesus Christ: Artifice for Aggression](#) - By Sita Ram Goel

Ray Robinson in his excellent article '**Eddie Gilbert: Death of a Legend**' recounts that the legendary Sir Donald Bradman had once commented that Eddie Gilbert, **an aborigine**, was the fastest bowler he had ever faced. Yet, Eddie Gilbert was never allowed to play Test cricket for his country, being branded a "chucker". The actual cause - he was an aborigine. Two previous aboriginal bowlers, Jack Marsh and Albert Henry, were subjected to similar assertions - that they chucked." (source: [Tehelka.com](#))

In New Zealand: Read about the sad state of the once-proud Maoris after Christianization, in the graphic film "Once Were Warriors" (1995). The British practically wiped out the natives of Tasmania.

In United Kingdom:

Church sorry for slave trade - The Church of England said sorry yesterday for its role in the slave trade that thrived around the world for centuries and urged governments to fight its modern equivalent: human trafficking. **The Archbishop of Canterbury Rowan Williams** said the church should acknowledge its ancestral guilt.

Southwark Bishop Thomas Butler said in a speech before the vote was taken: "The profits from the slave trade were part of the bedrock of our country's industrial development.

"Many people and institutions in every part of the country were complicit in the trans-Atlantic slave trade and I have to say that this includes the Church of England." **He said slaves had the word "society" branded on their chests with a red-hot iron.**

(source: [Church sorry for slave trade](#) - [theaustralian.news.com.au](#)).

Jamaican poet **Benjamin Zephaniah** has rejected an OBE (**Order of the British Empire**) describing the royal honor Thursday as a **legacy of the "brutality" of British colonialism.** " I get angry when I hear that word "empire"; it reminds me of slavery, it reminds of thousands of years of brutality, it reminds me of how my foremothers were raped and my forefathers brutalised. It is because of this concept of empire that my British education led me to believe that the history of black people started with slavery and that we were born slaves, and should therefore be grateful that we were given freedom by our caring white masters. **It is because of this idea of empire that black people like myself don't even know our true names or our true historical culture.**"

(source: [The Guardian](#), November 27). For more refer to chapter on [European Imperialism](#)).

England's racial divide 'growing' - White Britons are increasingly moving from London boroughs with large ethnic minority populations, a report from an immigration-monitoring group says. (source: [BBC news.com](#)).

United Kingdom army 'racism'

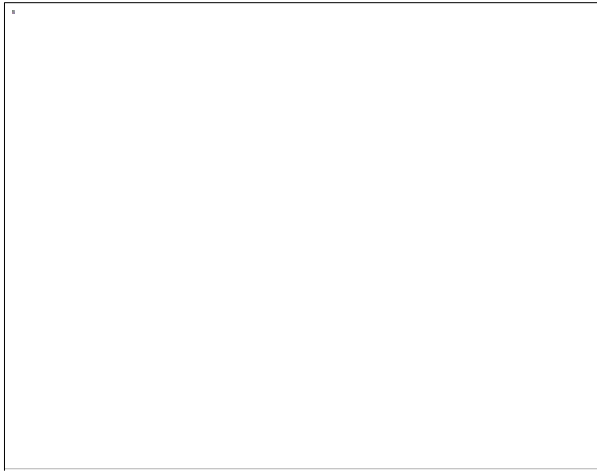
The British Army spent decades secretly noting the race of all soldiers with "Asiatic or Negroid features" for a quota system on non-white recruits, newly-released government files.

This practice, in a military which had for centuries officially welcomed troops from other races, persisted until at least 1975, according to official papers released to Britain's National Archives. Nepalese Gurkhas have had their own regiments within the army since 1815, and the legacy of the Empire has seen soldiers from a series

of Asian and Caribbean backgrounds fight for Britain since then. **Just over five per cent of the modern British Army come from non-white ethnic groups, according to Ministry of Defence data, as against a 7.9 pc ethnic minority population for the country as a whole, recorded in the last national census of 2001.**

(source: [United Kingdom army 'racism' - gulf daily.com](#)).

In Europe: Growing anti-Semitism in Europe



Anti-Semitism is on the rise again in civilized Europe and cases of harassment of Jews are coming to be known. According to [Newsweek](#) (1 March) 'today France records several anti-Semitic incidents every week and the public is unmoved'. Conditions have become so unsettling for Jews in France that growing numbers of them are migrating to Israel. As many as 890 left in 2001 and 2,566 left in 2002. The European record vis-a-vis Jews, to say the least, is despicable. The oppression of Jews is not occasional. It is on-going and vicious. A 2002 survey by the National Consultative Commission on Human Rights determined that 62 per cent of all racist acts in France were targeted against Jews. According to the Representative Council of French Jewish Institutions, 196 anti-Jewish 'violent acts' were recorded in 2000, whether against people or property. There were 308 in

2001 and 231 in 2002. British, European and American news agencies do not report them to avoid embarrassment to their governments. Writes [Newsweek](#): "The problem may be most obvious in France, but the whole of Western Europe confronts similar issues. At the Brussels conference on anti-Semitism last week (Feb 24-29) Britain's Chief Rabbi, described the spreading hatred as a mutative virus'. 'Jews must not be left alone to fight anti-Semitism. The victims can't cure the wounds', added the Chief Rabbi. Jews are being attacked for just being Jews. **They don't burn railway coaches to incinerate innocent women and children.** So frightened are Jews in France that it was left to France's chief Rabbi Joseph Sitruk to advise young Jews wearing a Jewish head-dress to cover it with a baseball cap when on the street. Can anything be more damning? Only last autumn part of a Jewish school was burnt to the ground in a small town not far from Paris, the very capital of the country.

(source: [Growing anti-semitism in Europe - By M V Kamath - newstodaynet.com](#). For more refer to [History of the Holocaust](#)).

Refer to [Hitler's Pope: Vicar of Christ or Instrument of the Devil? - By Professor Arthur Noble](#). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

(The Roman Catholic church in England & Wales has been accused of discrimination against ethnic minorities by the director of the church's association for racial justice. Roman Catholicism in Britain is perceived as the most white of the major Christian denominations, though estimates put its communicants' number at 12 per cent from ethnic minority backgrounds.) In Rwanda, the Hutu ([Catholics](#)) led genocide of the Tutsis in 1998. Pope complained in vitriolic terms about evangelists poaching on his Catholic herd by the Protestants. The fights between Catholics and Protestants in Northern Ireland are not an isolated incident either).

Racism in France

What would the world have said if rampaging youth all over India had almost simultaneously set fire to over 6,000 cars, destroyed scores of buildings, shopping malls and schools and smashing whatever came in their way? That India was a land of lawlessness? That Indian police were inefficient in maintaining law and order? The world would have laughed at India. But when such incidents happened in France, the press has been remarkably silent. Comment has been low-key. It is as if the media is almost embarrassed at what happened in France in the first ten days of November. It is the price that former imperial powers have to pay for their colonial sins.

(source: [Racism in France - By M V Kamath - newstodaynet.com](#)).

An Ugly Side of European Soccer - According to ABCNews.com, "In many European countries, soccer stadiums have become theaters of hatred; platforms from which neo-Nazis and racists can peddle their ideology."

Soccer Racism Taints Spain's Reputation - In Madrid's Santiago Bernabeu stadium - Spanish fans bellowed out monkey noises last week each time a black English player touched the ball in a match between England and Spain. Spain isn't the only European country where racism leaves its stain on soccer: Four days after the abuse in Madrid, black striker Dwight Yorke said he was subjected to racist gestures and noises in Birmingham City's game at Blackburn. Fans of the Czech team Sparta Prague still shout "Slavia Jude" (Slavia Jew).



Persecution of the **Gypsies in Europe** (Gypsies who migrated from India, around 9th century, and have settled in Europe are still persecuted. Today they number 12 million worldwide. Gypsies in Europe are still victimized, says recent U.N. report on Human Rights. Gypsies living in squalid conditions remain victims of racism and violence across Europe. Known by various names, the Roma Gypsies number around 12 million) and till recently **Apartheid - the Racial inequality in South Africa, Asians and Blacks are still targets of abuse in Britain** and **UK church accused of racism. Europe's Beggars, Romania's Roma** - Facing cruel poverty (living in houses without electricity

and running water), the Roma are trying to survive by begging in the street. In the past ten years, many have moved to Central Europe where they can earn more money from begging. In turn, Romania has had to bear the prejudices of Central and Western European countries that associate Romania with "a hell lived by Gypsies."

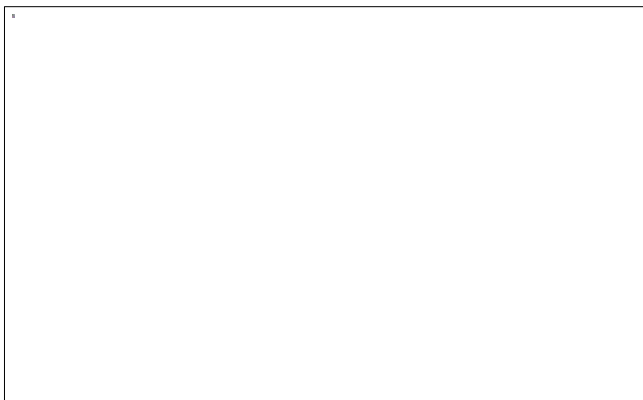
(source: **CER ce-review.org**). Refer to **Genocide of European Roma Gypsies 1939-1945**

U.N. Rights Body Urges China, U.S. to Combat Racism - A United Nations human rights body on Thursday called on countries including China and the United States to punish racial discrimination and uphold the rights of minorities. The First World comprises of 20 percent of the world's population, yet enjoys 66 percent of the world's income. These are some of the glaring inconsistencies between "ideals" and "realities" of the prevailing Euro centric worldview.

Anti-Semitic attacks have been making headlines, but strikes against many minorities—Jews, Muslims, Roma, gays—are all too common in Europe. And it seems there is no place in Europe that's immune to hate crimes. **Most incidents like these do not make headlines. But most agree that hate crimes are prompted by what the victim represents — a religion, race, nationality or, in some cases, sexual preference.**

(source: **Seven Days of Hatred** - time.com).

Inuit struggle in Greenland



The Inuit were illegally evicted from traditional grounds in northern Greenland and are demanding the right of return. The US would like to use Thule air base as a site for the controversial Star Wars National Missile Defence System. The case pits a superpower against the world's smallest indigenous people.

In 1953 the Danish authorities forcibly evicted the Inuit from their ancestral lands in Northern Greenland where for thousands of years they hunted whales, polar bears and other arctic creatures.

Their removal enabled the Americans to establish a vital arctic outpost.

Acalug Lunga is a member of the Greenland home rule parliament and author of a book called **Right of Return**. "The Americans need to understand that you don't just **take away the homes of people - even in Greenland** - and you don't take away their livelihood. I think it's also important to send a message through this process here at the Supreme Court in Denmark that United States also recognises our rights," he said.

(source: [Inuit battle to shut US air base](#) - BBC news.com). Refer to [Jesus Christ: Artifice for Aggression](#) - By Sita Ram Goel

Refer to [Hiroshima & Nagasaki - The UNNECESSARY Bombing of Hiroshima and Nagasaki and Genocide of Vietnamese people 1945-1974](#).

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Discrimination in the rest of the World

Racism in Israel

For many Indian Jews, however, their arrival was not so rewarding. In the '50s, **Indian Jews were among the darkest of all the new immigrants and experienced racism**. As Reuben Raymond, a community leader, explained, the reality of life in Israel from what they imagined it to be was a shock to many Indian Jews. **"In India, we never had to fight for our rights but in Israel we did, and this was something new for us," he says.** "In the early '50s, people had a problem because of their colour. They were subjected to differential treatment in everything. In employment, they got bad jobs and had less money. One group even returned to India in 1952."

British imperialists ravaged Africa, says President Mbeki

President Thabo Mbeki has made a withering attack on Winston Churchill and other historic British figures, calling them racists who ravaged Africa and blighted its post-colonial development.

He said British imperialists in the 19th and 20th centuries had treated Africans as savages and left a "terrible legacy" of countries divided by race, colour, culture and religion. He singled out Churchill as a progenitor of vicious prejudice who justified British atrocities by depicting the continent's inhabitants as inferior races who needed to be subdued, and pointed out that Kitchener and Wolseley had waged ruthless campaigns in Sudan and South Africa.

"To some extent we can say that when these eminent representatives of British colonialism were not in Sudan, they were in South Africa, and vice versa, doing terrible things wherever they went, justifying what they did by defining the native peoples of Africa as savages that had to be civilised, even against their will." Mr Mbeki said this attitude conditioned the behaviour of British empire-building in South Africa, including the crushing of the Zulu people and the scorched earth policy and concentration camps of the Anglo-Boer war.

(source: [British imperialists ravaged Africa, says leader](#) - guardian.co.uk.com).

South Africa - Preaching white supremacy in South Africa

Almost 10 years after the end of apartheid, far-right religious groups in South Africa appear to be growing. With a message of white supremacy, they find converts amongst some Afrikaner people who feel increasingly insecure in the new multi-racial democracy.

Reverend Willie Smith founded the church of Lewende Hoop (Living Hope) five years ago and preaches that Afrikaners are God's chosen people. He says he now has 30 congregations, and thousands of followers all over the country. **"We know that we are God's people, he forbid us to mix with other nations, to marriage with other nations, to live on the same level as they are.** We see this ANC government as punishment [for abandoning apartheid]," says Reverend Smith.

(source: [Preaching white supremacy in South Africa](#) - BBC news.com). **Apartheid** is not a new thing. Ever since Dutch colonists landed in 1652, "Blacks" and "Whites" have lived apart in South Africa. Apartheid is a system of racial laws devised to "Preserve and promote a white majority over a black majority."

For more refer to [The History of Apartheid in South Africa](#)). Refer to [Jesus Christ: Artifice for Aggression](#) - By Sita Ram Goel

Africa - Rwanda



But when the [Belgian colonists](#) arrived in 1916, they saw the two groups as distinct entities, and even produced identity cards classifying people according to their ethnicity. The Belgians considered the **Tutsis** as superior to the **Hutus**. Utilizing the classic strategy of "divide and rule," (much like the British did in India with their [Aryan/Dravidian theory](#)) the Belgians granted preferential status to the Tutsi minority

When 800,000 of their countrymen were killed in massacres that began 10 years ago this week, many Rwandans lost faith not only in their government but in

their religion as well. Today, in what is still a predominantly Catholic country, Islam is the fastest growing religion.

[Roman Catholicism](#) (Roman Catholic 56.5%, Protestant 26%, Adventist 11.1%,) has been the dominant faith in Rwanda for more than a century. But many people, disgusted by the role that some priests and nuns played in the killing frenzy, have shunned organized religion altogether, and many more have turned to Islam.

(source: [Since '94 Horror, Rwandans Turn Toward Islam](#) - By Marc Lacey - New York Times March 7 2004 and http://www.gendercide.org/case_rwanda.html). Refer to movie [Hotel Rwanda](#) - [interventionmag.com](#)).

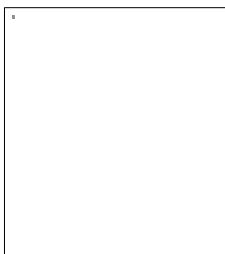
Also refer to [English Royalty brazen genocide in Africa under the aegis of World Wildlife Foundation](#) and [British Royalty heads the Commonwealth as well as the WWF](#).

Communism and Human Rights

Carnage in [Tiananmen Square](#) in Communist China

Beijing Death Toll at Least 300; Army Tightens Control of City But Angry Resistance Goes On. It was clear that at least 300 people had been killed since the troops first opened fire. The bloodshed stunned Beijing and seemed to traumatize its citizens. Normal life halted as armored personnel carriers and troop trucks rumbled along debris-filled roads, with soldiers firing their automatic weapons in every direction. Smoke filled the sky as workers and students vented frustration and outrage by burning army vehicles wherever they found them separated from major convoys, in side streets or at intersections

(source: [Beijing Death Toll at Least 300; Army Tightens Control of City But Angry Resistance Goes On](#) - New York Times June 5 2004).



In the West, the concept of Human Rights is used more as a political instrument. For instance, when Communist China abuses Human Rights in its brutal genocide against helpless Tibet, the western opinion is muted, as China is a powerful nation and an important trading partner. But western powers are ready to pounce on India if any impression of violation of Human Rights emerges. Clearly apart from Hinduism, and to some extent Buddhism, none of the other religions have any concern with Human Rights of those who belong to other religions as seen from the time of the Crusades and present day Jihads. It is wrong



therefore to take a limited view of Hinduism's all pervasive recognition and acceptance of Human Rights. It is true that certain perversions like the caste system have entered in the Hindu society. But the caste system was never a tenet

of the Hindu faith.

(For more refer to: http://www.hrichina.org/geneva2001/UN_index1.html
<http://www.humanrights-china.org/en/eindex.html>)

Caste in Islam and Sikhism

Caste among Indian Muslims:

The caste system is so pervasive that it has become a feature of life of all religious groups that live in India . The Muslim caste system is a result of Hindu influence; the Indian Muslims have acquired the system, ..., from the Hindus through constant and continuous culture contact; the system of caste groupings itself resulted in the concept of social distance between the two communities, the Hindus and the Muslims.

(source: [Caste in Medieval India : The Beginnings of a Reexamination - By Dileep Karanth - svabhinva.org](#)).

[Alain Danielou](#), (1907-1994) son of French aristocracy, distinguished Orientalist, musicologist, and linguist states:

"Islam, which in theory and doctrine recognizes no social or racial distinction in religion or state should, by definition, be the most democratic. In reality it has been the most intolerant and destructive. Wherever Islam has passed, only ruins and deserts can be seen and whole peoples annihilated. Of them it may be said what Tacitus said of the Romans: " They create a desert and say they have established peace."

[Dr. Babasaheb Ambedkar](#) (1891 - 1956) wrote:

The social evils which characterize the Hindu Society, have been well known. The publication of Mother India by Miss Katherine Mayo gave these evils the widest publicity. But while Mother India served the purpose of exposing the evils, it created the unfortunate impression throughout the world that the Hindus were conservative, the Muslims in India were free from them, and as compared to the Hindus, were a progressive people.

Take the caste system. Islam speaks of brotherhood. Everybody infers that Islam must be free from slavery and caste. Slavery stands abolished by law, but Caste among Muslims has remained. An example one can take a look at the conditions among Bengal Muslims.

The Superintendent of the Census of 1901 for the Province of Bengal records the following interesting facts regarding the Muslims of Bengal:

Three groups found in Indian Muslims of Bengal:

1. **Ashraf or better class Muslims** – The Sainads, Sheikhs, Pathans, Moghul, Mallik, and Mirza.
2. **Ajlaf or lower caste Muslims** – Cultivating Sheikhs, and others who were originally Hindus, Darzi, Jolaha, Fakir, Mallah, Kula Kunjara, Kasai, Kalal, Dhunia, Abdal, Bako, Chamba, Dafali, Dhobi, Hajjan, etc.
3. **Arzal or degraded class** – include Bhanar, Halalkhor, Hijra, Kasbi, Lalbegi, Maugta, Mehra.

(source: [Dr. Babasaheb Ambedkar Writings and Speeches. Reprint of Pakistan or The Partition of India Education Department. Government of Maharashtra](#) 1990 Vol. 8. p. 225-230). Refer to [Dhimmi – Muslim religious apartheid](#).

[Ali Anwar](#), a Muslim author, maintains in his book "War of Equality" that it's a myth that Indian Islam is caste-free. "Neither the Muslims' ruling elite nor the religious leaders have so far made any meaningful efforts to remove the disease of inequality that has made Dalit Muslims suffer for centuries," he writes.

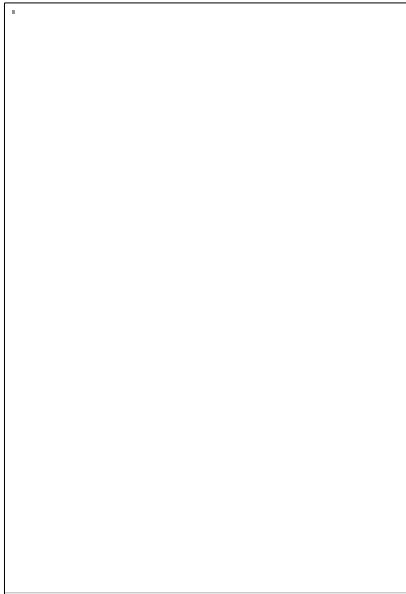
The same goes for Christianity, according to a 1992 study by a Dalit Jesuit, the Rev. Antony Raj,

showing separate chapels, cemeteries and Communion ceremonies for Dalits in southern Tamil Nadu state, and a bar on their becoming altar boys and lectors. Last Christmas Day, more than 250 Christian Dalits were shut out of a Mass in Manjakkuppam, a village about 1,100 miles south of New Delhi where caste has long divided Dalits and Vannia, high-caste Hindu converts to Christianity.

(source: sfgate.com).

Dalit Muslims

<http://www.outlookindia.com/full.asp?fodname=20020620&fname=yogi&sid=1>



Despite their conversion to Islam, the social, economic and educational status of the Dalit Muslims remains pathetic. Under centuries of Mughal rule they remained as neglected as their Hindu counterparts. The Mughals were interested in ruling, not in improving the conditions of the Dalit Muslims. That is why you find that while they built hundreds of massive palaces and forts and the Taj Mahal, not a single school was set up by any Muslim ruler for the education of the Dalit Muslims. Under the British the situation remained the same, and it still continues to be the same even after 1947. Hence, we felt the need to set up an organisation to struggle for the rights of the Dalit Muslims which are even today being denied to them.

Varsha Bhosle writes:

"So what went wrong in this Utopian scenario that had so "visibly" impressed the downtrodden amongst Hindus...? Why and when did Muslim turn against "lower caste" Muslim?"

I'll tell you why: it's a fat load of cock and bull -- there never was any such equality to begin with, and there never will be. In ancient India, the weaker amongst the Hindu populace converted to Islam, not to escape Brahminical oppression, but to avoid the three Ts enforced by Muslim invaders -- torture, taxation and tyranny. In fact, those who chose to remain Hindu tightened the till-then-fluid *Varna* into an ultra-rigid system, the likes of which hadn't existed before the advent of Islamic invaders: Maharshi Valmiki was a fisherman, as was Maharshi Ved Vyas; Chandragupta Maurya was from the Muria tribe, which used to collect peacock (*mor*) feathers; Samrat Ashok was the son of a *daasi*, and so on. This strength of purpose -- ie, halting the depletion of Hindu numbers and the dilution of Hinduism, by any means fair or foul -- made Hindus survive the waves of foreign attacks and foreign rule."

Muslims and reservations - Caste Muslims?

The Muslim forward castes, including the Sayyads, have become **vocal in demanding reservation for Muslims in Government jobs and educational institutions**. The high caste Muslims, or Ashrafs say that if religion-based reservation is not possible then the entire Muslim community should be declared backward and given the benefit of reservation. . Caste-based reservation under Mandal Commission recommendations has been given to both Hindu and Muslim backward classes.

(source: [Muslims and reservations - By Sharfuddin Ansari](#) August 11 2004 dailypioneer.com).

Indian children smuggled to camel races to six GCC countries

Hoodwinking authorities in India, Pakistan and Bangladesh, eight-hundred children have been smuggled to six GCC countries for the notorious camel races next month. The camel races patronised by Arab sheiks for centuries thrives on underage, lightweight child jockeys who are often tied to the animal and their shrieks of terror pace them faster, and this has often resulted in the death of children from falls or fear. The six GCC countries notorious for these races are **Saudi Arabia, Kuwait, Oman, Qatar, the UAE**, and Bahrain, and in the present smuggling of children, all were flown out of a third country, Indian children taken to Bangladesh or Pakistan, the Pakistanis going to Bangladesh via India, or the opposite way, and officials say the children were sold to slavery for between \$2,000-5,000.

(source: [Indian children smuggled to camel races to six GCC countries - indiareacts.com](#)).

Higher caste Mastoi tribe in Pakistan

Don't tell me that the vile traditions of Evil Hinduism still exert so much influence on Pakis! According to the last published head-count, in 1991, Pakistan had 1.6% Hindus, while the statistics for 1941 and 1948 are 25% and 17%, respectively. It won't take a genius to surmise that in the last decade, the numbers must have dwindled further. So what's with the "Hindu concept" of caste in that Islamic nation??

I'll tell you what: the caste system never was restricted to Hinduism. **Where there is Man, there are social divisions** -- some institutionalised, some not, some seething under the surface, some not, but all enforced in actual social interaction. **That's why you have the Boston Brahmins in the US, the Zaibutsu in Japan, Parisian aristocracy, the Communist Party of China, and what have you.** There's no truer book written than Animal Farm.

(source: [What's Hinduism got to do with it?! - By Varsha Bhosle - rediff.com](#))

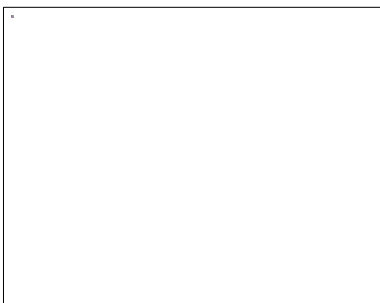
"A true telling of "caste-based" behavior of South Asians would show that it cuts across all religious lines, and can be found in churches as well as in masjids. Thus upper caste Syrian Christians advertise specifically for their own types in matrimony, as do other Christians. Goans and other Indian Christians still refer to themselves as Bamon (Brahmins), Bhandaris, Kolis, Prabhus, etc.

A recently published book, [The Christian Clergy in India](#), Volume 1: Social Structures and Social Roles, written by sociologists [T. K. Oommen](#) and [Hunter P. Mabry](#) states that Christianity in India (which represents 2.3 percent of India's one billion citizens) is primarily a "church of the oppressed" with Dalits (low-caste people) accounting for 40 percent of church members, under-developed communities 30 percent, and tribal people 20 percent. Only 10 percent of Christians are from India's powerful upper castes. But the upper castes hold most positions of power in the churches, while the Dalits and under-developed communities are grossly "under-represented" among clergy. Further, a table in the book shows that Dalits and lower castes constitute 70 percent of non-Catholic Christians, but account for only 25 percent of the heads of their churches. But the upper castes, who account for one tenth of non-Catholic Christians, provide 42 percent of church heads, 31 percent of theological teachers and 36 percent of "theologically trained women."

Muslims are also divided according to caste - Sayyads, Ashrafs, Ajlafas, Jolahas, Rajputs, etc. Marriages are disallowed between the high caste Ashrafs, Sayyads, Sheikhs or Pathans and the low caste Ansaris, Kunjras or Qureshis. The founder of the Aligarh Muslim University, Sir Sayyad Ahmad Khan, denied backward Muslims entry into AMU and kept its door open only for the Ashrafs. Maulana Ashraf Ali Thanvi wrote a book in which he said that the Sayyads are the highest caste! Dalit Muslims don't even come into the picture as yet."

(source: [sulekha.com](#)).

Sikhism



Sikhs have observed caste rules as much as Hindus have. After all, caste continued on both sides of the borderline between Sikh and non-Sikh. Marriages took place across that borderline, but within the caste (Sikh Jats with non-Sikh Jats etc.) **Khushwant Singh himself admits that caste has continued to exist within the Sikh community: "Christian missionaries had....an amount of success in converting Sikhs around Ludhiana. These were mainly Sikhs of lower castes."**

(source: [Negationism in India: Concealing the Record of Islam – By Koenraad Elst](#) p. 159.

Caste in Buddhism

Sir W. W. Hunter has written: "It would be a mistake to suppose that Buddhism and Jainism were directed from the outset consciously in opposition to the caste system. Caste, in fact, at the time of the rise of Buddhism was only beginning to develop; and in later days, when Buddhism commenced its missionary careers, it took caste

with it into regions where up to that time the institution had not permeated. Many others among the early Orientalists have confirmed this from different angles.

D.D. Kosambi, points out that in the recruitment of monks, the candidate's social position was not entirely disregarded: "...savage tribesmen, escaped criminals, the chronically ill and the indebted as well as aboriginal Nagas were denied admission into the order." In Kosambi's Marxist opinion, the spread of Buddhism had nothing to do with a liberating social message..."

More recently, i.e. after the political myth of Buddhism as an anti-caste movement became internationally popular, the Dutch Buddhologist **Prof. Zurcher** has written: "In modern popularizing writings, one often reads that 'egalitarian' Buddhism was essentially a 'protest movement' against the Brahminical caste system.....**But neither the Buddha himself, nor any pre-modern Buddhist teacher after him has combated the caste system.**"

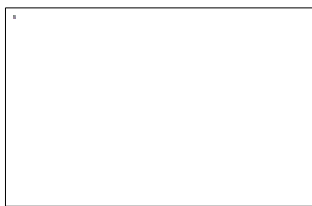
Buddhism's non-interest in social reform is also demonstrated by its career outside India. After centuries of profound impact of Buddhism, Tibetan society was in such a state that the Chinese Communists could claim in 1950 that 95% of the Tibetans were living in slavery;...the fact remains that Buddhism had not rendered Tibet's traditional feudalism any more egalitarian than it had been in the pre-Buddhist past.

Outside India, a number of independent sources confirm that Buddhist monasteries employed slaves: "There are numerous references to prove the existence of slaves in the Buddhist monasteries in China.

Prof. Rhys Davids has given details about caste practices in over 100 Buddhist communities.

(source: [Indigenous Indians: Agastya to Ambedkar - By Koenraad Elst](#) p. 440-445).

Dr. Koenraad Elst has pointed out:



"The Buddha never said :"**Down with the Brahmins ! Break Brahmin tyranny !**" On the contrary, he taught about how to be a true Brahmin, as against having the outer attributes but not the inner qualities of the Brahmin. Many of his disciples were Brahmins. The myth of Buddhist social revolution against Brahmin tyranny can be disproven on many counts with the Buddha's own words.

If Buddha wanted to reform society, he would have remained a prince in his palace, because the seat to power is the best place from which to organize reform. The seat of power is the first target of people who want to re-create society, such as the Communists, and it was the first thing which Buddha renounced."

(source: [Ayodhya and After – By Koenraad Elst](#) p.141).

The **Dalai Lama** has said: "When I say that Buddhism is part of Hinduism, certain people criticize me. But if I were to say that Hinduism and Buddhism are totally different, it would not be in conformity with truth."

(source: [Who is a Hindu? – By Koenraad Elst](#) p. 233).

Skeletons In The Church Cupboard!

About 1,000 Dalit Christians armed with lethal weapons had barged into the "Conversion Victory Mela" on July 13, 2002 at the Chengalput St. Joseph's Church shouting slogans such as "**Down with untouchability among Christians!**" and "Don't dupe Dalit Hindus by promising equal treatment!", etc. That conversion mela ended in a fiasco. This incident had been covered by section of the media, exposing the pseudo - catholicity of the Church thoroughly, It is common knowledge that segregation of Dalits inside churches is going on in Tamilnadu.

Hindus are amused at this turn of events. All along, the Hindu society was berated by all and sundry for practising the despicable untouchability, which, they claimed, justified the quitting of Harijan brethren, over the years from the Hindu fold. But that is all old and stale by now. Now it is "poverty"! Comparable to the "Whiteman's Burden" humbug, Church forces have now switched to playing the poverty card as a cover for their proselytization activities.

(source: [The August 24 Madurai Mass Conversion Exposes - By Sankara Mahadevan](#) Media Centre,

Chennai - August 27, 2002).

Caste in the Same Mould? Even in Matrimony?

Just sample these familiar insertions in the Sunday matrimonial pages of any newspaper:

- * **CSI Nadar Christian invites alliance...**
- * **CSI Adi dravida wants ...**
- * **Roman Catholic ants...except SC/ST..**
- * **Protestant Pillai seeks...**

Welcome to the 'casteless' egalitarian world of Christianity. Or at least, that is what the board outside Evangelists Inc claims. Then what do the above advertisements that routinely appear in very secular newspapers point to? Well, they reveal what really one confronts behind the facade, the truth, the whole truth and nothing but the truth, but unfortunately kept captive by an army of lies.

Frankly it does not need much effort to nail all these self-evident bluster regarding 'a casteless' Christianity, nor do they qualify as a closely held secret. As they say, everyone knows. But there is certainly a crying urgency to brush up the facts, for, **the key weapon brandished by the champions of conversions is the 'oppressive caste-system of Hinduism 'which is deemed as justification enough for people to migrate to Christianity.** And the orchestrated indignation and self-righteousness with which these paragons sermonise from the roof-top make one almost believe for a moment that they are right after all. That is the power of lies, told repeatedly and at high decibel levels. And couched as it is in holy attire, it would make even **Goebbels** feel shy.

And therefore it is common knowledge that, even in Christianity, salvation for a Nadar lies only with a Nadar, a Pillai gets invariably wedded to a Pillai, and Dalits continue to be 'untouched' by the 'Caste Christians', with the healing touch of the new order remaining a pipe dream. All these happen by conscious choice as is evident from the 'detailed' specifications that prospective brides and grooms take special care to mention. In fact, with several sects and an equal number of churches dotting the Christian landscape, there is also a strong tendency to remain within those folds also. Thus the system of castes, clans and sub-sects thrives merrily in the promised land too.

Of course, diligent conversionists have been quick to point out that casteism is a legacy of Hinduism and Christianity cannot be blamed. What an untenable excuse! Sure, but did they not promise to erase these evils when swallowing the hungry multitudes into their flock? Again, by saying so, are they not conceding defeat in their 'fight against casteism'? Or was it that the fight was never intended to be fought in the first place and was just a lure to attract those in anger and distress? We all know, and make no mistake, they all know too. **It is just that these torch bearers of the 'true faith' somehow feel most comfortable riding on falsehood to reach their destination of 100% harvest.** And little wonder they keep tripping. That's the fate of all those who rely on lame horses. Now to the question on everyone's lips, be he an intellectual or an imbecile: **If Christianity, as they themselves confess albeit in defence, has failed to address the scourge of casteism and instead solidifies it even more, then why at all should the oppressed classes be made to change religious colours? Elementary, Mr Evangelist!**

Let's now move on to the pride of Indian Christianity, the Dalits, for whom, incidentally, the 'casteless faithful' are vehemently fighting for the same SC/ST benefits that are available to their counterparts in 'caste-ridden' Hinduism. These are the people who, owing to their sheer numbers and greater distress (what arithmetic, what altruism!) had been 'identified' as 'ideal' targets for conversion to Christianity by the 'founding Fathers'. And in a true measure of the success of their time-tested techniques, the Dalits, according to some estimates, now form a mammoth majority of the Christians of India. These children of Hari - **harijans** -, as **Gandhi** used to refer to them, **became children of Jesus - let's baptise them as Jesusjans** - in great numbers and with greater hopes of economic prosperity and more importantly, social emancipation. **Now do we know for sure, if Jesus had succeeded where Hari failed?** I quote below from a Letter to the Editor published by a national daily a few years back:

"Any one who is aware of the rural social scenario will agree with me that Dalit Christians get the same treatment as Hindu Dalits. Adding salt to injury, they are also looked down upon in their own religion. Is it Christian that a few upper caste communities corner all the benefits under the pretext of minority rights and corner power? **Is it Christian to seek funds from abroad under the guise of evangelism and social uplift**

by selling Dalits' shame and helplessness in the West? Is it Christian to keep the Dalits off the power structure and manipulate funds?

Is it Christian to attach caste surnames to their Christian names and identify themselves more with the caste than Christ? **Is it Christian to allot separate places in the Churches, separate chapels and even separate graveyards for their Dalit brethren?** Is it Christian to deny self-respect to the less privileged members of the congregation? Let us face things. **Dalit members are being exploited in every way by the power wielding upper caste Christians. To plead for the Dalits in public posing as their protectors, and to kick them in private has become the order of the day in many Churches."**

Amen! Need I say anymore of the fate of the Jesusjans?

It is doubtful if these type of letters will find a place in the 'suddenly secular', 'minority sensitive' national dailies of today.

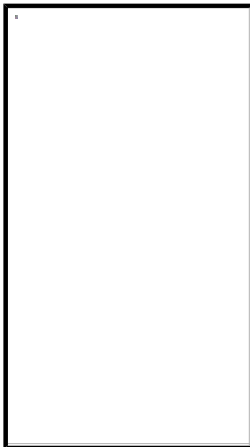
(source: [Caste in the Same Mould? - By T W Jawahar - newstodaynet.com](#)).

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Some Thoughts on Caste System

All developed social systems are stratified. No society is a mass of individuals. European society was organized along class, guilds, and religion (Jews and gentiles, Protestants and Catholics, etc.) India had castes, or more properly, jatis.

As a political category, caste is a British invention. The British introduced the category of caste for purposes of counting population in the census that began in 1871. The British began to rank order castes by status and economics. Many petitions were filed by new resurgent groups to seek higher ranking. Caste began to be organized as political movement. In a similar fashion, the counting of people by tribal identity in Africa led to tribalism. Sikhism was defined as a separate religion by the British, and it became so. These points are elaborated in an excellent book by [Nicholas Dirks, Castes of Mind: Colonialism and the Making of Modern India](#), 2001.



Castes in India are different than classes in the West. Castes are not economically structured. Each caste has its own rich and its own poor. There are rich Brahmins and poor Brahmins. As a general rule, Brahmins were among the poorest section of society. This observation runs counter to the prevalent view that Indian society is Brahmin dominated and Brahmin exploited. Different castes in India are like different ethnic groups within the United States. There are rich Italians and poor Italians, rich Irish and poor Irish. Also like caste groups in India, till recently the ethnic groups in America married in their own community, i.e. Jews would marry other Jews, the Polish would marry other Polish, and so on.

The caste system in ancient times was not static. Castes rose and fell. Castes became static and rigid during extended foreign rule. Under Muslim rule, some caste groups that fought against domination were pushed to the outer edges of the social system. I have been told that among the sweeper castes in India, one finds many Rajput gotras.

Why is caste denied in the West and replaced by 'class'? Why are dowry murders denied when husbands in the West shoot their wives more frequently than dowry murders in India? (Refer to [Killings of new, expectant mothers mount in USA](#)) Why is idolatry denied when Westerners worship celebrities and money and brand names as their idols? Is the American flag not an idol that is worshipped by the Pledge of Allegiance? The third world non Christian phenomenon is always given a separate term so as to be able to demonize it whereas the western equivalent is spared by saying the term does not apply.

This is linguistic sleigh of hand.

(source: [Collected thoughts about Caste system](#) - [sulekha.com](#)). Refer to [Defending the Caste System - www.kamakoti.org](#)).

"The European colonizers wanted to impose their ideal of equality so profoundly contrary to that of liberty, that the Western peoples sought to impose their ideas, culture, religion, language, and ways of living and thinking on the people of their empires who preferred to live and think differently. **Whole races and civilizations have been destroyed by the European conqueror so that he can preserve the illusion of living in a world of justice, equality, and democracy.**"

(source: [Virtue, Success, Pleasure, & Liberation : The Four Aims of Life in the Tradition of Ancient India - by Alain Danielou](#) - p. 157-159)

Racial and Social inequities continue to plague modern Western industrial societies who claim to be the beacon of Human Rights. Historically, nations in Europe and America have had a similar structure: the class system. A Westerner who has had occasion to witness the rise of the new castes in industrial societies, or status-oriented thinking and bureaucratic hierarchies would not praise the modern or industrial culture. **Exploitation exists in all societies - in India, it is caste, while in the West, it is based on class.** Casteism in India is a terrible injustice. No thoughtful person will deny that. **So is crime, homelessness, social inequality and racism in Western nations. Ancient Hindus have never discriminated against people based on their color or race. Hindus worship God Krishna and Goddess Kali. Both, Krishna and Kali, means black and are depicted as such as well.**

"In Europe and America, which are said to be the most democratic and highly individualistic, individual life is least regarded. In the land of liberty, fundamentalism, Ku Klax Klan, and Nordic assaults on all other races and cultures prevail."

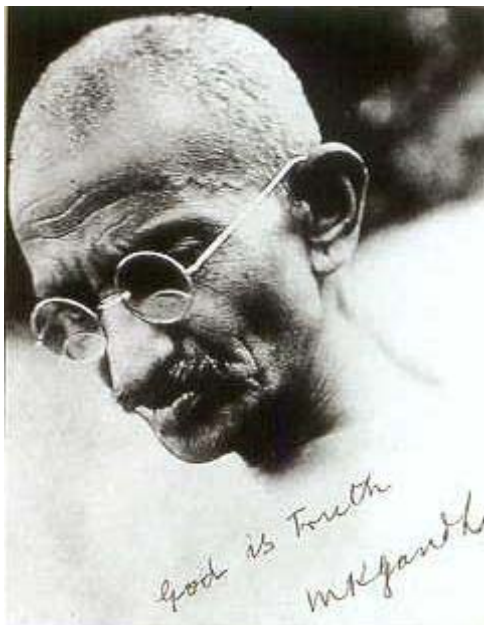
(source: [Kalki or the Culture of Civilization - By S. Radhakrishnan](#) p. 29).

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Mahatma Gandhi and Louis Dumont

Gandhi, who was a proud and devout Hindu, was not the first Hindu to question the evil of the caste system. But he did not reject caste outright; it was discrimination (casteism) and not hierarchy that he condemned. He wanted an India shaped by ethics rather than social engineering. This would not happen merely by abolition of castes or a law that would be a dead letter. Gandhi said spiritual regeneration could come about if Hindus returned to the ancient texts of the Vedas and the Upanishads which recognize both castes and outcastes without discrimination. (refer to [quotes](#) page for Gandhi's views on Hinduism).

For Gandhi, varna had nothing to do with caste.



He wrote: "Though the law of varna is a special discovery of some Hindu seer, it has universal application. Every religion has some distinguishing characteristic, but if it expresses a principle of law, it ought to have universal application. This is how I look at the law of varna. The world may ignore it today but it will have to accept it in the time to come."

"The Hindu civilization has survived the Egyptian, the Assyrian and the Babylonian. The Christian is but two thousand years old. The Islamic is but of yesteryear. Great as both these are they are still in my humble opinion in the making. Christian Europe is not at all Christian, but is groping, and so in my opinion is Islam still groping for its great secret, and there is today a competition, healthy as also extremely unhealthy and ugly, between these three great religions. **As years go by, the conviction is daily growing upon me that varna is the law of man's being and therefore as necessary for Christianity and Islam, as it has been necessary for Hinduism and has been its saving.**"

(source: [Hinduism for Our Times - By Arvind Sharma](#) Oxford Univ Pr June 1996 ISBN 0195637496 p. 4). Refer to [Insults to the Mahatma, ignored by India - rediff.com](#).

He defended the caste system, the beta noire of all missionaries and reformers inspired by them. "Caste is a very good," he said. "Caste is the plan we want to follow...**There is no country in the world without caste...**"

(source: [The Collected Works of Mahatma Gandhi](#) Volume V. p. 214).

Gandhiji and Brahmins

He told the Brahmins: A Brahmin is one who knows Brahman, he reminds Brahmins, not one who is born into a caste. He was to be synonymous with renunciation, self-control, learning, service of others, of effacing oneself in service of others. As such he cannot look upon any one as low or untouchable, nor can he aspire to any secular vocation or goal. Get back to these ideals, he exhorts them, yield to the non-Brahmins what they are demanding. And so he told the Brahmins to live up to the ancient ideals, he told the non-Brahmins agitationists repeatedly, "The remedy is correction not destruction", that, by the methods their leaders were asking to adopt, they would end up destroying Hinduism itself.

Do not think you will gain anything by becoming non-Hindus, he told them, do not think you will gain anything by abusing Brahmins or burning their homes. **"Who were Tilak, Gokhale, Ranade and Agarkar?" he asked them. They were Brahmins, they were in the forefront of every nationalist struggle, they served the cause of the non-Brahmins at the greatest cost to themselves, it is in many cases through the work of Brahmins that the non-Brahmins have been made aware of their rights, he told them.** "The Brahmins, however, fallen they may be, are still in the forefront of all movements, political and social", he said in a typical speech. "It is the Brahmins who exert for the uplift of the depressed classes, more than anybody else. Lokmanya Tilak is revered by all classes of people for his services to the country. The late Mr. Gokhale, Mr. Ranade and the Hon'able Mr. Sastri have all done splendid work for the regeneration of the backward classes. These are all Brahmins. I am convinced that the Brahmins are known for their self-sacrifice at all times.

(source: [Collected Works of Mahatma Gandhi](#) - 20.144).

"By indulging in violent contempt of a community which has produced men like Ramdas, Tulsidas, Ranade, Tilak, and others", he told the non-Brahmins, it is impossible that you can rise."

"I have not a shadow of doubt," he declared, "that **Hinduism owes it all to the great traditions that the Brahmins have left for Hinduism. They have left a legacy for India, for which every Indian, no matter to what varna he may belong, owes a deep debt of gratitude.**"

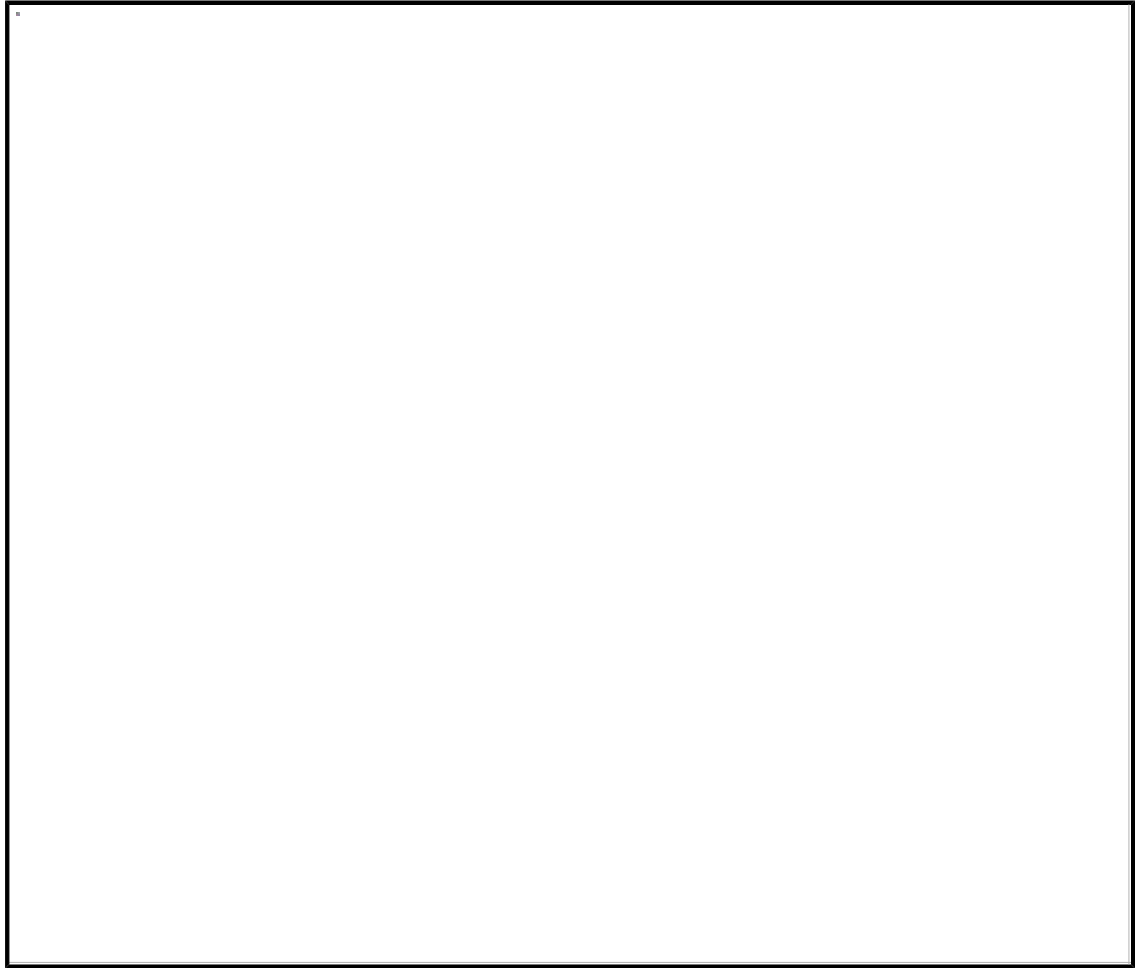
(source: [Collected Works of Mahatma Gandhi](#) 19. 546 and [A Secular Agenda: For saving our country, For welding it - By Arun Shourie](#) p. 35).

Anti-Brahmanism, the New Communalism of Modern India

Anti-Brahminism has a long history in India, being a dominant theme of the long period of foreign rule. In the last thousand years India was primarily governed by non-Hindus - Muslims and Christians - who certainly cannot be called pro-Brahmin in their policies. **When India was invaded by foreign powers, the Brahmins proved to be a great obstacle, particularly against religious conversion.**

Muslim rulers made special efforts to convert or even kill Brahmins. They destroyed Hindu temples in order to deprive the Brahmins, who were mainly temple priests, of their influence and their income. The British rulers of colonial India targeted the Brahmins and dismantled the traditional educational system that the Brahmins upheld.

However, the same groups which attacked the Brahmins found that they had to use the Brahmins at times, who represented the intelligentsia of the country, to help administer the country. So occasionally they compromised with the Brahmins and allowed them certain privileges. But the Brahmins had little power under their rule, and were officially discredited as **heathens**.



Sages of ancient India.

Hence the Brahmins were the main oppressed community in India over the last thousand years and the main target of Muslims and Christians trying to control and convert the country. This historical oppression of the Brahmins has been lost on modern Indians, primarily because of anti-Brahmin propaganda of various types. Somehow this oppressed group has been stereotyped as the ruling oppressors!

As Brahmins are vilified as the oppressive ruling elite one would expect that the Brahmins routinely ruled the country. Not only was this not true in the period of foreign rule, it wasn't true in the period of classical India either. In this regard it is important to look at the social role traditionally held by Brahmins. In traditional India Brahmins served as the priestly class, providing teachers of all types as well performing religious sacraments and temple worship.

The traditional Brahmin was given to a life of poverty, social service, and spiritual practice. Brahmin families usually gave one of their sons to become a monk and led lives of religious austerity. The Brahmins therefore had neither economic nor political advantage. Their status was on a religious and intellectual level. They were praised as religious leaders, not as a political or economic elite.

The Kshatriyas or the noble class, who were taught the arts of government and warfare, traditionally ruled India. The Vaishyas, the merchant and agrarian class, administered the wealth of the community. The Brahmins as the priestly class did not control the military or economy of the country except when individual Brahmins stepped beyond the traditional limits of their class, which was rare.

As a class Brahmins were not allowed to carry weapons or to accumulate wealth and property. Each village had its Brahmins to guide the community and perform religious ceremonies, whom the villagers would in turn provide with modest food and shelter. Village Brahmins were on par with other village folks and most Brahmins were of this type. Hindu kings also had their chief priests or purohits, their special Brahmins to guide the

kingdom.

Only these Brahmins in service to kings and princes gained social status through royal patronage and the affluence that could come with it. The Kshatriyas or the noble class, who were taught the arts of government and warfare, traditionally ruled India. The Vaishyas, the merchant and agrarian class, administered the wealth of the community. The Brahmins as the priestly class did not control the military or economy of the country except when individual Brahmins stepped beyond the traditional limits of their class, which was rare.

(source: [Anti-Brahmanism, the New Communalism of Modern India - By David Frawley](#)).

Thinker and author, **Ram Swarup** writes: "**Old India had castes but no casteists; new India have casteists but no worthwhile castes.** In old India, all people and castes united in defending the society, in defending temples, Brahmins, cows - still worthy objects of protection by a great and compassionate people and civilization." Caste was not an economic concept or organization; it was social and cultural. **Castes became static and depressed during the period of protracted foreign rule. Under foreign domination the status of every community became depressed and those on the margin or those who offered persistent resistance became more depressed.**"

(source: [On Hinduism Reviews and Reflections - By Ram Swarup](#) p. 30).



Louis Dumont's (author of [Homo Hierarchicus: The Caste System and Its Implications](#) in 1966) theory is that all societies are based on the principle of hierarchy, which has to be structured in some way or another; India is structured along caste lines. The Nazis based their hierarchy on race, the Soviets on class, the Europe of Middle Ages on feudalism and traditional Japan on imperialism. Thus caste ideology does not need religious props. A poverty-ridden society, belonging to a caste seems preferable to getting lost in a nameless proletariat.

Gandhi believed caste was a source of collective solidarity and though he fought against the hierarchy and and discrimination it gave rise to, he was not willing to reject the institution as a whole. Castes, he said, had the merit of preventing the drift towards Western individualism, which he considered to be socially egoistical, culturally impoverishing and morally questionable.

Louis Dumont, who had seen both class and race wars in the West, argues that caste inhere in human nature. And this explains the indifference to caste of the earlier European travelers who came to India. It was only later with modernity that a reaction set in. **The hostility of the West to castes may well have something to do with the zeal of Christian missionaries to convert. As Islam had shown, the untouchables were the easiest to proselytize and that is why they aroused the most compassion.**

(source: [The Genius of India - By Guy Sorman](#) ('Le Genie de l'Inde') Macmillan India Ltd. 2001. ISBN 0333 93600 0 p. 64-65).

Kumbh Mela and Caste

"Many writers have added a new charges of discrimination against Hinduism. The evidence from Maha Kumbh directly contradicts all such contentions. How did caste and untouchability express itself at the Maha Kumbh?"

Were there Brahmins at the gate checking the pilgrims status in case they belonged to lower caste and were untouchables? Look at the evidence. (i) Maha Kumbh happens every 144 years. (ii) It is the holiest of holy occasion in the Hindu religion; there can't be, and is not, a more holy occasion. (iii) Dipping at Sangam during this period is therefore the holiest of holy ceremonies. (iv) 100 million people performed these ceremonies including dalits, so-called "low caste" and "untouchables' Hindus. (v) Entry to this ceremony was not restricted to any one. Hindus, even Muslim women from Pakistan were welcomed to participate in these ceremonies."

(source: [My Experience at the Maha Kumbh Mela - By Romesh Diwan](#), who is a professor of economics at the Rensselaer Polytechnic Institute, Troy, NY).

UN World Conference against Racism

According to columnist **Sandhya Jain**: "The determined bid by **Christian evangelists** to take caste-based discrimination in India to the UN World Conference against Racism (WCAR) **has inspired leftists, liberals and human rights activists into a frenzy of verbiage and sanctimoniousness**. Yet, for all the anti-caste rhetoric we have been subjected to these past few months, nothing substantial has emerged to assuage bruised Dalit consciousness and offer a way out of the vicious cycle of caste-based violence that has undeniably increased in recent times. Hence, while the run up to Durban has put the international spotlight on the Dalit issue, there has been no internal soul-searching on the question."

The Christian demand to include caste as a form of racism aims at overcoming the resistance of modern educated Dalits to convert to Christianity. **Indeed, the American pediatrician, Michael Bamshad's recent claim about the European paternity of upper caste Indians and Asian paternity of the lower castes was a pathetic attempt to provide a 'scientific' link between race and caste. Since the study was shoddily executed, its co-authors dissociated themselves from it when challenged by fellow academics.** Its purpose, of course, was to equate caste and racial discrimination, so that the Indian Government could be compelled under international pressure to extend the benefits of reservations in education and jobs to Dalit Christians.

(source: [Dalits through the looking glass - By Sandhya Jain](#)). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

Nuclear Weapons Apartheid The West's Divine rights to Nuclear weapons?

"The lethal possibilities of atomic warfare in the future are frightening. My own feeling was that in being the first to use it, we had adopted an ethical standard common to the barbarians of the Dark Ages. I was not taught to make war in that fashion, and wars cannot be won by destroying women and children." - [William Leahy - I Was There](#), p. 441.

It has often been noted that the total destruction of that city ([Hiroshima](#) and [Nagasaki](#) three days later) would not have been acceptable to the American people outside of the context of an intensive propaganda campaign to dehumanize the Japanese. **Nearly 60 years later the US government still relies on nuclear weapons, and their development still relies on a culture steeped in Racism.**

Between 1946 and 1958 the U.S. exploded 67 atomic and hydrogen bombs at [Bikini](#) and [Enewetok](#). In 1954 the U.S. tested a bomb near the [island of Rongelap](#). The fallout from the test was so heavy it fell to the ground like snow, and the children of Rongelap played in it. No warning had been issued by the military. The Atomic Energy Committee's Advisory Committee did not consider Rongelap a tragedy so much as an opportunity. They saw, "an opportunity for a useful genetic study of the effects on these people." The effects included women giving birth to babies so deformed as to be unrecognizable as human.



As early as June 26, 1946, [Pandit Jawaharlal Nehru](#), India's soon to be Prime Minister announced

"As long as the world is constituted as it is, every country will have to devise and use the latest devices for its protection. I have no doubt India will develop her scientific researches and I hope Indian scientists will use the atomic force for constructive purposes. **But if India is threatened, she will inevitably try to defend herself by all means at her disposal.**"

A second series of tests, called Operation Shakti was carried out in Pokhran on May 11 and 13, 1998. After the blasts, Prime Minister Atal Behari Vajpayee announced that this was "**India's due, the right of one-sixth of humankind**".

(source: [Nuclear Weapons Apartheid - fguide.org](#)). Also Refer to [Against Nuclear Apartheid - By Jaswant Singh - foreign affairs.org](#) and [India and weapons of mass destruction](#) and [Hiroshima: Was it necessary?](#) Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

Oppression of Dalit Christians in India

Open letter to Bishops from [Joseph Pulikkunnel, Director of Indian Institute of Christian Studies](#).

Dear Bishops,

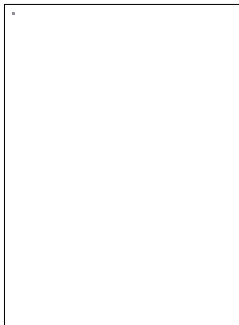
When your Graces And Lordships, and your predecessors converted Dalits from the Hindu Society, the main attraction offered to them was that there was no caste discrimination in the Christian society and that they would be treated equally as brothers in Christ. It was with this false hope of an egalitarian status within the Christian community that the poor Dalits converted themselves to Christianity. If they are still Dalits, the question is who has been oppressing them of late.

When the father of the Constitution provided for the Dalits' reservation, Hindus, who formed the vast majority, of the population, accepted in principle the reservation for Dalits. They were surrendering the equality of opportunity enshrined in the Constitution in favour of the Dalits as a compensation for the ill-treatment their forefathers did to that community.

Here it may be remembered that this charitable disposition was not shown by the white Christians towards the black Christians in America.

If converted Christians are "Dalits" today, you are certainly the oppressors. You were more interested, in the numbers game increasing the number of Christians in the census reports.

(source: [Open letter to Bishops from Joseph Pulikkunnel, Director of Indian Institute of Christian Studies - hvk.org](#)). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)



Amar Chandel has written about the UN Conference in Durban, Africa: " We do not have to look westwards to get rid of such aberrations. The solution has to be found indigenously because the caste system is peculiar to India. **Some erudite social scientists have gone to ridiculous lengths to equate it with racism** ("the Brahminical order holds the white cow as sacred but not the black buffalo") but such hair-splitting will not help the victims of the varna divide in any way. Nor can age-old prejudices be removed by official diktats or reverse discrimination. Honest and painstaking work has to be done on both sides of the divide to win over the confidence of all sections of society. **That long-haul effort can be better made in the heartland of India than in the smoke-filled conference halls of South Africa.** "

(source: [Casting caste effects in Durban winds - By Amar Chandel](#))

[U.S. sticks to its guns on Durban meet - The Hindu](#) (The Bush administration also took exception to the language on slavery and the call of some in the African continent for reparations from those responsible for the slave trade).

Tony Karon of **Time magazine**: "In the end, though, the debate is shaped by the old divides of North and South. It's easy for Westerners to be smug and self-satisfied, having convinced themselves that they've eliminated racism. **But for the most part, the powerful industrialized nations have not been racism's victims, but its perpetrators. And as easy as it is to beat up on India for denying caste oppression** or the Sudan for its continued slavery, the poppycock of Britain's "slavery is a crime now that we're no longer practicing it; it was simply regrettable when we were doing it" reflects the arrogance of power — the West sets the agenda of what is admissible, simply because it can."

(source: [Moral Musical Chairs at the Racism Conference - Tony Karon](#))

India rejects inclusion of caste

Maintaining that the United Nations conference was not the appropriate forum for engaging in "social engineering", Minister of State for External Affairs and leader of the Indian delegation Omar Abdullah said, "We are here to ensure that states do not condone or encourage regressive social attitudes."

"We haven't come to Durban to engage in social engineering within member states," he said, and described the campaign by *dalit* activists and non-governmental organisations from India in the run-up to

the conference as a "highly exaggerated and misleading propaganda", which was often based on anecdotal evidence regarding caste-based discrimination in India. "We in India have faced this evil squarely. The issue has remained at the top of our national agenda," he said.

"As one of the oldest civilizations of the world, India is fully conscious of its responsibility," he said.

(source: [Racism conference: India rejects inclusion of caste](#)). Refer to [The Last War: Racism, Spirituality, and the Future of Civilization - By Mark L. Perry Oxford](#)). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

Reeta Sharma "with the Durban conference on racism going full swing, the word racism is talk of the universe today. Racism was born and reared, fed and patted only in the First World. Thankfully, it has not infected the Third World. It is another matter that today First World countries are itching to include casteism into racism. "Cases like that of Lawrence or Rohit Duggal eventually made us sit up and think about the racially discriminating role of the English police. Our Group conducted specific studies and we discovered shocking trends. For instance, the English police was not only indulging in racial acts in handling such cases but also the police staff which was not white was being discriminated against within their set-ups. To our horror, the judiciary was also indulging in racism. For a similar crime the quantum of punishment to the blacks was far higher than the white criminals. We substantiated the truth by collecting data of case studies", revealed Suresh Grover. There is an increasing awareness amongst Asians in England about the racial threats. This has resulted in un-masking of this centuries' old disease crippling the English society, quite like the rest of the West. "

(source: [When British cops were found to be racist - by Reeta Sharma](#)).

Rajeev Srinivasan writes: "Consider the Indian side of the picture: when the human toll of the World Trade Centre is added up, the 250+ Indians are nowhere remembered in the US media. This is the second largest group of victims, after Americans themselves, but there is no mention of Indian losses."

(source: [Other people's wars: let them fight them - By Rajeev Srinivasan](#))

Indian officials are also letting other western journalists know that they **resent the repeated description of India as a "Hindu," "Hindu-dominated," or "largely-Hindu" country. "We are a secular country where all religions are equal. No one in India describes the United States as a "White, Christian nation," one official fumed.**

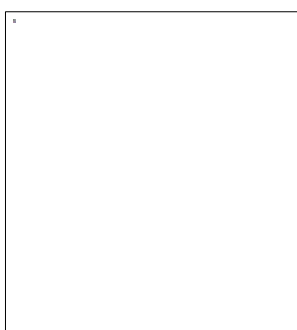
(source: [Times of India](#) 11/1/01).

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No Religious Sanction in Hindu Scriptures:

Lord Krishna as saying, in response to the question— "How is Varna (social order) determined?"

"Birth is not the cause, my friend; it is virtues which are the cause of auspiciousness. Even a candala observing the vow is considered a brahmana by the gods."



Coming back to the caste system, varna was so conferred on an individual NOT on the basis of his parentage. As stated:

In the [Bhagavad Gita](#), Ch.4, Verse 13:

The Lotus-Eyed God. Keshava, One Who Has Long, Black Matted Locks. **Krishna, Dark-Complexioned Lord** says:

[guna karma vibhagashah](#)



"The fourfold caste has been created by Me according to the differentiation of Guna (attributes) and Karma;" [Bhagavad Gita](#) Ch. 18, V.41:

A most forceful of all is **Sri Krishna's** statement:

"The devotees of the Lord are not Shudras; Shudras are they who have no faith in the Lord whichever be their caste. A wise man should not slight even an outcaste if he is devoted to the Lord; he who looks down on him will fall into hell." - [Mahabharata](#)

(source: The [World's Religions - By Huston Smith](#) p. 80).

"There is no superior caste. The Universe is the work of the Immense Being. The beings created by him were only divided into castes according to their aptitude." - [Mahabharata, Shanti Parva, 188](#)

"Of Brahmanas, Kshatriyas and Vaishyas, as also the Sudras, O Arjuna, the duties are distributed according to the qualities born of their own nature." - [Bhagavad Gita](#)

"All mankind is one family." ([Hitopadesh; Subhashita Ratna Bhandagare](#)).

Says the Mahabharata, in the famous dialogue between Yudhishtira and the Yaksha:

"A man does not become a Brahman by the mere fact of his birth, not even by the acquisition of Vedic scholarship; it is good character alone that can make one a Brahman. He will be worse than a Shudra if his conduct is not in conformity with the rules of good behavior."

Manu sums up their relative status and functions in society in the following verse:

"The Brahman acquires his status by his knowledge, the Kshatriya by his martial vigor; the Vaishya by wealth; and the Shudra by birth alone."

Each one has his place and function determined 'by his own nature', and by following this alone does one fulfill himself best: Sva sva karmanyabhiratah samsiddhim labhate narah, declares the Bhagavad Gita. Further, 'One ought not to give up work which is suited to one's own nature, though it may have its imperfections; for all human endeavors are beset with limitations, even as fire is enveloped by smoke. 'I follow my Dharma', says Yudhishtira, even in his exile, 'not because I see immediate profit in it, but because virtue is to be practiced, for its own sake, under all circumstances.'

(source: [Our Heritage and Its Significance - By Shripad Rama Sharma](#) p.79-80).

Shrimad Valmiki Ramayan also says whosoever including sudra reads it will achieve greatness and get rid of all sins. Valmiki Ramayana: 1.1.98-100) Thus, Vedas, Ramayana and Gita confer authority on sudras to possess and read these.

(source: [Caste and Bhagawad Gita - By Ambassador O P Gupta](#)).

The earlier portions of the Rig Veda do not refer to any divisions of the people on the basis of caste. The term varna did not mean caste but class. In the [Mahabharata](#) (12. 188), the opinion is repeated that all creation is God's creation, and that no one is high or low by birth. It is only by samskara (purification, training) that one becomes a Brahmin:

janmana jayate shudrah samskarairdviya uchyate - All are born Shudras, it is only through certain rites or inner training that one becomes a Brahmin or twice-born.

(source: [Hinduism: Its Contribution to Science and Civilization - By Prabhakar Machwe](#) p. 59 - 60).



"Hinduism is a religion without dogma. Since its origin, Hindu society has been built on rational bases by sages who sought to comprehend man's nature and role in creation as a whole. They organized the society in such a way as to facilitate the development of each human being, taking into



account his inner nature and the reasons for his existence, since for the Hindus the world is not merely the result of a series of chances but the realization of a divine plan in which all aspects are interconnected. Thus, Hindu society is the result of an attempt to situate man in the plan of creation."

(source: [Alain Danielou - Virtue, Success, Pleasure, Liberation](#) p. 154-155)

Varna was conferred on the basis of the intrinsic nature of an individual, which is a combination of three gunas (qualities) sattva, rajas, and tamas. The following examples illustrate that the Varna System of the Vedas was based upon one's aptitude and natural capabilities.



Sage Vyasa, a Brahmin sage and the most revered author of the major Hindu scriptures, was the son of Satyawati, a low caste woman. Vyasa's father, Sage Parasara, had fallen in love with Satyawati, a fisherwoman, and had married her. Vyasa's deep knowledge of the Vedas later determined the caste of Vyasa as Brahmin sage, and not his birth to a low caste-woman.



Sage Valmiki, the celebrated author of the epic, Ramayana, was a low caste hunter. He came to be known as a Brahmin sage on the basis of his profound knowledge of the scriptures and his authorship of the Ramayana.



Sage Aitareya, who wrote the Aitareya Upanishad and was born of a Shudra woman.



Rishi Parashar, the famous law-giver was the son of a Chandala, the lowest of the Sudras.



Rishi Vasishtha was the son of a prostitute, but honored as a sage.



Sage Vidura, a Brahmin sage who gave religious instruction to King Dhritarashtra, was born to a low caste woman servant of the palace. His caste as a Brahmin sage was determined on the basis of his wisdom and knowledge of Dharma Shastras (scriptures).



The **Kauravas** and **Pandavas** were the descendants of Satyawati, a low caste fisher-woman, and the sons of Sage Vyasa. Vyasa's father was the Brahmin Sage Parasara, the grandson of Sage Vasishtha. In spite of this mixed heredity, the Kauravas and Pandavas were known as Kshatriyas on the basis of their occupation.



Chandragupta Maurya was from the Mura tribe, which used to collect peacock (mor) feathers; **Samrat Ashok** was the son of a dasi.



Saint **Thiruvalluvar** who wrote **Thirukural** was only a weaver. Other saints were adored including **Kabir**, **Sura Dasa**, **Ram Dasa** and **Tukaram** came from the humblest class of Hindu society.

In the **Mahabharata**, **Yudhishtira** defines a Brahmin as one who is truthful, forgiving, and kind.

"a Sudra is not a Sudra by birth alone-nor a Brahmana is Brahmana by birth alone. He, it is said by the wise, in whom are seen those virtues is a Brahmana. And people term him a Sudra in whom those qualities do not exist, even though he be a Brahmana by birth. "

He clearly points out that a Brahmin is not a Brahmin just because he is born in a Brahmin family, nor is a Shudra a Shudra because his parents are Shudras.

"it is asserted by the wise, in whom are seen truth, charity, forgiveness, good conduct, benevolence, observance of rites of his order and mercy is a Brahmana."

" Therefore, those that are wise have asserted that character is the chief essential requisite. "Whosoever now conforms to the rules of pure and virtuous conduct, him have I, ere now, designated as a Brahmana."

The author of one of the hymns of the RigVeda says: " I am a composer of hymns, my father is a physician, my mother grinds corn on a stone. We are all engaged in different occupations."

The **Adishankara** had stated that by birth every human being is a Shudra. It is by education and upbringing that he or she becomes 'twice born', that is, a Dwija.

The **Upanishads** clearly states that **the soul, whether of a Brahmin or a Chandal, is divine.**

Dark skinned Gods:

The Lotus-Eyed God. Keshava, One Who Has Long, Black Matted Locks. **Krishna, Dark-Complexioned Lord. It has been said that in Krishna we have the fullest and the most perfect manifestation of the Divine.**

Lord Rama – dark skinned God. In Tulsidas Ramayana "kahaan ke pathik kaha", while walking in the forest, Sita is asked by village women 'kaun se hain pritham, kaun se devarva' (which of the two men is your husband) and she smiles and replies 'saanvaro se pritam, gorey se devarva'(the dark one is my husband, the fair one is my brother in law).

Madhudvisa dasa of **Krishna.org** has said:

"Although many Hindus subscribe to the belief that one is born into a certain caste **this belief is not supported by their scriptures.** The caste system in India has degenerated into a system falsely recognizing men born in Brahmin families as Brahmins, even though they don't exhibit the qualities of Brahmins. This has caused so many problems.

"Brahmanas, ksatriyas, vaisyas and sudras are distinguished by the qualities born of their own natures in accordance with the material modes, O chastiser of the enemy.

"Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom and religiousness--these are the natural qualities by which the **brahmanas** work.

"Heroism, power, determination, resourcefulness, courage in battle, generosity and leadership are the natural qualities of work for the **ksatriyas.**

"Farming, cow protection and business are the natural work for the **vaisyas**, and for the **sudras** there is labor and service to others.

"By following his qualities of work, every man can become perfect. Now please hear from Me how this can be done.

"By worship of the Lord, who is the source of all beings and who is all-pervading, a man can attain perfection

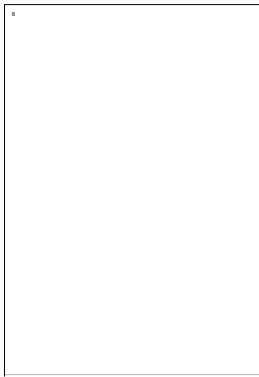
through performing his own work.

"It is better to engage in one's own occupation, even though one may perform it imperfectly, than to accept another's occupation and perform it perfectly. Duties prescribed according to one's nature are never affected by sinful reactions." (From [Bhagavad-gita](#) 18th chapter)

So the [Vedas](#) recognize different people have different skills and qualifications, **but it is not by birth**, it is by [guna](#) [qualification] and karma [work]. So if someone born of a sudra [worker] father becomes qualified [guna] and works as [karma] a brahmana he should be accepted as a brahmana... In the same way if the son of a brahmana doesn't have the qualifications of a brahmana or work as a brahmana then he is not a brahmana. There are so many examples of this in the Vedic scriptures.

You have the same system in America. You have intellectuals [brahmanas], you have administrators and military men [ksatriyas], you have businessmen and farmers [vaisyas] and you have workers. The Vedic system just recognizes these groups, that's all. It's quite natural. "

(source: [The Indian Caste system - By Madhudvisa dasa - krishna.org](#)).



One of [Adi Shankaracharya's](#) (eighth century) finest poems, '[Manisha Panchakam](#)', was inspired by his dialogue with a Chandala, a member of the lowest caste. Once, when Shankara was on his way to the temple after a bath in the Ganga, he found a Chandala with four dogs blocking his path. His caste prejudice flared up when the Chandala refused to step aside, and asked him to do so. But the Chandala asked: "If there is only one existence, what is it that you want to drive away: My body or my soul? If it is my body, both your and mine are made up of the same physical elements.

But if it is my soul, it is also no different from yours. How can therefore be any distinctions of caste and creed?" Filled with remorse, Shankara prostrated himself before the Chandala. The bard in him sang: "He who has learnt to see one existence everywhere/ he is my master - be he a Brahmin or a Chandala."

Again, when [Goswami Tulsidas](#) recreated Valmiki's Ramayan in Awadhi, the language of commoners, he was denounced by the purblind Brahminical order of the day. It was the then [Shankaracharya](#) who gave [dharma's](#) sanction to the transcreation of Ramayana, which reached out to a vast populace. It was a revolutionary movement, a reinvention of such brilliance that only Sanatan Dharma was capable of.

(source: [Crisis before Brahminism - By Gautam Siddharth - dailypioneer.com](#) - December 5' 2004).

'Hinduism does not subscribe to untouchability'

Hindu religion did not subscribe to untouchability, which was prevalent in some pockets of rural areas, said the [Kanchi Sankaracharya, Jayendra Saraswathi](#), here today. Talking to newsmen, he said untouchability existed owing to illiteracy and could be eradicated only by educating people. **The Kanchi Mutt was taking steps to eradicate the social evil**, he said.

Referring to a recent court ruling that anyone with the requisite qualification could be made a temple priest, he said even now there were thousands of temples in the State where non-Brahmin priests performed pujas. People belonging to different communities visited these temples and received 'prasadam' from them. The mutt was giving training to people of different communities on conducting pujas.

(source: [The Hindu](#) November 1, 2002

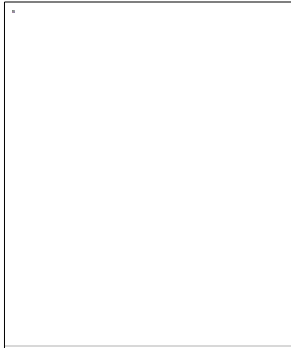
<http://www.hinduonnet.com/thehindu/2002/11/01/stories/2002110106720400.htm>).

[Sir Denzil Ibbetson](#) (1847 - 1908) Governor of Punjab from 1907 to 1908, in the Census Report of 1881, remarked

"that caste is far more a social than a religious institution; that it has no necessary connection whatever with the Hindu religion..."

(source: [India: Its Life and Thought - By John P Jones](#) p. 97)

Gaya Charan Tripathi points out in [Hinduism Reconsidered](#) that:



" Those who wish to criticize Hinduism hardly ever fail to highlight the point that Hinduism breeds social inequality and, tries to justify it with its religious code. I do not think that it is proper to see and evaluate the caste system exclusively in terms of social inequality or social injustice. The system is so complex and multifaceted that it usually defies its comprehension in totality to an outsider. **No social system, especially a system which is based on or which aims at exploitation of a group of its members can last so long and be so firmly rooted in the psyche and behavior of the people as the Indian caste system has been, withstanding all historical changes and strong and social upheavals; nor can it be said to be only negative and disadvantageous to the society. Its role in preserving the social and ethnic identity of a group, in building resistance against foreign religious and cultural influences has also to be taken into account.** It is

not widely known that a sort of strong "family relationship" transcending the caste barriers existed and still exists among the members belonging to different castes and different social groups in the village society where the persons belonging to different castes are brothers and sisters, maternal and paternal aunts, uncles, nephews, nieces, etc, to each other and this relationships is zealously maintained in personal behavior and in social interactions."

The **Buddha never** said:

"Down with the Brahmins! Break Brahmins tyranny!" On the contrary, he taught about how to be a true Brahmin, as against having the outer attributes but not the inner qualities of a Brahmin. **Many of his disciples were Brahmins.** The **myth of Buddhist social revolution** against Brahmin tyranny can be disproven on many counts with the Buddha's own words. "

For a balanced description and a largely positive evaluation of the varna doctrine by a Westerner, see [Alain Danielou: Les Quatre Sens de la Vie](#), Paris. 1976.

(source: [Ayodhya and After - By Koenraad Elst](#) Voice of India Issues Before Hindu Society SKU: INBK2650 p.141).

No observation on the contemporary caste system would be complete without the observation of **Alberuni**. He describes the traditional division of Hindu society along the four Varnas and the Antyaja -- who are not reckoned in any caste; but makes **no mention of any oppression of the lower castes by upper castes**. Much, however the four castes differ from each other, they live together in the same towns and villages, mixed together in the same houses and lodgings. The Antyajans are divided into eight classes -- formed into guilds -- according to their professions who freely intermarry with each other except with the fuller, shoemaker and the weaver. They live near the villages and towns of the four castes but outside of them. ([Sachau:101](#)).

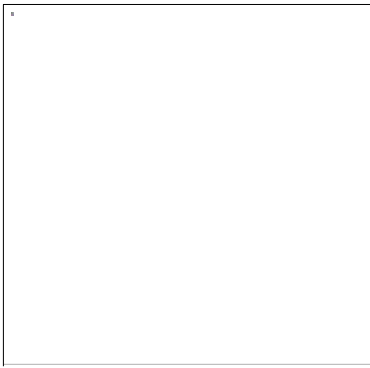
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Degeneration of the Varna System

The Varna system was started as analogous to professional guilds, but as a result of exploitation by some priests, and socio-economic elements of society, this system became hereditary and degenerated over the centuries. The ancient culture of India was based upon a system of social diversification according to spiritual development.



Four orders of society were recognized based upon the four main goals of human beings and established society accordingly. These four groups were the Brahmins, the priests or spiritual class; the Kshatriya, the nobility or ruling class; the Vaishya, the merchants and farmers; and the Shudras or servants. These four orders of society were called



"varna", which has two meanings; first it means "color" and second it means a "veil". As color it does not refer to the color of the skin of people, but to the qualities or energies of human nature. As a veil it shows the four different ways in which the Divine Self is hidden in human beings.

In ancient India, these divisions were not based on birth but based on qualifications. According to the Bhagavad Gita this Aryan family system broke down in India over three thousand years ago at the time of Krishna. Hence after three thousand years this system of determining natural aptitude has degenerated into the caste system which resembles it now only in form.

As the Varna system became increasingly rigid and based on inheritance, it was enveloped by another system known as the caste system. Thus, this varna system determined the social structure of ancient Hindu society. **The caste system could not have been part of Hindu religious philosophy, since it violates fundamental Hindu doctrine, according to which there is no absolute distinction between individuals, since the atman dwells in the hearts of all beings. There is no religious sanction whatsoever to the concept of the caste system in Hinduism.**

Swami Sivananda ([The Divine Life Society, Rishikesh](#)), in his commentary on Gita, Ch.18, verses 41, and 45 says:

"Mankind is organized into the four castes and each man's life is divided into four stages, according to the nature of the Gunas (traits) and the degree of growth or evolution. This is the division of labor for which each caste is fitted according to its own nature. The duty prescribed is your sole support, each devoted to his own duty in accordance with his own nature or caste, and the highest service you can render to the Supreme is to carry it out whole-heartedly, without expectation of fruits, with the attitude of dedication to the Lord. The caste system is, indeed, a splendid thing. It is quite flawless. But the defect came in from somewhere else. The classes gradually neglected their duties. The test of ability and character slowly vanished. Birth became the chief consideration in determining castes. All castes fell from their ideals and forgot all about their duties."

Varna - Not Racial Color

Varna was conferred on the basis of the intrinsic nature of an individual, which is a combination of the three gunas. The term, 'Varna', has nothing to do with racial color. It is related to the three 'gunas' or traits - white (sattva or sagacity), red (rajas or aggressiveness), and dark (tamas or ignorance) which all men and also all living beings possess, albeit in different proportions- varying from species to species, from man to man and even from sibling to sibling.

(source: [The Hindu Mind: Fundamentals of Hindu Religion and Philosophy for All Ages - By Bansi Pandit](#) p 125-128).

Alain Danielou has said: "That abusive caste practices were introduced when the administrative power ceased to be in Hindu hands, thus making the repression of abuses legally impossible. **Such abuses as there are have been greatly exaggerated in order to justify Western domination and are normally quite local.** In most of India, the caste system functions today as it always has; as a harmonious whole in which each is satisfied with his social lot, in which the freedom of each tribe, and religious group to live according to its customs, traditions, and convictions is respected as it is in no other country and no other form of society.

(source: [Virtue, Success, Pleasure, & Liberation : The Four Aims of Life in the Tradition of Ancient India - Alain Danielou](#) p. 45).

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Manu Smrti: Not a Religious Book:

"The Seniority of Brahmanas is from Sacred Knowledge, that of Kshatriyas from valour, that of Vaisyas

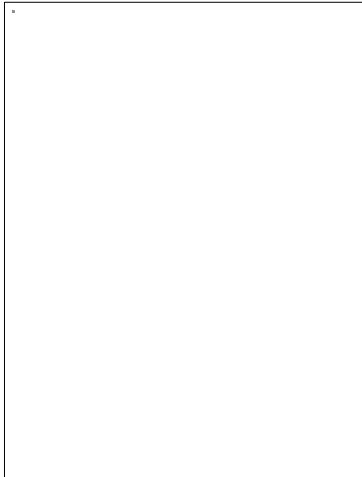
from wealth in grain, but that of Sudras is from age alone." [\(Manu Smriti II, 155\)](#)

"Manu has declared that those Brahmanas who are thieves, outcasts, eunuchs, or atheists are unworthy to partake of oblations offered to gods and ancestors." [\(Manu Smriti III, 150\)](#)

" A Brahmin who departs from the Rule of Noble Conduct, does not gain the fruit described in the Veda, but he who duly follows the Rule of Noble Conduct, will obtain the full reward." [\(Manu Smriti I,109\)](#)

" He who possesses faith may receive pure learning even from a man of lower caste, the highest law even from the lowest, and an excellent wife even from a base family." [\(Manu Smriti II, 238\)](#)

Manu Smrti which outlines the scheme of the four varnas (socio-economic classes) and four ashramas (stages of life of the individual) refuses to provide for the fifth varna. The four classes are adequate to cover all the sections of the society. **Manu Smrti is a sociological treatise and not a religious or theological work. It has never been held on par with the Vedas and has never been claimed to be a Holy Book whose authority is unquestionable. Manu Smrti does not deal with the Absolute, a field specialized in by the Upanishads. Manu Smrti is as this-worldly as the Arthashastra is. Manu was also only a Codifier (Documenter of the then-existing codes) of the Caste System and was not to be interpreted as the creator of the Caste System.**



" Only the British administrators and jurists who dominated the scene since 1757 found it expedient for their purposes to present it as a religious code binding all the Hindus. The original text of Manu Smrti has been tampered with is acknowledged by Sir William Jones who introduced it as the law book of the Hindus, as he agrees that ' it is accommodated to the improvements of a commercial age'. The extant text of Manu Smrti is a doctored version, doctored to benefit the commercial class of Britain which had sponsored the East India Company, the company for which he was serving as a judge at Calcutta."

(source: [Origins of Hindu Social System - By V. Nagarajan](#) ISBN 81-7192-017-9 p 3-11).

Varnashrama Dharma, said to be the mainstay of the Hindu Social Order has no sanction in the Vedas.

In ancient India, these divisions were not based on birth but based on qualifications. According to the Bhagavad Gita this Aryan family system broke down in India over three thousand years ago at the time of Krishna. Hence after three thousand years this system of determining natural aptitude has degenerated into the caste system which resembles it now only in form.

Manu made it clear that superiority is not by birth but by Conduct. This Principle was further emphasized later by Maharishi Veda Vyasa in Mahabharata. Manu himself says that if there is anything in his Smriti which is not acceptable to the conscience of any person, that person should reject it and act according to his/her own conscience.

"For choosing your course of conduct at any time and place, keep in view the instructions given first in Sruti (Vedas), then in Smritis, Itihaas (History of great personalities) and finally you act according to your conscience."
[\(Manu Smriti, 11, 6\).](#)

"Just as a wooden toy elephant cannot be real elephant, and a stuffed deer cannot be a real deer, so, without studying scriptures and the Vedas and the development of intellect, a Brahmin by birth cannot be considered a Brahmin. "
[- Manu Smriti 11 - 157\).](#)

Louis Francois Jacolliot (1837-1890), who worked in French India as a government official and was at

one time President of the Court in Chandranagar, translated numerous Vedic hymns, the **Manusmriti**, and the Tamil work, **Kural**. His masterpiece, **[La Bible dans l'Inde](#)**, stirred a storm of controversy.

Manu – Hindoo Law



The Hindoo law were codified by Manu more than 3,000 years before the Christian era, copied by entire antiquity and notably by Rome, which alone has left us a written law – the code of Justanian, which has been adopted as the base of all modern legislations.

Jurisprudence

“Observe, en passant, this striking coincidence with French law, that the Hindoo wife, in default of her husband’s authority may release from her incapacity, by authority of justice. “ “The contract made by a man who is drunk, foolish, imbecile or grievously disordered in his mental condition...”
Manu further adds – “What is held under comprehension – held by force is declared null.”

Would not this be thought a mere commentary on the Code of Napoleon? Of 4-5,000 years after “How far is all this from those barbarous customs of first ages, when every question was solved by violence and force, and **what admiration should we feel for a people who, at the epoch at which Biblical fall would date the world’s creation, had already reached the extraordinary degree of civilization indicated by laws so simple and so practical.**”

(source: **[La Bible dans l'Inde - By Louis Jacolliot](#)** p. 40 - 45). For more on Louis Jacolliot refer to **[Quotes61-80](#)**).

Caste system and Code of Manu

The Hindus have been an intensely practical people. The magnificence of daring glimpses into the cosmos as their meditations or scientific investigations revealed to them, convinced them beyond doubt that the complexity of earthly existence could be reduced to some order and the march of human progress subjected to some form of control. They embraced in their researches such subjects as astronomy, physics, chemistry, biology, medicine, ethics, logic, psychology, aesthetics, politics, economics, sociology, and metaphysics. Indeed, **in sociology alone, they have left us over twenty treatises**; and the Code of Manu, the subject of the present study, is only one of them.

Manu, Manas, manava, all have the same philological root, man, to think. Manu’s Code, therefore, is a treatise of social relations for human beings. (Manava-dharma-shastra). It lays emphasis on reason, the thinking faculty (manas), in the **ordering of man’s social relations**. It stands for a planned society. Manu’s social theory is an art of life; it is a technique, not mere congeries of consistent concepts.

An individual’s life is divided into four parts – 1. studentship, 2. householding 3. partial retirement or hermitage, 4. and complete retirement. Correspondingly, there are four groups: 1. the manual worker, 2. the merchant, 3. the warrior, and 4. the teacher. A unity of function ties each stage of individual life to the corresponding group. This unity, which lays emphasis on harmonious relations, is the dharma, or the ethics of Manu. There are thus presented four social institutions: 1. the educational, 2. the family-economic, 3. the political, 4. and the religious.

(source: **[Manu: A Study in Hindu Social Theory - by Kewal Motwani](#)** p. 2 – 5).

Stable Human societies

Alain Danielou says:

"The Hindus assert that their social formula meets the requirements of man's individual and collective nature. **The fact that the Hindu civilization has been able to survive over thousand of years, despite disorders caused by invasions, schisms, and internal wars, and has been capable of constant renewal, as demonstrated by one brilliant period after another, merits all our attention in the study of a social system whose longevity is unique in history.**"

(source: [Virtue, Success, Pleasure, & Liberation : The Four Aims of Life in the Tradition of Ancient India](#) - Alain Danielou p. 29).

Aryan Invasion Theory and Caste system

Guy Sorman visiting scholar at Hoover Institution at Stanford and the leader of new liberalism in France, writes:

"The Invasion theory has today become the standard explanation for the caste system, though it came up only in the 19th century. Besides, all we have to attest the Aryan invasion is a specious interpretation of the Mahabharata, which is like searching the origins of European aristocracy in the works of Homer! In any case, it is doubtful whether a single invasion, which was more likely a slow infiltration of the North, could have succeeded in structuring so perfectly Indian society along ethnic lines for over three thousand years. Finally, in South India the caste system among the dark, skinned Dravidians is as rigid as it is in the North, though the Aryans in all probability never reached there.

The racial origin of caste hypothesis tells us little about India but it does tell us a great deal about the 19th century Westerners who invented the Aryan invasion theory. It was at the same time that Sieyes and Augustin Thierry claimed that the French nobility was of Germanic stock, whereas the lower classes were of Gallic origin; so the 1789 Revolution was a race war rather than a class war! **It was also in the 19th century that appeared the myth of the Indo-Europeans being at the source of all Western civilization and for this we have to thank British authors who were taken up with evolutionist theory. Indian historians trained in Europe have fallen victim to this myth but that does not make it any more authentic. Later on, at the beginning of the 20th century, it became fashionable to support the Marxist theory which replaced race with class, though its premises were just as shaky."**

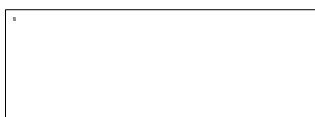
(source: [The Genius of India - By Guy Sorman](#) ('Le Genie de l'Inde') Macmillan India Ltd. 2001. ISBN 0333 93600 0 p. 60-61).

Refer to chapter on [Aryan Invasion Theory](#).

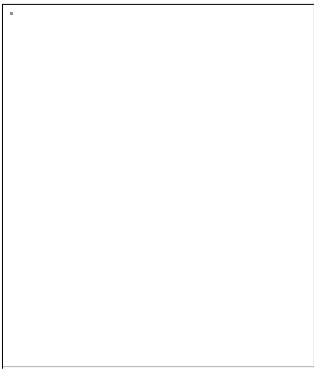
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Exploitation of Caste by Christian Missionaries:

During the last two hundred years, some socio-political movements inspired by western colonial powers have pitted groups against one another Aryans vs. Dravidians, North vs South, Brahmans vs Non-Brahmans. Higher Varnas vs. Lower, Caste Hindus vs Untouchables, Hindus vs Muslims, and so on. Some of these movements were intended to correct social aberrations, but they became tools in the hands of the imperialists who adopted the policy of divide and rule. Social and cultural history of India was systematically distorted by some Western Indologist.



The view that the Aryas were white in color and that they were divided into 3 classes – Brahmins, Kshatriyas and Vaisyas was proposed by some Western Indologists who telescoped race, color and varna. There is only one reference to Arya varna in Rg Veda. The context (3-34-9) does not



support the interpretations dallied with by Griffith, the translator. Griffith deliberately introduced the notion of a racial conflict between the Aryas and the Dravidas based on color. The Vedic hymns have not made such a distinction nor implied any conflict between the two. Nor have the post-Vedic writings in Sanskrit, Pali, Prakrit and Tamil mentioned such a conflict. Indian writings have not attributed white color to Aryas or black to Dravidas. The color and racial conflict is a Western concoction. Any objective search for facts will explode several myths propagated by Western Indologists and their Indian fans.

The Lotus-Eyed God. Keshava, One Who Has Long, Black Matted Locks. **Krishna, Dark-Complexioned Lord. It has been said that in Krishna we have the fullest and the most perfect manifestation of the Divine.**

For decades Christian missionaries have used malicious propoganda against the caste system in India and abroad. They claim that the oppressive caste system is keeping Hindus in spiritual darkness and mired in poverty. It would be well for the missionaries to remember that Racism and Slavery are mentioned many times in the Bible.

In 1452 Pope Nicholas V authorized Portugese to abduct blacks from Africa and force them into slavery. Dum Diversas, a bull authorising the Portuguese to reduce any non-Christians to the status of slaves, was issued by Papal authorities. All black people were depicted as the descendants of biblical Cain who killed righteous Abel and was later banished by thier father to Africa. This invented legend gave Christians needed theological justification to abduct and enslave blacks. Bible is full of verses supporting slavery.

(source: [religioustolerance.org](http://www.religioustolerance.org)).(source: http://www.religioustolerance.org/chr_slav.htm)

http://www.religioustolerance.org/sla_bibl.htm)

(For interesting article refer to **Slavery in the Holy Bible** - By **Ed Viswanathan**, author of '**Am I A Hindu?** <http://www.indialink.com/Forum/Arts-Culture/messages/521.html>) and **The Bible Slavery Quiz** - Landoverbaptist.org).

For more refer to chapter on **Conversion** and **European Imperialism**. Refer to **The Last War: Racism, Spirituality, and the Future of Civilization** - By **Mark L. Perry Oxford**). **Discriminated Dalits should sue church** - By **Sandhya Jain**. Refer to **Jesus Christ: Artifice for Aggression** - By **Sita Ram Goel**

Buddhist influence grows among African-Americans

By Shelvia Dancy (The News & Observer Raleigh)

<http://members.home.net/jinzainet/newsarticles/afam1.html>

<http://www.proudblackbuddhist.org/>

According to author **Paul William Roberts**, "Conversion has largely failed in India because Christianity offers nothing that is not already available somewhere in the many forms of Hinduism. Hinduism never rejected the teachings of Jesus. Those who have converted either agreed with a gun pressed at their skulls as in Goa, or because it provided an escape from caste tyranny, as well as a guaranteed professional advancement. Through its Vedic legacy, Hinduism respects all faiths. It clearly states that God is one, but has many forms. The Christian message must sound preposterous: that God is indeed one, but has only one recognized form, his son. The "savages" of India were sophisticated - so sophisticated that the imperialist mixture of church and state in Europe could not grasp such sophistication. **"The sheer power of Hinduism terrified the Christian soldiers."**



The British were more cunning at the game than the Portuguese, careful to show respect for Indian religions. Yet they sneered at the pagans behind their back, educated the Indian elite in British-run schools, or at Eton and Cambridge - which, if it did not guarantee conversion to Christianity, resulted in lapsed Hinduism, agnosticism, or an intellectual humanism.

In India, Anglo indoctrination produced a generation of "brown sahibs" who looked down on the religion of the masses, the opium of the

people. Such is the power of colonization that a whole generation must pass before the paralyzing spell wears off."

(source: [Empire of the Soul: Some journeys in India - By Paul William Roberts](#) p. 323-325). Refer to [The Myth of Saint Thomas and the Mylapore Shiva Temple](#). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

Alain Danielou has observed:

"The use of Christianity spread by missionaries as a means of assimilating conquered peoples has had disastrous results on every side."

(source: [Virtue, Success, Pleasure, & Liberation : The Four Aims of Life in the Tradition of Ancient India - by Alain Danielou](#) p. 49).

Caste system a favorite whipping boy for the West to demonize Hinduism ?

"He that is without sin among you, let him first cast a stone at her" - said Jesus Christ (John 8:7).

White Supremacy and Human Rights

The invisibility of white supremacy masks how violence and the threat of violence guarantee its durability.

White people assert their moral right to use violent force whenever their group interests are threatened. People of color have no equivalent moral right to defend themselves against European aggression, especially when such aggression is done in the name of "law and order" [and nowadays, in the name of "human rights."]

This paradoxical belief has been a powerful weapon with which to steal and exploit land and other natural resources, to defend slavery and racism, to condemn lesbians and gays, and to deride all who are not Christian. Those who are not white or Christian are expected, at best to merge into the dominant culture and political system, or worst, to remain invisible and not to challenge white Christian hegemony.

(source: [Dialog on Whiteness Studies - By Rajiv Malhotra](#) - sulekha.com).

Missionaries and Western media have used caste to undermine and demonize Hinduism, its culture and its institutions to its advantage. The main objective is to harvest as many converts as they can. The idea is to paint Christianity as the ideal Egalitarian and compassionate religion, in order to lure Tribals, Dalits and other oppressed Hindus in India. The Roman Catholic Church was aware that caste system and Hinduism were so bound together that even when a Hindu ceased to be a Hindu he mentioned his caste. So the Church proceeded with the conversion retaining the caste system, as a market concession!

William Ernest Hocking reported in a statement about Indian Christians:

"It is remarkable fact that the outstanding Christians in India are the first generation.. We had thought that the third and fourth generation would be much more outstanding...The reasons why the first generation people were wonderful was because **they brought over their Hindu culture**, and they were at home in their own categories. They had their roots in the cultural past: therefore they were natural. The second generation were taken out, and became neither good Europeans nor good Indians. The second and third generation Christians are neither this nor that. In that period, the Indian Christian had lost his soul. A nationalist said to me, 'Your Indian Christian is a man out of gear; he isn't in gear with your people, and he out of gear with us'

(source: [Conversion to Christianity: Aggression in India - By Dr. M. S. Srinivasan](#) p. 76)



In spite of the lofty claims, Christianity has failed to eradicate the caste system. It did not succeed because class distinctions persisted even in their folds. Dalit Christians are still discriminated even in the Church.

In the Catholic Church today the name 'Dalit Christians' is used to denote Christians of scheduled caste origin. The problem of the Dalit Christians has come to focus today. The Dalit Christians are in fact discriminated against by the government and the churches.

Churches in India and world-wide claim that they do not discriminate on caste lines and they criticize Hindu society for caste discrimination day in and day out. But the fact remains that churches practice discrimination based on caste. According to the reports 70 per cent of the Tamil Catholics are Dalits. It is reported that out of 14 Bishops in Tamil Nadu only one is a Dalit. The percentage of Tamil priests is only four per cent. **In addition, the existence of separate churches for Dalits in Kerala makes a mockery of these "tall" claims. Apart from cutting off converted people from their roots and heritage, (like the Blacks in the U.S. who worship in separate churches) the Church has achieved little.**

A Dalit Christian priest's feelings have been expressed in the following words:

" We do understand that vocation is from God, but it boggles our mind why He should choose His priests from non-Dalit only. Is God too casteist? Does He also practice un-touchability?"

Koenraad Elst has pointed out the plight of the **Dalit Christians in India:**

"The "Dalit-Christian" are low-caste people who have been lured into conversion with the promise of (1) eternal Salvation by Jesus Christ the Savior, our Lord, and (2) freedom from the low-caste status as well as from poverty. These Dalit Christians held a demonstration in Delhi to demand reservations, on the plea that **they are still as poor and low-caste as before conversion.**"

(source: [Ayodhya and After - By Koenraad Elst](#) Voice of India Issues Before Hindu Society SKU: INBK2650 p.258). Refer to [Discriminated Dalits should sue church - By Sandhya Jain](#)

Pope calls for Targeting of Lower Caste Hindus for Conversion

John Paul II told a group of Indian bishops that the Church should target lower caste Hindus for conversion in an attempt to end caste-based discrimination. At the same time, he has condemned the caste system when he met with the bishops of the ecclesiastical provinces of Madras-Mylapore, Madurai and Pondicherry-Cuddalore, at the conclusion of a series of five-yearly visits by the prelates of India. In particular the Pope, declared to pursue certain segments of Hindu society: "At all times, you must continue to make certain that special attention is given to those belonging to the lowest castes, especially the Dalits," he exhorted the bishops.

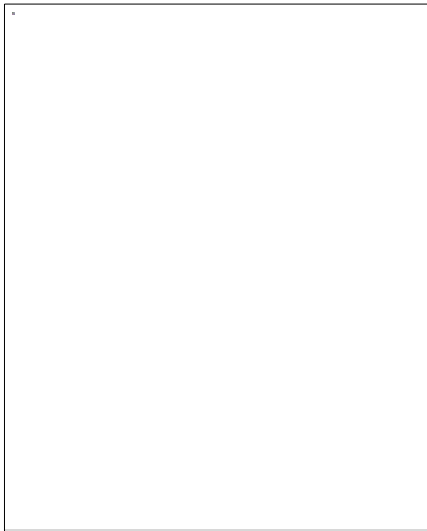
In the past, the Church has heavily targeted weaker members of Indian society for conversion that are not as closely affiliated with mainstream Hinduism. Such "soft targets" that the church continues to aggressively target are lower caste Hindus, low income families, women, young children and adolescents and rural or tribal communities. The church has also justified their targeting of these groups by claiming they are "persecuted". **However, many have criticized the Church for simply exploiting the impoverished situation of these groups for the church's gain with no genuine concern for their welfare.** The Pope vowed to end "discrimination based on race, color, creed, sex or ethnic origin." "Ignorance and prejudice must be replaced by tolerance and understanding," John Paul II said, repeating the words he expressed during a homily in Indira Gandhi Stadium, New Delhi, on Feb. 2, 1986.

Yet notably, the Pope never mentioned to end discrimination based on religion, an apartheid the Church is guilty of. Before the Pope preaches his next sermon, perhaps he should listen to his own advice: ignorance and prejudice of non-Christian faiths must be replaced by tolerance and understanding.

(source: [Pope calls for Targeting of Lower Caste Hindus for Conversion - Indians Against Christian](#)

Aggression). For more refer to chapter on [Conversion](#)).

“Every Indian Christian is considered to be a second class Christian in the Vatican” - Paulos Mar Gregorios



“Every Indian Christian is considered to be a second class Christian in the Vatican” -- this was revealed by the late [Paulos Mar Gregorios](#) (1922- 1996) who was the [Metropolitan of the Syrian Orthodox Church in Delhi](#). He was a man of much substance. In addition to his religious qualifications he was a distinguished scholar. At one time he was the President of the Indian Philosophical Congress. He was also for some time the President of the World Council of [Christian] Churches.

Metropolitan Gregorios asked the [Pope John Paul II](#) what he thought was the reason for such a small percentage of Indians having converted to Christianity although it had been in India for so long. The Pope said to him the reason was that the Indian mind was not developed enough to understand the subtlety of thought of St. Gregory of Nyssa or of St. Thomas Aquinas. Somewhat taken aback Metropolitan Gregorios asked the Pope if he had read [Shankara](#) or [Nagarjuna](#). He was immediately shown out of the room where the audience was

taking place.

I found the incident merely amusing because I did not find this surprising at all, but he had been much saddened by it, for the issue was more personal for him. **As he said, he realized for the first time and first hand that every Indian Christian is considered to be a second class Christian in the Vatican. This was even more galling for him because he belonged to a branch of Christianity as ancient as any.**

It illustrates that the [Eurocentricism](#), and the associated sense of superiority of the European races and culture, which has very much coloured Christian doctrine, does not seem to have yet suffered the fact of the shift in religious demographics.

(source: [What Calls You, Pilgrim? - By Ravi Ravindra - infinityfoundation.com](#)). Refer to [Discriminated Dalits should sue church - By Sandhya Jain](#). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#) and [Insults to the Mahatma, ignored by India - rediff.com](#).

Time for Pope and Media to convert to reality - By Anil Nayyar

Ever since he targetted India as a fertile land for 'rich harvest', the Pope and his phalanx have found something to criticise in India. Sometimes it is riots. Sometimes it is about the laws against conversions. And now it is about casteism. The learned Pope has spoken as if casteism is a phenomenon of the Hindus. But as anyone who has interacted with Christians, here in India or elsewhere, will bear out that **casteism, which is another form of discrimination, is alive and kicking (literally) among them (Christians).**

If still the Pope and those from India to whom the pontiff had spoken are not convinced, and believe that Christianity is a panacea to Dalits, there are empirical studies by sociologists prove that the underprivileged status of the Dalit Christians remains the same.

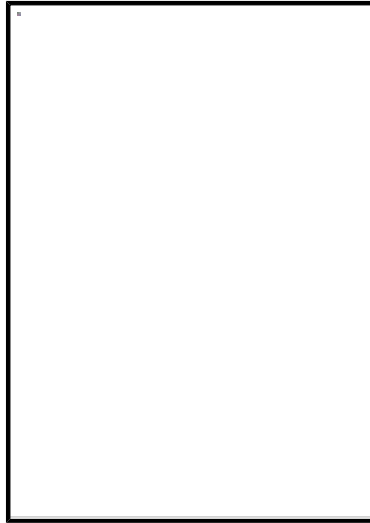
([The Plight of Christian Dalits: A South Indian Case Study](#) (Bangalore: Asian Trading Corporation, 1997); [Jose Kananaikil](#), Scheduled Caste Converts and Social Disabilities: A Survey of Tamil Nadu (New Delhi: Indian Social Institute, 1990).

(source: [Time for Pope and media to convert to reality - By Anil Nayyar - newstodaynet.com](#)). Refer to [Discriminated Dalits should sue church - By Sandhya Jain](#)

Conversions threaten a way of life

At the same time, my 30 years in India have taught me that nowhere in the world has there been so much effort

to rectify a wrong -- from 1947 onwards. This resulted in a Dalit, the late [K R Narayanan](#), born in a poor village of Kerala, to be elected President of India, one of the highest posts in this nation.



K R Narayanan, a Dalit, to be elected President of India, one of the highest posts in the nation.

Has a black man ever been President of the United States?

The bastion of democracy, religious freedom and human rights — the mostly white Christian United States, to paraphrase the description of India by Western correspondents — has had only Christian white male as President. Yet the [US Commission on International Religious Freedom](#) has the gall to castigate New Delhi for its record on protecting the rights of minorities.

Has a black man ever been President of the United States?

Reservations for Dalits have made it possible for them to access education and jobs regardless of their merits -- and this is a unique feature of India today.

Look at what happened to countries like Hawaii, or to the extraordinary [Aztec culture](#) in South America, after Portuguese and Spanish missionaries took over.

(source: [Conversions threaten a way of life - By Francois Gautier](#) - rediff.com). Refer to [The Last War: Racism, Spirituality, and the Future of Civilization - By Mark L. Perry Oxford](#)). [New Orleans Unmasks 'Apartheid - American Style' - By Jason Miller](#)

Refer to [Insults to the Mahatma, ignored by India](#) - rediff.com.

World-wide, both Christianity and Islam have discriminated against low caste converts, reneging [blithely](#) on promises of social equality and economic upliftment. It is this, rather than active or passive discrimination by the secular Indian State, that has resulted in the poor educational status of their adherents. Various Christian denominations mint money by providing school, college and professional education to rich and middle class Hindu children; vigorously evangelize amongst the poor, but deny them true empowerment that comes from education .

(source: [Sharpening communal faultlines - By Sandhya Jain](#)).

Pope approves caste as a conversion strategy

Papal Document, 1623

The converts from Hinduism to Christianity brought with them their caste practices and symbols even after conversion.

The Bull of Pope Gregory XV, "Bulla Romanae Sedis Antistitis", dated 31 January 1623, accedes to the requests of the missionaries to accommodate themselves to certain caste practices and usages of the new converts. The Pope was granting this permission only as a provisional and conditional measure.

The Bull agreed to tolerate the continuance of certain traditional customs and usages. Taking into account the difficulties encountered by the Brahmin converts if they were obliged to abandon certain external signs (such as sacred thread, sandals, ablutions), and considering that these external rites could be interpreted as meaning signs of nobility and function (nobilitatis et officii) and to show some empathy for human sensibilities, the Bull agreed to tolerate those usages, provided all danger of superstition was avoided and the convert showed charity and respect towards people of obscure condition, this presumably being a reference to Dalits. This document shows the prevalence of the caste mentality among the convert Christians.

Letter of the Propagation of Faith, 1779

With regard to the distinctions of caste in the churches, the congregation for the Propagation of the Faith wrote in 1779 :-

"The separation in the church and at the entrance of the church, also the distinction of cemeteries may actually be tolerated for fear of greater evil."

The Synod of Pondicherry , 1844

This Synod was convoked to foster harmony between the Dalit Christians and the Caste Christians, who wanted to have a partition in church to separate them from the Dalits.

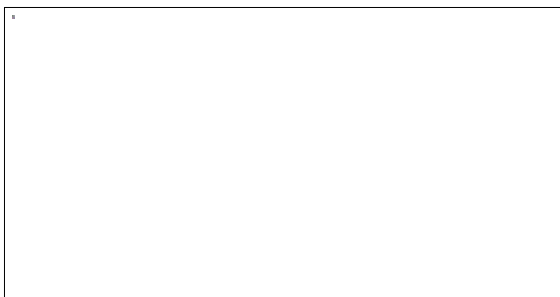
1929 - Christian Depressed classes of South India submitted a Memorandum to the Simon Commission.
1985 - Court verdict upholding the 80 years old practice of **separate graveyards for Dalit Christians** of Trichy, Tamil Nadu.

There is an abundance of official church and police records on cases like K.K. Puthur, Thatchoor, Pondicherry, Thondamanthurai . However, at no time of history did the Church in India officially affirm or promote the perpetuation of social discrimination inside the Church.

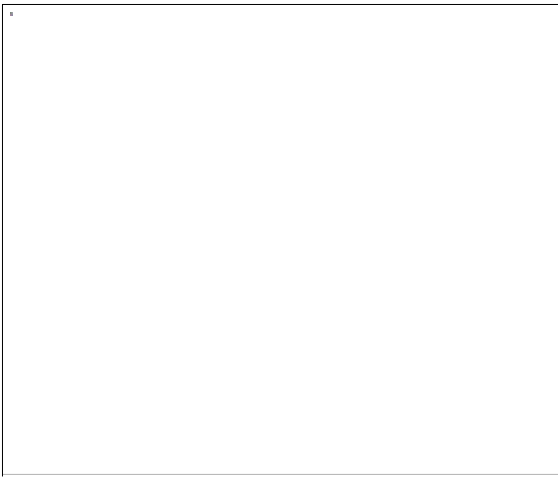
(source: <http://www.dalitchristians.com/Html/HistoricEvidence.htm>). Refer to [Discriminated Dalits should sue church - By Sandhya Jain](#). Refer to [Jesus Christ: Artifice for Aggression - By Sita Ram Goel](#)

Mahatma Gandhi's insistence on the removal of untouchability as an essential step in political reform took away from the missionaries what seemed to be their last profitable line of approach, for missionary activity after failing with the intellectuals, had been concentrated on the depressed classes.

Dalits: Kanchi leads the way - By Sandhya Jain



The [Shankaracharya of Kanchi, Swami Jayendra Saraswati](#), broke a critical stalemate in the current controversy over the merits of the Tamil Nadu ban on conversions by force, fraud or inducement, by offering worship at a Dalit-run temple in Madurai (The Hindu, 12 Nov. 2002). The Veerakali Amman temple, which serves the religious needs of eighteen villages and has a Dalit priest, lies in the Melur region where 250 Hindus were converted en masse by a Canadian priest of the Seventh Day Adventists on 25 August 2002. Previously, about



fifteen hundred Hindus were converted in the neighbouring areas in January 2001. **By giving the villagers an unexpected darshan, the Shankaracharya gracefully shattered several myths and assumptions about inequality and divisiveness in Hindu society.**

Speaking with his legendary forthrightness, the seer told the gathering what many of us have always known, namely, that Hindu dharma does not promote or envision discrimination and regards people of all sections of society as equals. He rightly stressed that Hindus have an age-long tradition of living amicably as a "family", as brothers and sisters. Candidly accepting that there are always differences in society, he advised the people not to foster discrimination on this count, as unity has ever been the hallmark of the dharma.

The Shankaracharya has truly led by example, with a view to blunting the criticism of evangelizing faiths that social discrimination compels Dalits to embrace other faiths. Swami Jayendra Saraswati, however, has risen above this cacophony to remind us that we cannot seek refuge in such specious arguments, and that it is our duty to uphold the principle of the brotherhood of man in our own lives. It is now enjoined upon each one of us to be worthy followers of a worthy leader. Tamil society in particular must rise to the occasion and accord the Dalits the personal dignity they crave for; a beginning must be made by doing away with the degrading two-glass system at village dhabas. In this regard, it may be worth noting that the Swamiji's choice of temple was singularly apt. The Veerakali Amman temple attracts devotees from all castes and is also a locally renowned symbol of communal harmony as Muslims regularly join the celebrations of its annual festival in January.

What is most exciting about this new call from the bastions of the mainstream tradition is that it cannot be set aside lightly as a maverick or fringe movement. **Swami Jayendra Saraswati followed up the Madurai initiative at Tirunelveli by categorically asserting that Dalits have the right to enter any temple across the State, individually, and offer prayers.** This may not make sense to many urban citizens. But what it means is that at many important temples, Dalits from outside the region do enter anonymously along with other pilgrims, but local Dalits who might be recognized would be barred or beaten for entering the precincts. Now an orthodox Hindu leader with unparalleled knowledge of the shastras has ruled that "appropriate action" would be taken against those trying to prevent a Harijan from entering a temple. And as the cosmic vision of the Hindus does not envisage the shallow separation of religion and the public sphere, as Mahatma Gandhi had intuitively understood, the Shankaracharya has rightly asserted that religious leaders must increasingly participate in public life to foster a social renaissance

Nonetheless, much water has flown under the bridge, and communities have grown to the point that many individuals wish to stake claim to a larger Indic heritage. Hindu tradition is by definition inclusivist rather than exclusionary, hence deference to the sentiments of non-Hindu devotees would be highly appropriate. The present move is the result of the hurt felt by many at a perceived injustice to celebrated singer K.J. Yesudas, a great bhakta of Guruvayurappan, who has been denied temple entry on account of being born in a Christian family. The poet Yusufali Kecherry, who has written some of the best songs in honour of Lord Krishna, has also been excluded from Guruvayur because of his Muslim origins.

(source: [Dalits: Kanchi leads the way - By Sandhya Jain - daily pioneer. com](http://www.hvk.org/articles/1102/135.html) - November 19 2002). <http://www.hvk.org/articles/1102/135.html>

In Dalit villages, Sri Jayendra Saraswathi formed the **Chandrasekara Rural Development Trust** there to launch several development schemes. The trust is credited with constructing 40 model group houses and a health centre with two doctors and six paramedics to help. Supported by the mutt, the Tamil Nadu government has also taken up a pilot scheme for Dalit housing in the village.

Members of the scheduled tribe of 'Kattunanyakans', who are scavengers by profession, received financial help from the Shankaracharya to build a temple for the **Amman mother goddess in 1992. Now Natesan, the village council chief, tells journalists with tears in his eyes: "Shankaracharya taught us to worship. When many still considered us untouchables, he treated us with dignity". Similar is the outpouring where another such temple is under construction, thanks to funds from the Kanchipuram mutt.**

In the Bhudanoor village, 200 Dalit families have stories about the ways in which the Shankaracharya

helped them. The Shankaracharya has taken much flak for reaching out to Dalits. Critics accused him of breaking Hindu codes by blessing widows and Dalits and allowing general access to the mutt and temples.

(source: [No reservations, Dalits back seer](#) - timesofindia.com).

For more refer to chapter on [Conversion](#) and [European Imperialism](#). Refer to [Discriminated Dalits should sue church](#) - By Sandhya Jain

Kanchi Acharya first pontiff to mingle with Dalits

Cuddalore, Nov. 27 - The Kanchi Sankaracharya, Sri Jayendra Saraswathi, is the first pontiff in the Sankara Mutt lineage to mingle with the Dalits and other downtrodden sections. Vai. Balasundaram, State president of the [Ambedkar Makkal Iyakkam](#), said **from his association with the Acharya for the past several years, he had learnt about the humane side of Jayendra Saraswathi, who had contributed a great deal to the uplift of the downtrodden.**

Without any inhibitions the Acharya had stayed in a hut of a Dalit, Chelladurai, at Ramancheri, near Thiruttani, recently and offered his blessings. The Acharya had also established the [Ambedkar Maha Sabha](#) for the welfare of the Dalits.

(source: [Kanchi Acharya first pontiff to mingle with Dalits](#) - hindu.com).

The futility of religious conversions

R. Thirumalvalavam, Head of the Panthers Party of India told a website (Nov. 15, 2002): 'that for emancipation of dalits, **conversion is not the solution. Converts remain Dalit Muslims or Dalit Christians or Dalit Buddhists.'**

A Dalit writer, told to the Week (18th Nov., 2001): 'Over the years, when Dalits converted to Islam, Sikhism or Christianity, they did not lose their Dalit identify. They remained primarily Dalits, and, then Christians or Sikhs. Conversion is not the answer to exploitation of Dalits.' [Detlef Kantowasky](#), a German Professor of Sociology in his recent book 'Buddhisten in Indien heute' says that **Mahars who converted into Buddhism are still not able to shake off their untouchable stigma.**

(source: [The futility of religious conversions](#) - By O P Gupta - sify.com). For more by Ambassador Gupta refer to [Caste and Bhagawad Gita](#)).

Baptised, but boundary remains

Earlier in September this year, several hundred activists of the [Poor Christian Liberation Movement](#) (a Dalit Christian body) held a dharna at Jantar Mantar to protest the "increasing corruption in Church organisations". **They urged Prime Minister Manmohan Singh to ensure transparency in the functioning of Christian NGOs that misuse foreign aid received for the welfare of the poor and downtrodden.**