

**DISCRIMINATION  
AND  
EQUALITY**

**An Essay on the Misuse of Words**

**By**

**GEOFFREY DOBBS**

# DISCRIMINATION AND EQUALITY

BY

GEOFFREY DOBBS

The debasement of our language, and especially of all those words with which we refer to that which is good and true in life, is one of the chief methods used in the corruption of our thoughts and of our society.

My dictionary defines 'to discriminate' as 'to perceive differences, distinguish between'; and 'discrimination' as 'Capacity for discriminating; ability to perceive subtle differences; perception'.

So we see that in the vicious catch-phrase 'no racial discrimination', in so far as this refers to something which we are agreed is evil: the ignorant lumping together of people according to their skin-colour - the sense of the word has been completely inverted.

If races are to live together in harmony, what we need is *more* racial discrimination, not less.

'Stupid and ignorant prejudice about race' and 'lack of racial discrimination' are simply two phrases describing the same thing, so that to brainwash people, and especially the young, with the idea that 'racial discrimination' is a monstrous and wicked thing, is the most effective way possible to ensure a growing ignorance of each other, and hence lack of understanding between the races, leading to active hostility and

ultimately that violence and anarchy which are the essential prerequisites for the establishment of the Police State.

Of course, many people nowadays use the word ignorantly, and would claim that they had no such intention, that they were merely using the word in what is nowadays its accepted meaning, and that its dictionary meaning is now out of date and incapable of being understood by the younger generation.

But that, in itself, is further evidence of the damage already inflicted upon their minds and thought-processes, in so far as they have been deprived of one of the most essential tools of thought which is provided by the word 'discrimination' used in its proper sense.

How deep this goes, it is difficult to realise! Discrimination, the perception of differences, is an essential property of all forms of life, even the simplest, so that to attack it is to attack life itself.

No organism can survive if it cannot discriminate between wholesome and poisonous food, or between harmless and dangerous other forms of life.

When it comes to human beings, the whole process of learning of becoming a person instead of a mere lump of protoplasm, is the process of acquiring the power of discrimination.

A baby is born with scarcely any discrimination. The first person to be distinguished is usually its Mum; a good deal later, its Dad. But the recognising of these people involves also

discriminating between them and other Mums and Dads; that is, discriminating in favour of 'my Mum' and 'my Dad' as against other Mums and Dads.

Without this act of discrimination the Family cannot exist; and to destroy it, is to destroy the Family.

Education, both in the sense of the natural process of learning from the environment, or in the more formal sense of schooling, is simply the process of acquiring more accurate, more penetrating, more subtle discrimination. Without discrimination there is no knowledge, and no sound judgement.

We all must discriminate between the things we meet in our daily lives, but the 'educated' man or woman used to be expected to have more knowledge, and a better judgement, than the 'uneducated'.

This is now ceasing to be true, because education also is infected with the prevailing hatred of discrimination, and is thus destroying its own foundations.

Biology, for instance, is quite literally based upon racial discrimination; but this essential grounding is being discarded in line with contemporary prejudice, as indeed is all study of mere facts (which always require discrimination).

Biology is now being unified by placing the initial emphasis on the physico-chemical mechanisms which are common to all forms of life, since by the study of these men may hope to be able to control and manipulate the nature of other organisms, and even other men.

Since this manipulation is being carried out with less and less discrimination, and without the respect and love towards which discrimination is the first step, it is likely to be increasingly disastrous.

For love is not just a vague general feeling benevolence; it is founded upon a deep respect and understanding for the precise character of the beloved, and that, in turn, is founded upon the exercise of discrimination. So here again, the attack upon discrimination is an attack upon the very core of existence.

Perhaps it may be thought that I am pinning too much upon the misuse of this one word. So it would be if it stood alone, but we know well that this is a small part of a general policy of the perversion of thought through language, and always in the same deadly direction.

The attack on the act of discrimination is but the latest form of that great assault upon Christendom which first declared itself in the French Revolution (*Liberté, Égalité, Fraternité, ou la mort* - but mainly *la mort*).

The American Revolution put it into our own language, and has made it respectable, to the point of being taken for granted without thought, through the noble and familiar phraseology of the Declaration of Independence: "*We hold these truths to be self-evident, that all men are created equal...*"

This assertion is the key fallacy of the Age. Splendidly as it rolls off the tongue and affects the emotions, it is wholly false. First, it denies creation and hence the Creator, since creation (even if we have been taught to call it evolution) is an act of differentiation, that is, of making things either unequal, or different, so that they cannot be assessed in terms of equality.

In all the simpler matters in which men are capable of setting up a scale of values, we are all, thank God, unequal, so that in this sense the assertion of equality is blatantly false; but those who defend it do not usually deny this.

What they assert is that the equality of men lies in those ultimate values of the personality which humbler people know to be beyond human estimation, but which they, the egalitarians, are capable of assessing, and judging, and pronouncing to be equal.

And this, as applied to Race, is essentially the same appalling error as that of the racial supremacists, whom the egalitarians violently denounce, namely that of setting oneself up as the Ultimate Judge of Mankind, and pronouncing upon the value of men.

Compared with this, what the judgement may be, whether that this man or this race is superior to that, or they are merely on a level, is of minor importance. Once any human scale of values is applied, it is obvious that men and races are unequal, and since the members of every race have, as an essential part of their survival mechanism, a built-in preference in favour of the special excellences of their own race, whatever egalitarianism they may be persuaded to express with their

tongues, in their hearts they will be convinced of the superiority of their own race over all other.

If it ceases to be so the race ceases to exist; so that the struggle against egalitarianism becomes a struggle for survival; and this is the main cause of the racial struggles of today.

For racial egalitarianism and racial supremacism are but the two ends of the same stick of racism; which consist in failing to discriminate and to understand the differences between races, and to realize that they do not lie all on a single scale of values. And, indeed, the same is true of egalitarianism as applied to class, or to any other human grouping.

It is never sufficient for the poorer of 'lower' class to say to the richer or 'upper' class, "We are as good as you are!" It always ends up as "We are better than you are!" and even, "Our class alone has a right to exist," and "Down with the bourgeoisie!"

The poets have always realized that human equality only becomes true in death, as, for instance, in Shirley's '*Death the Leveller*':

Sceptre and Crown  
Must tumble down,  
And in the dust be equal made  
With the poor crooked scythe and spade.

For egalitarianism is literally a doctrine of death, and so long as life stirs, it is denied. This is why rivers of blood and hatred have been poured out in the name of *e-quality*, which is the denial of the *qualities* of others.

But salvation lies in *discrimination*, that is, in perceiving and conceding to all men their special qualities, and refusing to sit in ultimate judgement, which involves realizing that our understanding is limited.

What, then, of *equality before the Law*? Is there not a profound truth in this phrase? Yes! but the important point here is that the 'equality' is, or should be, a property of the Law, not of those who are before it. This reveals that 'equality' is the wrong word here, unless it is used in an esoteric sense.

The right word for what we want from the Law is '*equity*'. 'Equity' and 'equitable' are active words, implying a just and fair treatment of other people; 'equality' is a passive condition.

If, therefore, we use the word 'equality' we invite misunderstanding by attributing it as a passive condition to those who are subjected to the law rather than as an active mode of treatment, by those who administer the law, - a mode of treatment, moreover, which is necessary *because* of the inequality of men, and the limitations of men as judges of the true value of others.

It is the same with 'equality in the sight of God'. The 'equality' is in the sight of God, and not at all in us whom He sees with absolute discrimination of all those differences which He created in us. God is the very last Person in whose sight we could be equal.



You will search the Bible in vain for any suggestion of the universal equality of men. On the contrary, the only important use of the word 'equal' refers to the ways of God (Are not my ways equal? - Ez. 18, 29).

But here the word is used in an archaic sense more equivalent to 'equitable'. It is but a trick of the language to slip from: 'equality in the sight of God' to 'it is self-evident that all men are created equal', but in the process the 'equality' has been transferred from God to man, and has changed its meaning.

Never has the inversion of a meaning had more tragic and far-reaching consequences.

This essay first appeared in the form of a letter in '*Housewives Today*' for August 1968.

HERITAGE BOOKS M/S  
P. O. BOX 208  
INGLEFARM S. A. 5098  
PH. FAX 08 83 95 98 26-7