



Negotiation of Dalit Phobia in Text and Non-Textual Social Platform

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Abstract

The present article analyses different kinds of Dalit phobia, some are available in Textual form and others are in Non-textual form. The word Phobia indicates fear or anxiety and has redness. But when it comes to Dalits the Upper caste community has been treated brutally, and they have created anxiety and fixed fear in their mind. Even though they are politically fit they do not allow them to drink water from their well, ride a horse, wear jewelry, and develop a mustache on their face. Dalits have been killed, and harmed for a long ago, so this act developed in their mind an Extreme fear that is internalized in the daily lives of Dalits. This phobia has been called Dalit phobia. The present article analyses the kinds of Dalit phobia and its existence and how this word generates a meaning with its phases in different aspects. This study discusses both historical and contemporary Dalit phobic occurrences. Which emphasizes the massive humiliation, segregation, and mass murder committed against Dalits. This paper examines prejudice towards Dalits. The present Article attempts to analyze these situations from a variety of contemporary Theories.

Key Words: Segregation, Anxiety, Hatredness, Massacre, Honour Killing.

Introduction

Phobias can develop in any object or situation .people can have multiple Phobias .regarding the Dalit issue. Dalits would have particular Phobias (fear), that they would struggle. There was also some animosity and hatred among non-Dalits against Dalits. These oppressed men were trying to conceal their identity from the Upper caste for this reason. Since ancient times, there has been a Dalitphobia that permeates society like a serpent venom. This article makes an effort to describe various forms of Dalitphobia using textual and non-textual social platforms.

Understanding the history of phobia, it is an overwhelming and debilitating fear of an object, place, situation, feeling, or animal. Phobias are more pronounced as fears. The point is that many of us have strong reactions of fear, even uncontrolled to innocuous things. These reactions are inconvenient and can even disrupt our lives. Such reactions are referred to as phobias. In most cases, a phobia is defined as fear. Look at the phobias of the past: Phobias are in fact rich, varied, and intricate. We know there are people who had phobias for a thousand years. It's only in the recent past that we have learned a great deal about these fears or even well known for calling them phobias.

The first written reference to phobic issues that we have is in the works of the ancient Greek philosopher Hippocrates (470-410 B.C.E). In one of his works called *The Seventh Book of Epidemics*. He outlined a condition of a man named Nicanor. Whenever Nicanor came out to drink, he became terrified of the flute played by the musicians. As noted by Hippocrates, when the piper started playing the music, he immediately threw him into such a big scare that he was unable to cope with the mess. (In a strange way, flute music only bothered him at night, and in the middle of the day, he was fine. But Hippocrates made no mention of phobia. That was never used until nearly 500 years. Later when the Roman physician Celsus used the word Hydrophobia (literally, the fright of water) to describe someone who appeared to have a water horror caused by rabies.) Does Celsus use this word from the Greek god 'Phobos'? We were not aware of it. But there will be some story behind this word. Phobos was the son of Aries, the god of war in Greece. Phobos was a fearsome and formidable guy. To such an extent that the warriors would paint his picture on their shields to give their foes real combat to make them run away in terror. Therefore phobic responses resemble someone who is scared of something. It wasn't until 1786, that the word "phobia" was in a relatively modern context.

According to the Oxford English Dictionary, the term is defined as 'A fear of an imaginary evil' excessive terror of a genuinely bad, by an unidentified writer in the Columbian magazine. Although the term doesn't appear in literature again until 1801, by the late 1800s, individuals were beginning to use it often. Freud wrote about a young boy named Hans who was scared of horses after one in the street. Phobias were not given their own diagnostic category in the International clarification of diseases until 1947. It was discovered in the 1960s that phobias essentially break into three distinct types: Agrophobia, Sociophobia, and Specific phobia. They develop when a person may organize their life around avoiding the thing that's causing them anxiety, as well as restricting their day-to-day life.

The two most common complex phobias are *Agrophobia*, someone with this phobia will feel anxious about being in a place or situation where escaping may be difficult if they have a panic attack. *Social phobia* is also known as social anxiety, disorder. It centers on feeling anxious in social situations. It was identified as a distinct phobic disorder in 1960 (Marks and Gelder, 1965). It reflects current understanding, included in diagnosis manuals, is used throughout the guidance.

Social phobia is an ever-present fear of one or more social situations. Where embracement can occur and where fear or anxiety is disproportional to the actual threat posed by the social situation determined by the cultural norms of the person. This includes meeting people, including strangers who speak in meetings or groups, having conversations, speaking to authority figures, working, eating, or drinking. While being observed, going to school and doing errands, is seen in public, using public washrooms and public representations, including speaking. If you have a social phobia, you might be afraid of speaking in front of people for fear of embarrassing yourself and being humiliated in public. But very recently new phobia has developed in the hearts of Dalits that is *Dalit phobrednessia*. Due to their Dalit identity, they have been harassed by the upper caste community. Dalit phobia means Anti-sentimental or negative perception. Dalit phobia refers to the Dread of hatred ness toward Dalits or fear or dislikes towards Dalits, which has existed in non-Dalits minds and cultures for centuries. Dalitphobia has socially reproduced prejudices about and aversions against Dalit and Dalitism and their actions. Dalitphobia is a form of group-oriented enmity and the general attitude of rejection of Dalits. The concept of Dalitphobia is a means to highlight aggressive and hostile attitudes and discourses against Dalits.

Chandra Bhan Prasad for the first time used the word 'Dalit Phobia' in his book titled '*Dalit Phobia, why do they Hate Us*'. Chandra Bhan Prasad develops the notion of pseudo-scientific pathology which he calls Dalit phobia and suggests the procedures in order to cure them. In his work, he talks about the war through centuries between Dalits and Non-Dalit. Dalits faced a unique form of social Ostracism. Dalits represent the same share of the total population across the country. Chandra Bhan sets forth the story behind this phenomenon. He also points out that this is not possible unless there is a colossal change in humanity. He was profoundly inspired by Dr. B R. Ambedkar. Is the hatred of the Varna people for the Dalit's manifestation is victorious hatred for the conquered? The fear that the Dalits of the Vedic period impose themselves, challenge the old Varna commandment. "This book tries to decode the reasons, historical or for the emergence of Dalit phobia. It traces the history of Dalits and Non-Dalits and concludes that although the untouchables and tribals shared common ancestors, the same was not the case with Dalits and Non-Dalits."

Chandra Bhan names this phobia as he argues, which is passed through genetically over the generations. A reporter and fishermen from Nagpattanam (Tamil Nadu) shared the same disregard when dealing with the Dalits. It should also be pathologic and therefore treatment must also be provided. His suggestion for this disease is Dalit therapy and it requires international action to cure the disease while describing that more vicious

and ubiquitous than apartheid. This book also reflects the reason that a common Dalit possesses Dr. B. R. Ambedkar's worth to such great regard, that he might rise and resist the order of Varna. We come with different kinds of Dalit phobias in Text and Non-Textual social platforms. In this book, he also mentioned love and hatred. The concept of love and hate has multiple contexts, beyond all limits; there can be an unending supply of love or hate. Samuel Johnson claimed that 'in search of love and hate, man can either fall low or climb high.' The social personality of the United States has long included 'Hate' as a major component. For no other than racial differences, the Whiteman would despise the Blacks, several obvious contexts came into play in order to unilaterally enforce the hatredness in a slave-master relationship, between Black and White as well as between Europe and North America from the first group of blacks arrived in James Town in 1619 until November 1956, the slaves and Black Africans treated as inferior, incapable and despicable.

After World War II, the United States had surpassed Britain in terms of Military strength, economic power, and scientific development, but racial segregation in public accommodations like buses and trains was constitutionally permitted. Due to this reason, White Americans might become Black Phobic. Hate can outlive the hater, and hate-regulated social or racial personality might develop an inbuilt tendency towards violence. Black people were frequently lynched in the U.S. He has mentioned some incidents which are called as Hate Regime in India, he wrote that '*The case of Dalits and or untouchables in India follows the same hate pattern, though often more vicious and more violent than any hate regime anywhere in history or the present day World*'. The targets of this hate regime system are Dalits. Some brutal incidents he has mentioned by considering the incident of Gohana in Haryana, Where upper castes burnt the houses of the Valmiki caste people (Dalits). On 1st September 2005, upper caste men came in tractors, entered the Valmiki Basti, and burnt 60 pucca houses. A clash between two individuals involving Jat boy death turned into a fight that rose for the Dalit campaign. The upper caste men retaliated in full view of the administration. This came after an open threat by the upper caste panchayat on 29th August and 1st September respectively. The administration turned to mute spectators, rather an accomplices, as it had forced the evacuation of Dalit Basti in the night. To talk about another instance that demonstrated how entrenched bias can be, the former leaders, who were almost from upper castes, refused to acknowledge that in modern democracy previous subjects can also become laws. 'The entire country was shocked when V Azhagumalai on 24 April 2005 resigned as panchayat president of Keeripatti Village in Madhurai district (Tamil Nadu) within minutes of getting elected for the post. His only fault was that he was a Dalit, and the Hindu Thevar community could not imagine being ruled by a Dalit.

Chandra Bhan Prasad also explored about Dalit Massacre which would become causes for Dalit phobia. 'According to a Government of India Report (National Commission for Scheduled Castes & Schedule Tribes 1997-98, New Delhi), during 1995 -1997, a total number of 1,617 Dalits were killed, which means about three killings every two days.

A notorious Lynching mentioned are the Kumher Massacre: A place less than 200 miles east of the national capital Delhi. On 22 June 1992, Dalits were lynched, because a few Dalit youth refused to vacate seats in a local cinema theatre. In the Tsundur Massacre, case 17 Dalits were lynched due to a Dalit youth's leg having accidentally touched a non-Dalit while watching a movie. In Kurnool Massacre eight Dalits were brutally killed just because of a land dispute which happened on 1st March 2005, a place situated near South Delhi. In the Shankar Bigha Massacre, 23 Dalits were cruelly murdered due to land-related conflict. Segregation is a common discrimination by Non-Dalits, done to Dalits community. Louis Althusser's Theory of Ideological State Apparatus also provides possible proof of these incidents. He contends that the dominant class uses institutions such as religion and caste to exert their dominion over subjects.

Chandra Bhan talked about such issues in his text that follows: 'After the 2004 December tsunami destruction, Dalit survivors in Tamil Nadu were thrown out of relief camps as Non- Dalit survivors refused to share makeshift homes, common kitchen and even common toilets with Dalits. Similar things happened during the Gujarat earthquake in January 2001. Three-fourths of the population of India lives near the countryside. In the traditional village structure, Dalits will invariably be settled at the southern outskirts of the village. This is based on the concept of pollution and purity. Dalits can't draw water from common wells, often, not even from village ponds. Those who defy this are severely punished. In many parts of the countryside, Dalits are not allowed to wear shoes in the presence of non-Dalits. These are some difficulties that are mentioned in the books.

India's premier news agency, The Press Trust of India (PTI), flashed a story on 26 June 2004 from the southern state of Tamil Nadu. In District Tuticorin, Non-Dalits imposed a ban on Dalit-owned dogs from entering the Non-Dalit locality, because Non-Dalits feared that Dalit dogs might mate with Non -Dalit pets. To

them, Dalit pets must be untouchables. On another occasion, non –Dalits humiliated people in a heinous fashion. On 5 September 2004, in a village called Kaundampatti, in the state of Tamil Nadu, a Dalit youth named Sankan was forced to drink his own urine by Non-Dalits, and the reason behind this case was that Sankan had complained to the police about his tormentors, who had been harassing him for years.

On 15 July 2002, in the eastern State of Bihar, two Dalit women were paraded naked on the streets, due to a land dispute. Several Dalit youngsters have been shot to death as a result of intercaste marriages; the author also discussed these incidents, which could support the concept of Dalit phobia. On 9 January 2005, Harpreet Singh, a Dalit aged 28, and his pregnant wife Amandeep Kaur, were found brutally murdered in Punjab, the cause of this issue was –Amandeep Kaur, a non-Dalit had fallen in love with Harpreet Singh and the two got married. The killing organized by the girl's parents was described as an 'Honour killing'. On 8 July 2004, in the central Indian state of Madhya Pradesh, three Dalit women were gang-raped in full public view. A Dalit boy, Nilesh Kosre, had eloped with a Non –Dalit girl, Santhoshi the two were in love, and this infuriated Non-Dalits, numbering over 150, who reached the house of the Dalit boy and dragged three women out of their home. A group of nine Dalit youths was then commissioned to rape.' They wanted just to teach the Dalits a lesson. Some significant problems that Dalits have experienced include. 'A decade and a half ago, a Dalit boy and a Non –Dalit girl had fallen in love, eloped, and married. Later, they were caught by Non-Dalits and hanged from a banyan tree. Thousands of people watched the incident. This happened in Mathura district of Uttar Pradesh. This discrimination took root in the era of the complication of the Manu Smriti that sadly introduced the system of disgusting Varna.

In the Muzaffarnagar district of Uttar Pradesh, hardly 100 miles North –East of Delhi 23 honor' murders took place during the years 200-300. Thirty-five young couples were declared missing. The author made an attempt to offer compelling arguments for Dalit phobia or Dalit hate feelings. Here some the instances are: If Americans could develop Bolshevik phobia because Lenin's Bolshevik revolution threatened capitalism, if people could be phobic of English because the British once ruled the World, or if people could be Jew phobic because Jews are considered a very special people, or if people can be phobic of new ideas, there is every reason to believe that Non—Dalits can also develop Dalitphobia. Is it possible to treat such people suffering from a Dalit phobia? Can such patients be treated by Dalit therapy? As Dalit phobia has been just discovered as a new phobia regime, prescriptions are too new. He also stated that patients with Dalit phobia might not acknowledge that they have this condition. This situation gets worse because, in this instance, the patients are not in pain. By maintaining old age benefits, they actually stand to gain. Dalits are the ones who are affected by this Non-Dalit illness. Dalits face discrimination and marginalization as a result of Dalitphobia among Non -Dalits. In addition, these events can be put into a post-modern model too, as it answers questions of the kind of large narratives. The French Philosopher Jean Francois Lyotard favors the need to break away from the perception fixed by such texts in his book *The Postmodern Condition: A Report on Knowledge*(1979). The whole universe can't turn around the hero and his great journey, it is also about countless stories which have never been recorded or given attention in the stream.

Textual Dalit phobic Events talk about "The rape of Jyoti Singh Pandey, Aka 'Nirbhaya', in Delhi on December 2012 was disgraceful and it deserved the attention it got. However, one does explain the fact that six years earlier, in 2006 forty-year-old Surekha Bhootmange was mercilessly raped along with seventeen-year-old daughter Priyanka, twelfth-grade topper, by the Kunbi -Marathas of Khairlanji village, not far from Nagpur, in broad daylight at the village square. Chilli powder, rods, and sticks were forced into their vaginas. They were stripped, battered, and then paraded naked- and eventually murdered. In this brutal episode, Surekha's sons Roshan, twenty-one, and Sudhir, nineteen, were also stripped, mercilessly beaten, and killed in cold blood. The issue did not get the desired media coverage. Had it not been for Dalit activists and a young American reporter who was then interviewed at the Times of India, it would have been completely buried. Even if it had received enough media attention, one wonders how much public outrage it would have generated. Did we have a national uprising after the Khairlanji massacre was reported? Did we take this act as a moment of national disgrace? In the country, the Dalits who tried to fight the injustice were hounded by the police and the state. Many individuals had to flee their hometowns to avoid arrest."(Yengade, 2019, p.10-11)

Laxman Mane's Upara in which Mane writes "As a community of landless and homeless, the kaikadis, traveled from village to village selling baskets made of cane and repairing old baskets. They always stayed in places where village people relieved themselves or cemeteries. If their business did not go well, they lived by

begging sometimes they went hungry for many days. Mane recalls how during his childhood he and his family members lived entirely on his begging and sometimes on leftover food thrown to them by the upper castes. Quoting Mane's words

[I] took a bowl in my hand and went from house to house begging for food. Standing in front of each house, I would call out loudly "Aunt, throw some crumbs of bhakri into my bowl... I beg of you... Grandma dear, throw the stale leftovers into my bowl, please...for pity's sake". Some women put rotten bread, stale curry, and things like that into my begging bowl. In an hour or two, the bowl was full. I returned home followed by street dogs. Pelting stones at them and brandishing the cane, I reached the hut. Hunger had made us feeble. We ate enough from the begging bowl and we preserved the rest to eat later. (Kumar-180)

D R Jatava's a '*Silent Soldier*.' An autobiography reveals how difficult it is for a Dalit to criticize, to realize his dreams, and go for further studies. Registering for a Ph.D. on this topic. 'The social philosophy of Dr. B.R. Ambedkar' from Agra University in 1962. The upper caste teachers in the university discouraged him from taking such a topic. By arguing that Ambedkar, was never a social philosopher.

Shyamalal's untold story of a Bhangi vice-chancellor. Shyamalal's autobiography records the life events of a self-made man who becomes a vice chancellor due to his hard work and perseverance, but as the title of the autobiography suggests, his social position in the academic circle remains unchanged despite the top position he occupies in the university for the upper caste, Shyamalal remains a bhangi whether he becomes a professor or a vice-chancellor. This treatment happens with every single Dalit man.

Kumud Pawade's autobiographical extract has been named '*The Story of my Sanskrit*'. This is a chapter from her autobiography titled '*Antaspat*'. When Pawade wanted to take Sanskrit, as one of her subjects. In high school, she was discouraged by her teachers, who were from the upper castes. But despite the lack of cooperation, she opted for Sanskrit and scored very good marks

Shantabai Kamble's autobiography *Majya Jalamachi Chittarkatha*. She gives an instance of how she was ill-treated by the mother of her classmate, Shaku, a Brahmin girl. One day Shaku didn't come to school. Headmaster sent Shantabai to her house to fetch her. When Shantabai reached their house, She saw there were rangolis outside the door, seeing Shantabai at the door Shaku's Ai shouted 'Young daughter of a Mahari' stay there you will trample the rangolis'. This was a caste insult directed at the Mahar community as a whole. Does Dalit Literature Need Poetics? *Why not poetry* translated by Nandini Hebbar?

A section of readers was alarmed by the language used by Siddlingaih in *Holemadigar Hadu* songs of the (Holey and Madiga) traditional poets have declared that Siddlingaih's song 'Ikkrala Vadirala' is not poetry at all.

Non-textual Dalit phobic events, where we talk about an incident of imposing a 25000 fine on a Dalit family for entering the temple, the 3-Year-old child had entered the temple after it began to rain. 5 people, including the priest of the local temple at Miyapur village in Kushtagi taluk of Koppala district, have been arrested after a Dalit family was fined 25000 when a 3-year child entered the temple.

Another incident of a Dalit boy, who dies after being assaulted by a teacher in Rajasthan state. He had drunk water from the earthen pot allegedly reserved for teachers from the higher cast. A 9-year-old Dalit boy died on Saturday, 24 days after he was assaulted by a teacher in his schooling in Jalore district of Rajasthan for allegedly touching a pot of drinking water. The boy was under medical care at Ahmedabad in Gujarat. He was taken there after he didn't respond to treatment in Jalore and Udaipur. An incident took place at a private school, Saraswati Vidya Mandir, in Suran village on July 20, when the teacher Chhail Singh, took exception to a student of class III, Inder Meghwal, touching the earthen pot and drinking water from it." School is a sacred and equal space but they created the notion of humiliation. These incidents caused Dalits to enter into fear. It develops all Dalit children could follow untouchability.

In the Una incident, on 11th July 2016, the seven members of the Dalit family were skinning the carcasses of dead cows in Mota Samadhiyala village near Una in Gir Somnath district of Gujarat state of India. They had bought the carcasses from Bediya village. They were approached by people in two cars who claimed to be members of a cow protection group and accused them of killing cows. The Dalits tried to convince them that they were skinning the dead cows. They were not convinced and tied Dalits to the car and beat them with sticks,

iron pipes, and knives. Four of them were brought to Una town in a car and stripped and assaulted again in public. When police arrived, the attackers fled in their car. The assault was recorded on video and circulated on social media." This remarkable humiliation made Dalits, being scared of eating meat, although several laws are there, for their protection, Dalits can be considered guilty if he eats animal flesh. They wanted to create such a phobia in the mind of Dalit's caste prejudice. In Karnataka temple was closed as the Untouchable groom arrives for ritual rites on Tuesday, Shyagoti a community that is 13 kilometers outside of Gadag, reported an incident of Untouchability.

The incident happened as the bridegroom, a farmer named Sharanu Madar, and his family were traveling to the temple to carry out the Devarkarya rite, a pre-marriage custom. They were shocked to find that in the Dyamavva temple where they were going to execute the rite, all nearby businesses were closed. The family claims that on the orders of some individuals from a superior caste, the shops, and the shrine were forced to close and threatened to impose fines occurrences to drive Dalits away from the temple and heighten their eternal fear, which we cannot deny, in their hearts and minds, Sharanu said:

"All shops are closed whenever there is any event in our family. The shop owners shut their shops out of fear to pay the fine .this situation is prevalent in many villagers .though the shop owners don't disclose the reason openly, they even refuse to give us the product we ask for by saying that it is unavailable. the tahsildar and authorities concerned have convened peace meetings at a temple in the past. The upper caste people agree to abide by the rules in the meeting but go back to their old ways later."(Raghottam, caste bias, the new Indian Express Jan 26)

Another incident took place in Uttar Pradesh, entering a Shiva temple became an issue, after denying him access to a temple, four people were accused of shooting a Dalit man. The defendant is from a higher caste Vikas Jatav a deceased name. According to the accused, the deceased had been prevented from entering a temple, Jatav objected and got into a fight with the accused after being barred from accessing the shrine in the Dhomkera Village.

"On May 31st Jatav went to the temple in Domkhera to offer his prayers. The four accused, however, didn't let him go inside. Following this, an argument broke out between the accused and the 17-year-old boy. On the same day, the victim approached the police and lodged a complaint in relation to the incident. The police, however, didn't take any action against the accused men. Late night on Saturday, Jatav was sleeping inside his house when the four men barged in and openly fired at him. Hearing the gunshots, Jatav's family rushed to rescue him, following which, the accused escaped. Vikas was profusely bleeding after being shot and succumbed to the injuries before he could reach the hospital."

According to the residents, this practice has been going on for years in secrecy. These kinds of ideas made Dalits feel as though they were destined to live in seclusion from society; the phobic difficulties cause other Dalits to avoid living with Non-Dalits. Another incident of Dalit agony at Perumpathur village came to light with the clip that went viral showing the shopkeeper, S. Maheshwaran, refusing to sell snacks to a group of Uniform clad Dalit students. He claimed it was decided during a meeting of the community that no products should be sold to residents of a particular street. He is also heard telling children to convey this to their parents. Dalits may have fixed anxiety as a result of such restrictions on access of food, water, and land. Non-Dalit cooperation is required of Dalits in order to free them from this harmful practice. This kind of fear not only happened between Dalit and Non-Dalit men and women but also with teenagers, in Rajasthan. Dalit youth's head tonsured, beaten up for meeting Upper caste Girl (MirrorNews.com). Despite numerous anti-caste discrimination activities, the caste crisis in our culture seems to have no end in sight, a Dalit teenager from the Jodhpur area of Rajasthan is said to have been beaten up for meeting an upper caste girl in a café. Rahul Meghwal, a 20 year –old man, has been named as the victim, when the young man went to meet his female acquaintance at the café on February 18, he got into a fight with the girl's relatives and was later beaten. This may increase a lot of fear in the young minds of Dalits and Non-Dalits.

Vidya Krishnan wrote a book called 'The Casteism I See in America' which explores the pathetic condition of Dalits in foreign countries. Incidents of anti-dalit prejudice have occurred worldwide as well as in India. It caused the Dalits to experience intense worry. According to the 2016 research conducted by Equality Lab, a caste-focused American civil rights organization, 41% of South Asian Americans who identify as lower caste

reported experiencing caste prejudice at U.S schools and universities, compared to 3% of upper caste respondents.

Conclusion:

Dalit phobia is a new term that expresses Dalit anxiety, fear, and humiliation in a broad manner. It witnesses that Dalit discrimination is not a new phenomenon, doesn't it is as old as human existence. In spite of strict rules and regulations Dalits have been facing more problems than old era. This traumatic notion has made Dalits lead fearful life. Certain phobias may be resolved as a result of medical treatment, but this Dalit phobia requires social harmony in the hearts and minds of the Non-Dalits. The only way to eradicate this notorious notion is to give social treatment not to Dalits but to Non-Dalit. Only Non-Dalit can get him out of this notion. But that doesn't bring into consideration, some or the other way Non Dalit wanted to see Dalit in a degraded position. Non-Dalit introspection is the only method of treatment for this serious illness. There won't be a specific treatment to cure Non-Dalits of this significant problem. This can be progressively resolved if Non-Dalits alter their mindset. Support from Dalits is also necessary to combat this social ill.

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