**Thaali 15** [Praveena Thaali, PhD. at the Center for Human Rights, University of Hyderabad, “Academic Untouchability: The Dalit Woman Experience”; April 9 2015; <https://www.dalitweb.org/?p=2755> ; Accessed Jan. 23 2022]///vishfish, reformatted a^c

The academic sphere is generally seen as a space for knowledge creation. However, it can be argued that there is Brahminical hegemony over knowledge which is knowingly or unknowingly reflected in the academia. What kind of knowledge is being produced and by whom? This issue has to be debated seriously. There are few studies that talk about issues of caste discrimination in higher education that focus only on the human rights perspective. Unfortunately, these studies hardly talk about the deliberate exclusion of Dalits from the realm of knowledge production. Certainly, it is a question of human rights, but there are deeper yet-to-be discussed problems underneath. The studies on Dalits and other subalterns have received huge academic attention in recent times. In fact 'Dalits' remain the subjects for study while the academic contributions by Dalit students are often considered non-academic. This is not surprising because the Brahminical knowledge dominance operates in academics through its language elitism, and a particular style of articulation and use of jargon which is considered essential for scholarly articulation. Despite being in terrible situations, it is demanded of Dalit women to 'prove' their scholarship with engagements within this exclusive framework. African American women scholars have theorized their experience in academics which deepened their assertions and articulated it in a political manner. For example, Patricia Hill Collins\* explains how the black women in academia struggle against the notions of "black women inferiority" in the US. In fact, they find ways to do intellectual work that challenges injustice. But even the preliminary attempts by Dalit women scholars at academic engagement are often disrupted by the academic elitism prevalent in India. Studies are yet to come out on the experiences of Dalit women in the academic sphere. The Dalit-woman question is not merely an issue of inclusion or protection. It is also an issue of citizenship too. But the elite academics seem to believe that they are special category which needs special preference. They consider the Dalit-woman question as an 'issue of category' which can be settled through soft dialogues and debates. The recent issue that has come to light in Kerala is a good pointer to the Dalit woman's experience in the academia. Deepa M Mohan is a PhD scholar in Nano Technology, an emerging discipline in Mahatma Gandhi University, Kerala. She is the only Dalit student at the centre. Deepa completed her M.Phil from the same centre and had been waiting for two years for her results to be published. In the meantime, she secured admission directly into the PhD programme by clearing GATE. During her M.Phil days, she faced discrimination at the hands of her supervisor. She says, "Prof. Nandakumar, her M.Phil. Supervisor (who also happened to be the joint director of the centre) commented in front of her fellow scholars that her M.Phil.Thesis was plagiarized". She joined the Ph.D programme in March 2014. Not only that no course work was offered to her till the end of the first semester, she was also not allowed entry into the laboratory. She approached the faculty of the centre to get permission for lab facilities, but was denied it. Interestingly, in the meanwhile, they kept on asking for her work report without allowing her any lab work. "Many other students are using the lab facility and costly materials for their experiments even without registration", adds Deepa. On the 10th of January 2015, Deepa borrowed some materials from her friends and entered the laboratory. While she was working in the lab in the evening, Prof.Nandakumar locked the door from outside. She called out for help, but soon realized that the entire building was locked and the staff and students had left for home. She was scared and called the police who arrived and let her out. After this incident she filed a complaint against the faculty with the university authorities, but they did not take any action. She believes that this incident would not have happened without the knowledge of the faculty and fellow students. She also feels that it would not have happened, had she belonged to an upper caste. This incident of discrimination against a Dalit woman scholar raises certain fundamental questions on how caste works in academics. I feel the same attitudes operate in all other Indian universities. That is the reason why many Dalit women students are mostly treated as either 'meritless' or 'incapable' to be part of any academic discourse. In the above-mentioned example, Deepa underwent the same predicament. These incidents raise some important questions. First, what constitutes merit? Second, does it have any relationship with one's genealogy? Third, who decides the parameters of intelligence which makes all Dalit students who make use of reservation suspect?'\ The question of merit is very complex. Connecting Dalit women scholars to their ancestral caste-based occupation (of belonging to labouring castes) is the reason why casteist academia suspects their ability to read, write, and understand. In personal conversations, many Dalit women from various universities shared the same experience of supervisors and fellow students 'suspecting' their knowledge. If a Dalit student stands first in a class, it would be commented upon as an unusual situation, where people might say: "she/he is the first in the class despite being a Dalit". Therefore, a Dalit student securing first rank in the class itself brings out the entrenched prejudices, and breaks casteist stereotypes. It reminds me of Toni Morrison's words about benefits (merit) in the context of race. 'Racism', she says, 'as a social construct brings abundance of confidence to a person.' This truly shows how the stereotypes about merit are linked to race, which is applicable in the Indian context of caste too. Protest organized by the Cheramar Sambavar Development Society (CSDS) at MG University, Kerala. Deepa's is a perfect example of how caste and untouchability persist in the academic system. Punishing Dalit women is the duty of caste patriarchy. In rural villages, this punishment would have taken the form of stripping or other kinds of humiliation. It happens in various forms in most higher education institutions in India. The discrimination would be very direct in science departments, whereas disguised or indirect discrimination takes place in the social sciences. There are many students who discontinue their studies as a result of such experiences. Some commit suicide and many others face severe mental stress due to these forms of caste discrimination. The preconceived notion about one's intelligence is obviously related to one's social background. Dalit women scholars have to be smart and workaholic like others scholars. But at the same time they have to 'convince' others that they are really doing well. Even if they perform well, it may not be acceptable. It clearly indicates that demarcating caste and merit is one of the toughest tasks in academics. Dalit women are striving to reach a better position in academics and struggling to surmount multiple barriers simultaneously. Deepa's experience is one of the best examples of exclusion faced by Dalit women in the academic sphere. The present tendency in India is to confine discussing Dalit women's issues only to the sexual violence that they experience, whereas the myriad other oppressions are less heard of. Why is it that only physical violence against Dalit women is acknowledged and not the humiliating attacks on their intellectual capacity? This is an important question to be debated. Universities are a part of the larger society, and it thus follows that the societal prejudices will find a place in these universities too. Doubts cast on their intelligence and capabilities are present forms of caste discrimination faced by Dalit women in academics. Hence the issues of Dalit women should not be stereotyped as relating only to sexual or physical violence. This leads to the neglect of the attack on Dalit women inside the academia.

Griffin 15 – [Griffin, J. (2015). Joanna Griffin is an artist from the UK where she has held teaching posts at the University of Southampton and also at Dun Laoghaire Institute of Art, Design and Technology in Ireland. She has an MA in Fine Art from Edinburgh University and an MA in Hypermedia Studies from the University of Westminster. Reflections on the authorship of space technology. Space Policy, 33, 4–7. doi:10.1016/j.spacepol.2015.06.001. I have the pdf] a^c

\*modified for gendered language

4. Authoring Chandrayaan Why such speculation on the aesthetic decisions of Shivashakti should matter to space enterprises is that here, lightly placed, is evidence of a current of remix and drift, which opens onto the unchartered productions of the affective realm of space faring. I will dig a little deeper into this speculation because the licence to notice the infinitesimal may be both therapeutic and enlightening for the relentlessly large-scale and over-ambitious enterprises of space. Shivashakti's drawing is not without relevance to incidents of authorship implemented throughout the collective anonymity of space agencies e the unsung heroic innovations of engineers for instance, the delicate soldering of gold components onto instrument circuit boards, the architectures of project management administration. There is a symmetry here to be grasped between a collective anonymity projected onto both space agencies and publics, albeit that the cognitive agency to determine the form of space technologies is firmly aligned with the scientific space agency. In what is a starkly different context to that of space faring, philosopher of science Sundar Sarukkai asks the question: “Is an individual the author of [their] her own experience?” [3] in order to articulate an ethical approach to authorship. [Their] His question of authorship is motivated by a moral question as to whether anyone who is not Dalit (the Untouchable caste in India) has the right to theorize about Dalit experiences. Who owns an experience and who authors that experience demands an ethic. This question of ownership of experience opens onto the troubling lacuna in the social constituency of space technology: who speaks for the subalterns of space technology? The uncertain role of audiencepublics-oneself in relation to space missions becomes a question of ethics when the agency to author one's own experience is delimited. Am I made complicit in the 'human quest' of Chandrayaan to learn about the Moon and dubiously survey its minerals with a view to exploitation? If not, then by what means do I indicate that I have opted out? The problem of sublation is of course not limited to technocracy and it is not a simple matter of division between space technologists and publics. What was interesting about the experience of Moon Vehicle was that similar wishes to contend authorship appeared to be shared by mission scientists. My own intentions to bring artistic authorship into the frame of the astronautical communities is motivated by a wish to assert, pursue and articulate authorship within collectivity e to modulate the imaginaries of spaceflight rather than sublate into the authorship of organisational space technology production or state iconography

**Nayar 12** [Pramod K Nayar, Professor of Postcolonial Literature at the University of Hyderabad, “The Poetics of Postcolonial Atrocity: Dalit Life Writing, Testimonio, and Human Rights”, January 1, 2012; [https://www.researchgate.net/publication/279512136\_The\_Poetics\_of\_Postcolonial\_Atrocity\_Dalit\_Life\_Writing\_Testimonio\_and\_Human\_Rights]///vishfish](https://www.researchgate.net/publication/279512136_The_Poetics_of_Postcolonial_Atrocity_Dalit_Life_Writing_Testimonio_and_Human_Rights%5d///vishfish), retagged a^c

The Dalit atrocity memoir is a trauma narrative that embodies individual, collective, and cultural injury through a “traumatic realism” (Rothberg), a method through which the reader is shocked into recognition of a world that violates all previous experiences. The Dalit memoir’s “traumatic realism” foregrounds the body as the principal site of oppression. Dirt, starvation, and pain intersect to make the Dalit body truly abject. Valmiki’s Joothan emphasizes the material conditions of Dalit life entirely in bodily terms. Describing the village community’s habits of personal hygiene, Valmiki writes, “The stench was so overpowering that one would choke within a minute” (1). Narendra Jadhav’s Outcaste: A Memoir describes how his father was asked to guard a dead body for hours on end and then beaten even though he was starving (3–6, 9). In Karukku, Bama begins her Preface with a description that metaphorizes her caste-based suffering in corporeal terms: I pick[ed] up the scattered palmyra karukku [a kind of leaf with spikes] in the days when I was sent out to gather firewood, scratching and tearing my skin as I played with them. . . . The driving forces that shaped this book are many: events that occurred during many stages of my life, cutting me like karukku and making me bleed. (xiii) In Dalit life writing, the body is the center of various kinds of unpleasant discrimination. Insults, for instance, impinge primarily upon the body. Valmiki recounts experiences at school where he is insulted and then physically abused by his headmaster (5; see also 47–8, 55, 68–70). Insults, he states, “penetrated [his] breast like a knife” (11), were felt as “a thousand stings on [his] body” (57), and continue to hurt him in (metaphorically) corporeal ways (95, 134). Each day, writes Bama, “brings new wounds” (Karukku 105). “Traumatic realism” demands such a rhetoric of intensification, which forces readers to focus on the human nature of suffering by revealing what Jeannine DeLombard calls the embodied subjectivity of the experiences. Dalit life writing presents embodied suffering because speaking of vulnerability, brutalized bodies, and pain defines the Dalit as a human (body).1 Dalit life writing links the individual body’s suffering with collective trauma. Thus, Dalit trauma’s “body” is more than the biological body of the individual: it is the body of a community/caste, and “trauma” is a name “for experiences of socially situated political violence” (Cvetkovich 3). Dalit life writing links the individual body’s suffering with collective trauma. The survivor or traumatized body is located within a social body, where the suffering is not simply inscribed upon the individual but proceeds from a systemic condition and affects the social body of a community. Cultural trauma occurs when members of a collective feel they have been subject to events that leave an “indelible mark upon their consciousnesses” (Alexander 2). It enables them to build solidarity, assign responsibility for the causes of the trauma, and thereby to constitute a domain of political action (Alexander 2). Valmiki gestures at the location of his physical trauma within the cultural trauma of his entire community when he writes: “The cuts I have received in the name of caste, even aeons won suffice to heal them” (52, 242 Pr a m o d K . Na y a r emphasis added). Valmiki also states that “The Dalit readers had seen their own pain in those pages of mine” (vii). Mane is informed that his “offspring can claim the caste of any one of the parents.” He responds, “That meant that the caste system . . . should be consolidated!” (191). In both cases the protagonist situates his own suffering within the culturaleconomic condition of caste and caste discrimination. Mane discovers the persistence of caste identity even as he hopes to erase it. His experience is a metonym for cultural trauma experienced by his family over generations and his community as a whole. His “location” of cultural trauma within a social system stakes a claim for recognizing the collective nature of an individual’s pain; cultural trauma must first be claimed by a people before it can be recognized by others. Dalit trauma consists of not one injurious event, but instead exists as a continuum; it is less a major catastrophe than a series of horrific incidents. Hence, Dalit trauma cannot be placed alongside trauma “events” such as the Holocaust because the former’s trauma is “insidious” trauma, with no single point or cause of origin (Cvetkovich 32–3). Trauma is experienced in what Lawrence Langer has called “durational time,” neverending and perpetually returning (69). Even subsequent developments and changes do not erase the suffering, for the Dalit’s trauma has “an endless impact on life” (Caruth 7). In most cases, then, Dalit memoirs eschew specificity of time, chronology, and place. As a narrative device, this lack of specificity suggests a continuum of suffering, almost as though the Dalits’ clock has stopped registering a passage of time except as a continuation of oppression. “Durational time” also demonstrates a resistance to forgetting, an acknowledgment of the history of an event that has never stopped being an event. “Durational time” in the Dalit memoir is about transgenerational trauma, in which an entire family, over generations, is subject to suffering, atrocity, and violence.2 The suffering cannot be forgotten, not only because it is a feature of everyday life, but because it afflicts an entire community or family for generations. Jadhav’s memoir about his father maps such trans-generational suffering. At the conclusion of his text, Jadhav describes how he took his son to visit his former home in order to refresh his own memory of past suf- 243 T h e Po e t i c s o f Po s t c o l o n i a l At ro c i t y ferings (258–59). Bama opens her narrative by describing how her grandmother and other elders had suffered but endured, grateful for “favours” from the upper-castes (Karukku 14–15). Valmiki, throughout Joothan, describes how his mother suffered abuse and exploitation at the hands of the village landlords and other men. Significantly, trans-generational trauma extends the event(s) of the past into the present and the future. Thus, Mane concludes his narrative with a selfdiscovery that is as traumatic as his discovery of caste: “Once again, I had acquired all the rights of my caste” (211). Here Mane is referring to his re-entry into the community (he had been excommunicated), but the re-entry only cements his Dalit identity. Valmiki wonders, in the very last lines of his memoir: “Why is caste my only identity?” (134). Valmiki’s question introduces the discovery, common in Dalit life writing, that one cannot ever abandon one’s caste; consequently, as caste is both the source of trauma and foundational to identity, past trauma remains a never-ending event.

**Ahammed 19** [Shaina Ahammed, Associate Faculty at the City University of Seattle; “Caste-based Oppression, Trauma and Collective Victimhood in Erstwhile South India: The Collective Therapeutic Potential of Theyyam”, March 13, 2019; [https://doi.org/10.1177/0971333618825051]///vishfish](https://doi.org/10.1177/0971333618825051%5d///vishfish), retagged a^c

A similar explanation of vicarious catharsis albeit without the neurological explanation is offered from the field of group psychotherapy. In Moreno’s (1946/1985) ground-breaking therapeutic technique of psychodrama, the protagonist becomes a catalyst who evokes the somatic anchoring and catharsis of repressed emotions in fellow group members as he/she experiences and acts out the same (Bemak & Young, 1998). Here too, the element of resonance seems to be at play as the spectators connect with the feelings of the protagonist, thereby arousing and owning up their repressed feelings and reclaiming their disowned aspects of the self (Miller, 2007). Inherent in other features that characterise Theyyam, namely, ritual inversion, social catharsis and reflection of social processes, is the power of witnessing and naming the injustices and speechless terror imposed on the community. While the features, ‘social catharsis’ and ‘reflection of social processes’, seem to be self-explanatory, ‘ritual inversion’ necessitates a discussion here. Anthropologists consider ritual inversion to be a symbolic reversal of social power structures. As Pallath (1995) notes, it is this status reversal in Theyyam that allows the performer to exercise ritual authority over their oppressors. By doing so, Theyyam grants voice to the voiceless and represents their collective sense of retribution. This voicing and uttering of protest are critical, given the understanding that verbalising trauma is considered of critical importance to processing and recovering from trauma. However, a challenge to this is that the imprint of traumatic exposure is stored in the brain’s right hemisphere, which processes nonverbal information, while deactivating the left hemisphere that helps to organise experience into logical sequences and decode the experience into language and words (Klorer, 2008; van der Kolk, 2015). Apparently, during hyperarousal there is decreased stimulation in the left side of the brain, which thereby deactivates verbal processing and challenges the brain’s capacity to integrate the experience and memories in space and time (van der Kolk, 1996). This explains the preference for nonverbal approaches in trauma therapy, that help bypass verbalisation in favor of nonlinguistic modalities of communication and expression (Harris, 2009). In Theyyam too, artistic embodiments and nonverbal features such as rhythmic music and dance, ethereal and flamboyant costumes and head gears, vivid and vibrant masks and face paintings and so on are paramount and often overshadow the verbal and linguistic components. Perhaps the emphasis is on evoking somatic and visceral sensations prior to narratives elaborated through songs and dialogues and in doing so being responsive to spectators’ readiness for verbal processing.

**Rege 7** [Rege, Sharmila. "Dalit Studies as Pedagogical Practice: Claiming More Than Just a ‘Little Place’in the Academia." Review of Development and Change 12.1 (2007): 1-33. ]

In putting together learning and teaching materials from dalit collective action for interpretative and political engagement with caste, I am making a case for dalit studies as Phule's Tritya Ratna {third eye) - a medium for interrogating misrecognition of the social world perpetuated by the dominant The practices of such a dalit studies must move within and across disciplines, back and forth between assumptions of theory, institutional spaces in the academy and democratic struggles outside it. On this matter, there are several notes to be shared with feminist comrades in the academy for both dalit and feminist studies have emerged through an interrogation of the canonical opposition between 'scholarship' and 'commitment'. However, like all inheritances, much about this inherited relationship has come to be assumed and discussions on the matter are but few. We need more of loud thinking and sharing on the relationship between researchers and social movements and intellectuals and the academy. How may intellectuals in their pedagogical practices reinvent their relation to the dalit movement in ways that move beyond relations of instrumentality or fusion? How may scholars guard against a scholastic bias but also a bias of 'campus radicalism' that confuses the things of logic for the logic of things? Dalit studies as pedagogical practice has to encounter these questions in producing instruments both for defence against the symbolic domination of the academy as also for a merciless critique of its concepts, metaphors and modes ofreasoning. For at stake, is no longer just a space in the brahman galli, or an 'expert view' in the neo-liberal corridors of power but claims to 'universalising the conditions of access to the uni versa!'. 62