3. DYCHE - AN OVERVIEW

3.1 Introduction

Indigenous people all over the globe are “dabbling with the issue of empowerment and liberation” (Dyche 27). Dyche suggests a reconstruction trajectory to Adijan people “in the light of all the analysis that is coming in its many pages” (Dyche 53). Dyche is divided into four books. This chapter Dyche - An Overview consists of two parts. The first part discusses the critical overview of Dyche and the second part discusses the summary of all the four books.

3.2 Critical Overview of Dyche

Dyche is a book about Dalit psyche written by Dalit activists and writers Raj & Jyothi from their grass root experience and deals with analysing the psyche of the Dalits to redefine Dalit community and empower the victimised psyche of Dalits. The exploration of Dalit historiography and psychology through Dyche substantiates that there is cultural, spiritual and psychological uniformity among Dalit and other Indigenous people of the world. Hence, self-exploration through Dyche towards one’s culture, tradition and identity will edify the cause of psychical wounds and bring back harmony and facilitate deliverance to Indigenous community from their marginal predicament.

According to Raj & Jyothi, “Dyche is the wounded psyche” (Dyche 255) of Dalits (Adijan) due to the extreme subjugation by the casteist forces. Kottaparamban observes that “The suffering of Dalits started almost 3500 years ago when the ‘first nation’ who settled in India from time immemorial were invaded and defeated by the first colonizers, the Aryans. They enslaved dalits not only by suppressing them physically, but also psychologically, culturally and in terms of and religion. The Aryans created the myth of four orders to justify their rule and oppress lower castes”. (284)
In Indian ‘varna based caste society’ Dalits are marginalised by being deprived of all their basic rights because of the ideological framework of Hinduism. Vithal Rajan observes that the ‘varna’ comes to existence because of the Hindu ideological framework in *Manusmriti*. Vithal Rajan in his article “Dalits and the Caste System of India: Some Exploration and Conjectures” explains about the caste system and the degradation of women in India thus:

“It is a fact that one of the sacred texts of Hinduism, the so-called ‘Manusmriti’, formally written down perhaps about 2000 years ago, ostracizes Dalits as outcastes... The Manusmriti also stripped all religious and social rights that ‘Twice-Born’ women previously enjoyed, transferred these rights to their husbands, and reduced them in social stature to be explicitly governed by men of their families”.

Raj & Jyothi have written *Dyche* with the intention to liberate the Dalit people from their long oppression and heal the psychological wounds as “Casteism is still prevalent in India, in spite of the many-sided efforts to obliterate it completely” (Rathna 97) due to Hindu religious frame work. According to Ilaiah “Hindu world is the smallest and poorest, with a spiritual base that has no transformative strength” (xi). In the book *Dyche* Raj & Jyothi depict the root cause for the oppression and psychological wounds of the Dalit people. Moreover, they explain that migrant oppression is responsible for the wounds in the psyche of Dalits. Therefore, for better living, healing is needed for the Dalit people, and Raj & Jyothi explain the ways as to how to cure the psychic wounds of Dalits in this book. The authors also expose the reasons for the migrant’s/ dominant’s oppressive behaviour towards the indigenous community. According to Raj & Jyothi the true “Adijan psyche specifically refers to the old times where there was no invasion from nomadic tribes into the lives of the indigenous people” (*Dyche* 37). The authors further explain that the pre-Aryan psyche of the Dalit people
was not broken as that of today, but it was “resurgent and proactive” (Dyche 255), because in those days they lived with their own social ideologies, but with the coming of migrants to their land brought about “substantial changes in their psyche” (Dyche 255), by enforcing their philosophies for their good survival space. The Aryans being a migrant race,

“had no culture of their own as they had no systematic way of living. They used to wander from place to place. Indigenous culture was highly developed with its systematic way of living and rich spirituality which was earth and ecology–centric. On the one hand, migrant races looked at such systematic and developed society with awe thereby appropriating it to represent their own, on the other, they wrote Hindu, God-centric scriptures to dominate indigenous people and to make them conscious of caste hierarchies which established their superiority over them”. (Hazri 31)

Therefore it is evident that before the advent of the migrants, Dalit people lived with their simplistic ideologies which were closely associated with nature in their land. According to Raj & Jyothi, the earth-centric philosophy of the indigenous people plays a vital role in their way of living. Raj & Jyothi observe that

“The psyche of the indigenous people is marked by their being completely integrated with the mechanisms of the universe. Being part of the movement and change of the cosmos the Adijan people see themselves more as being an integral part of nature than being its owners. Therefore, they lack a fundamental psyche of ownership of the world”. (Dyche 111)

On the other hand, the migrant people give paramount importance to land aggression. Indigenous people have no idea of mastering the land because “In the psyche of the Indigenous people, space belongs to the cosmos and no living being can usurp the right to
claim ownership over space” (Dyche 113). Raj & Jyothi posit that the world view of indigenous people or Adijans has

centred round the earth and nature not as dominating agents but as co-travellers. They are very comfortable in the lap of the earth whom they have always considered and treated as their mother. This relationship with the earth as mother has specifically marked the Adijan people as being very secure. They do not possess the earth as property but they do possess a psychological security that springs from the fact of being part of earth. (Dyche 105-106)

Such earth-centric philosophies of the Adijan people gave space to all migrant people who come to their land. In the psyche of Dalit people

The Earth does not belong to them. It belongs to all people. Therefore, in their psyche everybody has a place on earth. Everybody on earth belongs to the earth. They did not know how to exclude people from existence. They did not know how to say no to people who went to their region for living. Everybody was welcome into their place. It belonged to all. (Dyche 112)

In contrast, the “Nomadic people suffer basically from a rootless psyche. Rootlessness creates them insecurity at the subconscious. They settle down in one place and after plundering the wealth of the region they move into another region” (Dyche 117). In Dyche Raj & Jyothi point out that “Ownership has been deprived from the Dalit psyche not only by the deprivation of their cultural heritage but also by making them a colony of people. In their own village they never feel that it is their village and that they belong to the village community” (Dyche 263). The authors further assert that the Aryan psyche has “double edge that on the one hand it strengthens itself psychologically as the most privileged people on the earth and on the other hand it completely decimates the psychic life of the present Dalit people in order to preserve them physically and destroy them psychologically” (Dyche 42).
Therefore, it evident that migrant psyche has always wanted to “secure themselves with aggression” (Dyche 125), for their comfortable living. That attitude naturally resulted in “conflict of civilizations” (Dyche 172), because “Dalit culture and Adivasi culture which are not only different from the Brahminic culture but also stands in contrast to it (Dyche 259).

Like the culture of indigenous people which is in contrast to mainstream, the psychology of the indigenous people is also different from the mainstream people. But mainstream psychologists of India develop “their own theoretical trajectory in psychology they completely throw overboard the existence of a psyche in the Dalit and Adivasi people of India” (Dyche 32) because the mainstream psychologists are deeply concerned about Hindu India and “What exists for them in psychology is the cumulative essence of what is contained in the Hindu scriptures” (Dyche 32-33). Therefore, the demand of the authors is not to mix up Hindu psychology with Indian psychology and the former should be seen only as a separate discipline like western psychology in India because Indian main stream psychologists have not included the Dalit psyche and Adivasi psyche of Indian sub-continent in their psychological discourse. Raj & Jyothi affirm that the main stream psychologists’ attempt is only “a blatant and unethical attempt at establishing as Indian what can be easily termed as Hindu” (Dyche 33). Therefore, ‘Dyche’ “is in collective need of liberation” (Dyche 47).

In Dyche Raj & Jyothi state that “As long as there is a psyche in Adijan and Adivasi people and in as much as it can be understood there is Adijan Psychology…which can be called the indigenous Psychology” (Dyche 34). They, further clarify that Dalit psychology is not their central pre-occupation. What they are preoccupied with is the liberation of their people through reconstructing their psyche and “It cannot be done without necessarily integrating the Adijan psyche and the Dalit psyche with a rational analysis and understanding of migrant psyche (Dyche 35). The ultimate aim of the book Dyche is to give hope to Dalit
community by ensuring them “that reconstruction is possible and without reconstruction at the individual psyche no sustainable healing at the community level is possible” (Dyche 46).

Raj & Jyothi point out that for reconstruction the locales of the wounds should be identified and “When causes of the psychological wounds are identified and recognized one can say that half the problem has already been solved” (Dyche 44). They also insist the Dalit community should trace out the reason behind their wounds from a historical perspective, and move towards the reconstruction of their psyche wound in order to get emancipation. The book Dyche vehemently proposes a “healing that will bring about a win-win situation and not a healing that will make one group win over the other. No healing is possible anywhere in the world if any one feels that he/she will have to lose. In fact, no one should be made to lose anything. Healing is a true gain. It must be available for all” (Dyche 51). Further, in Dyche, Raj & Jyothi propagate methods for healing the wounded psyche of the Dalits and strongly inform that the healing of Dalit psyche is possible by identifying “where actual healing is required. Wounded spots need to be located exactly and proportionate dosage of treatment has to be prescribed” (Dyche 51).

3.3 Brief Summary of Four Books

Dyche, The Dalit Psyche: A Science of Dalit Psychology consist of four Books:

Book One of Dyche deals with two chapters The Adijan psyche and Migrant psyche. The authors Raj & Jyothi attempt to explain that before the migrants’ encounter, Indigenous people survived successfully living in harmony with nature because “They have never presumed to own earth as a property (Dyche 107). But the influx of migrant forces to their native land reduced their survival space and consequently, they were relegated to the margins. The right of Dalit dignity and their position in the society are deprived by the Aryans; “ownership has been deprived from the Dalit psyche not only by the deprivation of their culture heritage but also by making them a colony of people. In their own village they
never feel that it is their village and that they belong to the village community. They are constantly made to feel that they are only subsidiary of the village and not real owners” (Dyche 263).

According to Raj & Jyothi, ‘Adijan psyche’ means pre-Aryan psyche of the present indigenous natives and the migrant psyche means the psyche of the migrants among whom the Aryans have a predominant place. The term Dalit has been internalized rather prematurely without understanding its implications to an already wounded psyche of the indigenous people of this land. This book rejects the Dalit identity for the simple reason that Dalit indicates a broken past and present. The Dalit people are not a broken people as their history shows. They have been wounded in their psyche but not broken. (Dyche 89)


Book Two deals with three chapters, ‘Dyche: The Wounded Psyche’, ‘Manifestations of Dyche’ and ‘The Angry Dyche’. In authors’ note Raj & Jyothi posit that this book mainly goes through the pains and pangs of the conversion of a very healthy and natural Adijan psyche into a terribly wounded psyche which we call Dyche. 34 Dimensions, mechanisms, and locales of wounding are analysed threadbare. While going through these chapters one cannot also escape from naturally linking them up once again with wounding mechanisms and wayward psychic proclivities of the dominant caste forces. (Dyche 53-54)

In ‘The wounded psyche’, Raj & Jyothi discuss the causes of the wounded psyche and explain about the root cause of it. They reveal that dominant school of psychology in India blames the British for importing western science of psychology to India and it encourages Indigenous psychology that is “rooted in Indian culture” (Dyche 258). But some of the Indian psychologists “traverse straightaway to the Upanishads as being Indian...When they speak of ‘Indian’ psychology, they completely leave out the psychology, both theory and data, of the Dalit and Adivasi people” (Dyche 258). Therefore, Raj & Jyothi question that “If they do not consider the psychology of more than 30% of Indian population as a legitimate constituent of
‘Indian’ psychology how can they accuse the import of Euro-American psychology as blind aping?’ (Dyche 258).

In Dyche Raj & Jyothi present that “The victory of Brahminism over the Dalit people is first and foremost a psychological victory whose natural consequence was the limitless appropriation of the material resources of the earth as well as that of her people” (Dyche 262). The strategies of the migrants to wounds of the psyche of Dalit people include psychological Exclusion, Psychic Fear of Gods etc. Therefore Dyche is in the clutches of Brahminical dominance and loses all its strength to empowerment. In Dyche the authors explain thus:

Dalits have not yet won their battle against the hegemony of Brahmanism and capitalisms mainly because they have perceived their subjugation as physical, social, economical and political and not yet prepared themselves adequately at the level of psyche. Social, economical and political subservience are only consequences of the success at the level of psyche. Dyche is the end result of the victory of Brahmanism over the psyche of the Adijan people of India. (Dyche 341-342)

In ‘Manifestation of Dyche’ Raj & Jyothi observe that “DYCHE can be understood not only through a clinical analysis but also by sensitively observing its manifold manifestations in different behavioural situation” (Dyche 356). The Dalit silence happens because of the aggressiveness of the migrants. Hazri in her article ‘Exploring Dyche: A Reading of Yoikana’ says that

Dalits never thought of acquiring the ownership of the earth because they always believed that it is the earth that owns everyone else and not the vice versa. They were then robbed of all the land and were deprived of it by those
who established their individual ownership. Such deprivation led towards craving and craving inculcated self centeredness in Dalits. (51)

In ‘Angry Dyche’ Raj & Jyothi observe that the Dalit psyche is in anger because of the injuries inflicted upon them in the physical and psychological realms. They point out that the reasons behind the angry psyche of Dalits are casting out the Dalits by the upper caste, deprivation of land, untouchability etc.


It is natural for those who suffer deprivation to accumulate anger upon anger either consciously or in the subconscious without ever being aware of either how or how much anger gets accumulated in one’s being. Persons with such accumulated anger are in dire need of unloading them in order to avoid rupture of their personality. They do this at the easiest and the first opportunity available. (Dyche 490)

Raj & Jyothi discern that one of the best ways to unload anger is through words because “Language assumes a significant space not only in taking out anger but also in symbolising the existent anger” (Dyche 491). Hazri says that “Dalits are full of anger that whenever they come to any negotiating table with caste fellows, they become aggressive over one or the other issue which results in their failure in the negotiating table. In the lack of an appropriate channel to take out their anger, Dalits invent various other methods like excessive masturbation, masochism, sadism, alcoholism, etc.,” (50-51).

In ‘Taking Out Anger’ Raj & Jyothi suggest some of the ways to take out the anger. They are given under the titles ‘Sexual organs’, ‘Masochism’,
‘Sadism’, ‘Alcoholism’. In the chapter ‘Negativism’ the authors define Negativim thus: it “refers to a compulsive inclination in a person to generally come out with a response of ‘no’ when a yes is possible and necessary” (Dyche 557). In ‘The Shadowed Psyche’ Raj & Jyothi list out 1) ‘Fusion Psyche’, 2) ‘Dependency of an Apprentice’, 3) ‘Psychological Dependence’, 4) ‘Opposition and Rejection’ and 5) ‘Free and Close’ manifested among the indigenous people due to the influence of the dominant ‘other’.


In ‘Our Symbols, Your Truths’, Raj & Jyothi reveal that Aryan trajectory was predominantly based on the use of tools whereas the Adijan trajectory was based on a predominant use of symbols. In ‘Mainstream Space’, they observe that the “landlord is a clever manipulator at all levels of psyche and he knows almost intuitively that the Dalit people have to be kept in good books if his own purposes have to be fulfilled” (Dyche 627). But, there are one or two Dalits in every village who are more loyal to the landlords. Such Dalits are identified and provided with more public space.

Book Four discusses the “healing processes at the psychic realm of all those who have one or other type of wound in their psyche and the healing process starts from the self of the individual and spreads slowly into the community and society at last. This book consists of titles such as ‘The Healing of Wounds’, ‘Transforming Psyche’, ‘Behaviour Modification’, ‘Interventionist Psyche’, ‘Healing Locales’ and ‘Let Peace Have a Chance’. In ‘The Healing of wounds’ Raj and Jyothi seriously get into the “business of healing the wounds in the psyche” (Dyche 55) of Dalits and the dominant ‘other’ to make them live peacefully in this world because “Dalits still remain in virtual colonization in their own country...There is always disproportionate and violent backlash on Dalits whenever they try to assert their constitutional rights. The bureaucracy is often hand in glove with the caste forces as they are mostly from the caste groups” (Raj 8). But this bureaucracy of upper caste never brings any solution to maintain a peaceful society because the oppressed community who are always a loser in the hands of dominant power may break their silence any time. This leads to ‘win and lose game’ and it is not good for any society and it might affect one or the other people at any time. Moreover Raj & Jyothi posit that no healing in this universe is possible “if any one feels that he/she will have to lose” (Dyche 51) in the healing process and they also insist that such positive process of “healing has to start with one’s psyche and not with the other... if one waits for the other to heal first it will end up as a game of ping pong...” (Dyche 46). Besides the proposed method as said by the authors of “self healing” the wounds of the wounded psyche never bring “one group win over the other” (Dyche 51) but it naturally brings “about a win-win situation” (Dyche 51) to all groups.

In Author’s note, Raj & Jyothi assert that “Book Four suggests many pragmatic ways of transforming wounded psyche into healed psyche” (Dyche 55). In the chapter “The Healing of Wounds” Raj & Jyothi discuss ‘Deconstruction of Dyche’ and ‘Reconstruction of Psyche’. The former “aims at identifying the weakness of one person and strives to remove it.
It believes that human personality is filled with many weaknesses and needs to be removed in order to have a healthy personality” (Dyche 741). This method emphasises that if the weakness of an individual is removed there would exist only strength in that personality. But, ‘Reconstruction of Psyche’ method is different from Deconstruction. In Reconstruction, the ‘weakness’ is not removed but identifies the strong areas or talents and further strengthens it.

‘Transforming psyche’ reveals that “It is possible to transform compulsions into energy giving proactive processes of building up oneself and those who are around” (Dyche 783). In ‘Behaviour Modification’ Raj emphasizes that “if there is no change in psyche there will be no transformation in behavior modification” (Dyche 853). In ‘Interventionist Psyche’ Raj & Jyothi reveal that dominant caste people intervene in the lives of the Dalits. In the chapter ‘Healing Locales’ they explain that “Healing of wounds has to be taken up at the national level both by the government as well as by a host of non-government actors, especially by Dalit leadership” (Dyche 929).

In ‘Let Peace Have a Chance’ Raj & Jyothi advocate that “Environment has to be free of discrimination and exploitation. Communalism and casteism are the ugly faces of disruption of peace…All citizens of the nations of the world and members of all communities must take on themselves the responsibility of restoring and establishing peace on the face of the earth” (Dyche 1030-1031).

3.4 Conclusion

Dyche suggests many ways to enable the process of regaining the proactive psyche of the Dalits by finding out the root cause of the wounds. Moreover, healing will happen only when self-actualization takes place and communicative space is given to all beings, therefore “Dalit communities are not in need of making any special attempt to convince anyone on earth about what they are. They need to assert it for themselves” (Dyche 1015) for egalitarian and peaceful society. According to Raj & Jyothi, to regain peace in the society, all people
should take responsibility and work for it as a hobby in their life. In this research the researcher has taken some aspects of Dyche for studying Dalits, Sami people of Norway and Australian Aborigines, taking into consideration the scope and limitations of the literary works taken for study.