



Comparison Of Animal And Human Phobia In Indian Classical Literature

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Abstract

According to the Oxford Dictionary, the word Phobia means a strong unreasonable fear of something. There are millions of individuals all over the globe who suffer from phobias, for humans the most frequent phobia is a fear of heights and animals, which is known as Zoophobia likewise, animals are afraid of people and others. The fact that human beings have been a very impactful force on Earth is not a mystery to anyone. Because of our vast expansion and technological achievements, we have achieved the status of being the most dangerous predators. This raises the possibility that other animals may perceive the presence of humans as a threat to their survival. The main objective of this study is phobia, it is common for both humans and non-humans. This research adopted a qualitative research method to analyze the select Indian classical literary works Panchatantra, and Jataka tales to examine fear topics by applying the James-Lange theory of emotion. It is a type of emotion that implies that physical modifications in the body occur first, followed by the sensation of emotion. An earlier experimental investigation indicated that the sound of people in the region caused predatory wildlife to limit their typical activity level, look for food less frequently, and some animals began to avoid the area entirely, this was proven to be the case after hearing people in the area. With the evidence from this research, analysis phobia is common for both human and non-human creatures. So, countless studies have been conducted based on human fear; however, animal phobia has been the subject of fewer investigations. we hope our research could fulfill the requirement.

Keywords: Human-Animal phobia, James-Lange theory of emotion, classical fables, comparative study

Introduction

Phobias are forms of anxiety disorders. It is an extreme sort of fear or anxiety that is generated by a specific situation or object. The term phobia is derived from the Greek element Phobos, which means “irrational strong dread or horror of a person, object, situation, feeling, experience, concept, or stimulus event that is not shared by the con-sensual society and is thus disproportionate to the threat. The victim is unable to explain or comprehend the phobia, has no control over the anxiety reaction, and attempts to avoid the feared circumstance or stimulation in anyway costs.” (Robertson 1). Phobias can affect everyone differently. The level of phobia symptoms might also vary. Some individuals may suffer from several phobias. They can be roughly divided into two categories: Specific and complex. Specific phobias like animal fears (dogs, insects, snakes, and rodents), Phobias associated with the natural environment (fear of heights, water, the dark, storms, or germs), Situation-specific phobias (lying, visiting the dentist, tunnels, confined places, and escalators), Body-centred phobias (Blood, vomiting, injections, choking, medical operations, and childbirth, etc). Sexual phobias (sexual behaviours and the fear of nakedness). Complex phobias, as opposed to certain phobias, tend to have a more damaging or overwhelming effect on your life. They usually appear when you are an adult. The following are 2 of the most prevalent complex phobias: Social anxiety, Fear of heights, etc. There are certain Physical and Psychological symptoms - feeling unsteady, dizzy, lightheaded, or faint; feeling like you are choking; a pounding heart, palpitations, or an accelerated heart rate; chest pain or tightness in the chest; sweating; hot or cold flushes; breathing difficulty or a smothering sensation; nausea, vomiting, or diarrhea; numbness or tingling sensations; trembling or shaking are Physical symptoms. Phobia-related psychological symptoms can differ from physical they are a fear of fainting; a fear of losing control; a fear of dying; and being separated from your body, a condition known as dissociation.

“Zoophobia is an irrational dread of animals” (“Zoophobia (Fear of Animals)”) Numerous persons with zoophobia have unique animal phobias. Some dread several animal species or all animals. This belongs to the category of anxiety disorders known as specific phobias. According to surveys, the most prevalent forms of animal phobias are ophidiophobia (fear of snakes) and arachnophobia (fear of spiders) (fear of spiders). Some frequent animal phobias include Chiroptophobia (fear of bats), Cynophobia (fear of dogs), Entomophobia (fear of insects), Musophobia (fear of mice and rats), and Spheksophobia (fear of wasps). “Anyone with zoophobia will feel physical and emotional symptoms of extreme anxiety, including increased perspiration, difficulties controlling muscles, dizziness, fainting, elevated heart rate, and rapid and shallow breathing” (Alvear et al.). Sankara Pitchaiah Podila and Nazia Sultana declare in their research “Zoophobia and gender - a case study” Zoophobia affects a higher proportion of female students than male students. This case study was done on 2743 school pupils and the study discovered that 20.57% of male students and 32.84% of female students had phobias (Podila and Sultana).

According to Meriam webster the word anthropophobia means “a pathological fear of people or human companionship” (*Medical Definition of anthropophobia*, n.d.). the word anthropo- + phobia, both components are derived from Ancient Greek (anthrpos, “man, human”) and (Phobos, “fear”). Anthropophobia causes people to avoid crowds, avoid eye contact, and worry about being evaluated. Anthropophobia is not a clinical

disease according to the Diagnostic and Statistical Manual of Mental Disorders (DSM-5), although it is widely recognized as a distinct phobia. “Anthropophobia can be a component of a social anxiety disorder; it is particularly prevalent among adolescents and women. Around one among five teenagers suffer from a particular phobia at some point. Around 1 in 10 adults experience a specific phobia in their lifetime” (“Anthropophobia (Fear of People)”) Similarly, animals have a fear of humans. “Fear has a very real set of physiological responses experienced by all animals” (Laule 120).

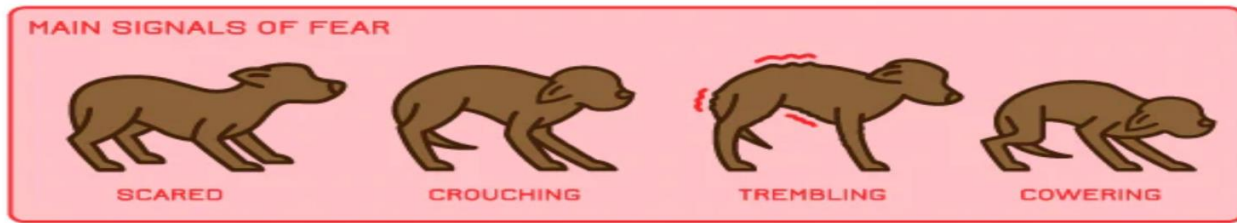
“We believed that animals would be more frightened by truly threatening activities such as hunting, but they responded to all sorts of human disturbance, regardless of whether humans constituted a threat” said Kaitlyn Gaynor, a wildlife ecologist and Doctoral candidate at the University of California, Berkeley (Radio .).

“In the Santa Cruz Mountains, researchers tested the responses of animals at various levels of the food chain to the sound of humans interacting in the forest. The sound of people in the vicinity was discovered to lead predatory species to lessen their regular activity level, seek food less frequently, and a few animals started to avoid the region entirely” (Suraci et al.). The American scientists Stephen F. Stringham and Lynn L. Rogers conducted a study on whether bears fear the first humans they encounter and they discovered that bears are naturally humanophobic (Stringham and Rogers). Researcher Kenneth Martin et al in their research finding suggest that “dog may have had little or minimum contact with humans and/or other animals as a puppy. During the socialization period, which happens between the ages of 3 and 12 weeks, dogs learn to interact with other animals and people and adapt to a variety of surrounds” (“Fears and Phobias in Dogs - Animals and People | VCA Animal Hospital”). In a study of chickens, “it was found that when the experimenter made slow, quiet movements in front of the chickens twice a day, the chickens were less afraid and stressed when being handled or put in a crate, and their immune systems worked better” (Zulkifli et al.). According to Oklahoma State University suggests that, “both poisonous and non-poisonous snakes are very scared of people and are not likely to attack. Their final hope for survival is to bite. So, the most effective way to prevent a bad situation is to leave a snake alone so it can do its job” (Stillwater et al.).

Zoophobia (Fear of animals) vs Animal Anthropophobia (fear of people)



Source: (“Frightened Screaming Men Set, Scared and Panicked People, Panic Attack, Anxiety Phobia, Crisis Concept Cartoon Vector Illustration Stock Vector”)



Source: (“New Study Shows Increased Levels of Anxiety in Pets since the COVID-19 Pandemic”)

Review of literature

Panchatantra tales have been discussed in the forms of Environmental consciousness (Bhattacharya) Postcolonial aspect (Anuradha Sharma) Sociological aspect (Patel et al.) feminist aspect (Shinde) early and most recent translations aspect (Rafieisakhaei Soudabeh) Postmodern perspective (Kaushik and Bharadwaj) and critical investigation of translational features are discussed (Taylor). On the other hand, Jataka tales have been discussed in the forms of ecological aspect (Bhattacharjee and Sinha) Influence on Myanmar people’s society and culture (Kyi and Kyi) character study of Devadatta (Appleton). Some academics also seek to compare Jataka and Panchatantra tales in terms of the Footprints of Panchatantra and Jataka Tales in the works of Manoj Das (Rani A), Ecophilosophical point of view (Kumaravelu and Christopher) Both Jataka and Panchatantra influenced by eastern Indonesian Literature (R Needham et all). But none of the researchers examined the comparative study of human and animal fear in the above-mentioned Indian classical tales.

Knowledge gap

In the selected texts Panchatantra and Jataka stories, several scholars, academics, and researchers have done a variety of gender-related studies. Fear and the human-animal link in the chosen books have yet to be examined. Most of the study is performed on alternative versions, translations, and/or narratives. There has been extensive research on morals throughout classical texts. Fear / phobia-related research has not yet been conducted on the text. In this study, researchers investigate the idea of dread/fear/ anxiety in a comparative aspect.

Research question

Anxiety affects many individuals at various points in their lives. Fortunately for humans, information and methods are widely available to assist us in reducing our concerns. But what about our four-legged friends? Do they experience anxiety as well? And, if so, how can we effectively assist them when they are unable to voice their problems? What- Animals fear humans? Do animals see humans as predators? Is man the most dangerous animal?

Methodology

This qualitative study focuses on a comparative investigation of human and nonhuman fear as depicted in the Panchatantra and Jataka stories of Indian classical literature. Human and anthropomorphized nonhuman characters have been chosen from the selected literature for the current study.

Theoretical framework

One of the most well-known instances of a physiological theory of emotion is the James-Lange theory. The James-Lange theory of emotion, independently suggested by psychologist William James and physiologist Carl Lange, proposes that “emotions occur as a result of physiological reactions to events” (James). Whereas James emphasized the numerous bodily and physiological responses to stimuli that can trigger conscious emotional experiences, Lange stressed something unique. Emotion, to Lange, was a cardiovascular event (Lang, 1994). Yet, both scientists believed that emotions are triggered not by the conscious experience of an emotion, but by physiological responses to external events. The James-Lange hypothesis of emotion (the 1880s) suggested that physical changes precede emotional experiences and serve as their foundation. Hence, physiological sensations are the source of emotions (you become happier when you smile, and you are afraid because you run). The individual would hear and see the dog bark, perceive an emotion (such as fear), and then experience an emotional reaction (such as trembling) according to the traditional theory of emotional processing. The individual trembles out of fear. According to the James-Lange theory of emotion, the individual would shiver upon hearing the dog. They would analyze this trembling consciously and get the conclusion that they are scared. For example - consider the scenario when a grizzly bear is spotted while you are wandering in the forest. Your heart starts to beat quickly, and you start to shake, like “you will believe that you are afraid. But the theory of emotion argues that you are not trembling because you are frightened. Instead, you feel frightened because you are trembling.

Overview of select classical work

The Vedic text Panchatantra, thought to have been composed between 200 BCE and 300 CE and often attributed to Vishnu Sharma, is a collection of five divisions of animal stories. Both animals and humans play significant parts in these tales. It contains simple, appealing language and a narrative structure that combines maxims, worldly wisdom, and political advice, and it has been translated extensively. The surviving manuscript is dated to the 12th century, but it was most likely authored by Narayana between 800 and 950 CE (Rajan).

The Buddhist fables Jataka Tales are an extensive collection of tales published between 300 B.C. and 400 A.D. Originally composed in Pali, the primary purpose of these tales is to impart wisdom and morals (Francis and Thomas, n.d.). It has about five hundred fifty-four stories. Buddhism is the primary source for folktales, which were merely copied from Indian folktales. In general, incidents occurred in the life of the historical Buddha. The Jataka and the Mahabharata share most of their verses. There have been discovered 28 stories with titles comparable to Aesop’s fables and Panchatantra and Hitopadesha. Jataka tales in Pali have been translated into other regional languages throughout the world, and translations are ongoing. Why are these three uncommon works still being translated? Because authors and translators feel this collection of stories will aid in the formation of human character. In general, the Buddha appeared character as a legend, in which he emerged in many regenerations as animals, birds, insects, sea creatures, goddesses, and fellow humans, preaching life virtues to others (Francis and Thomas).

Discussion

In the framed narrative of book 1 “**Lion and Tawny**”, The owner of the ox was urged to release him into the wild due to sickness. Surprisingly, it was retrieved; even the king of the forest feared him due to his loud voice and massive stature “Tawny froze in his tracks, deeply troubled at heart” (Rajan 12). Through the narrative, readers may comprehend that victims of cruelty, abuse, or neglect are more likely to experience anxiety. Yet, anxiety may affect any species, no matter where it comes from.

similarly, in the following fable “**The Jackal and Battel Drum**” a fox was once wandering through woodland when he suddenly “hears a great booming sound coming from somewhere in the vicinity. His heart pounded with fear; he was greatly troubled in mind” (Rajan 31). In the narrative, the reader may comprehend that animals can experience fear.

According to the fable “**The Crow and the Serpent,**” a crow and its family lived peacefully in a tree until a poisonous serpent ate all their eggs. Therefore, out of fear, the “hen crow fell at her husband’s feet one day, and wept, ‘o my dear lord, so many of our children have been swallowed up by this wicked serpent; and I am indeed consumed by sorrow” (Rajan 63)

In the story Panchatantra, “**Speckle's captivity**” the author described the story of deer. A hunter captured a little deer and presented it as a gift to the king. One day, owing to loneliness and anxiety – “I heard the clouds thundering: I saw the lightning flash; I remembered my own people. A great need to see them and be among the herd tore at my heart.” The prince then realized his mistakes and released it into the jungle (Rajan 257). Given the above story, I may conclude that humans also understand animal fear and free them from imprisonment.

Whereas the religious text Jataka tales through the character Buddha – it conveys the concept that we human beings try to support and be the voice of nonhuman beings. We do not hurt or kill animals. Jataka tales act as a kind of solution to the above-discussed problems. In the jataka tale “**The feast for the dead**” in which a goat revealed a human (brahmin) about his previous life: “Killing the single goat, I have had my head cut off five hundred times all but one” (Francis and Thomas 7).

In the story “**The Grateful animals**” Brahmin help to save Prince, snake, rat, and parrot from the river storm. They agreed to help the Brahmin in the future in exchange for their rescue. Yet the evil prince (human) did not even recognize him, “a log pays better salvage than some men” (Francis and Thomas 51) on the other hand, with the help of all the nonhumans buddha ruled his kingdom well. This is evidence that animals are better than humans.

Findings

The outcomes of this study indicate that fear could affect not only the lives of humans but also the lives of nonhuman animals; because animals are also kind of living beings and we humans should not be handled unequally. Stories that convey animals also fear anxiety and suffering like a human and certain story also conveyed information that human beings also be the reason for animal suffering.

Conclusion

Each year, hundreds of animals are murdered in India for consumption by non-vegetarians or in laboratories for clinical research. Animal cruelty is a “punishable offense under Sections 428 and 429 of the Indian criminal code” (Service). There is an immediate need for the proper implementation of animal protection legislation. The very first step towards this goal is teaching youngsters to appreciate animals and treat them with kindness. Government shelters and registered businesses and charities should offer food and shelter to stray dogs to ensure their safety. There is also a need for more strict animal protection regulations. Humans cause the suffering and deaths of countless animals. Steps must be done to ensure the safety of animals. Nonhumans also have a right to exist free from fear and pain, and we must help when these rights are violated. Human being tries to love, support, adapt and be their voice of voiceless.

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