7. CONCLUSION

7.1 Introduction

The first part of this chapter presents a brief summary of the research. The second part presents the findings of the study and the scope for further research.

7.2 Summary

The main objective of the research is to bring out the confluence of indigenous people by comparing Dalits of India, Sami people of Norway and Aboriginal people of Australia with reference to the novels Yoikana and That Deadman Dance and disclose that reconstructing or healing the wound of indigenous psyche is possible through Dyche. The study exposes that reconstruction can take place by locating the different behaviour patterns of the oppressors and the oppressed and healing their wounded psyche.

This research explicitly reveals that the lives of Dalits and Sami people of Norway and Aboriginal people of Australia are degraded by the migrant ideologies and identifies that these indigenous people are not broken people, but they are wounded people. The study brings out the cultural, psychological, and spiritual homogeneity among Dalits of India and other Indigenous people around the globe namely Sami people of Norway and Aboriginal people of Australia and implicitly portrays the culture, ethos and psyche of these indigenous communities. Even though they exist in different geographical zones, the ethnic homogeneity, the predicament and the prospects of the Dalits, Sami people of Norway and Aboriginal people are identical. The indigenous people have no thought that they are the owners of the space around them because their psyche is “not guided by an accumulation and grabbing” (Dyche 357) philosophies.

The detailed study also explicitly reveals that the migrants are aggressive people and they go to any extent to control the indigenous natives as nomadic people suffer basically from the aggressive psyche. The invasion of the migrants in India, Norway and Australia
marginalised and shadowed the indigenous people’s living space. The migrant people of these three countries give paramount importance to land aggression because they know that land is an immense asset which has lot of resources and whoever controls it will be the master of that land. Moreover, the 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). Therefore, when the migrants come to their land, the natives allow them to make use of the resources for their survival, but these migrants control the land and subjugate them through their own laws in course of time. Therefore, Raj & Jyothi rightly point out that the migrant people have “exclusive model of success as a societal system which all others have to accept and follow. They become owners of the systems and structures that they establish and demand acknowledgment of this ownership” (Dyche 204). Further, it is evident that the migrants’ ideologies affect the psyche of the indigenous people and exclude them from the society and space becomes the major problem for the indigenous people. The study distinguishes indigenous psyche and migrant psyche and reveals that indigenous people are very hospitable, co-travellers with nature, and they have no psyche of ownership while on the other hand the migrants have an aggressive psyche. Therefore, they grab the indigenous space and exclude the indigenous people who do not co-opt with them. The study also reveals that the Indigenous people’s dignity and position rights are deprived by the migrant people and they are alienated in their own land.

The study further explains how indigenous people are shadowed and marginalised by the migrants and also brings to light the multifarious manifestations of the indigenous people due to oppression. One of the mechanisms adopted by the dominant people to control the native is moralising. At this juncture, the oppressed psyche seeks compensation mechanisms, and one of the mechanisms used by three communities in the novels taken for study is ‘open
rebellion’ to get back their rights. The study also reveals that the inherent strength makes the indigenous people rise as a people of their own by rebelling against the dominant but to the dominant those who go away from their rules and regulations are considered as corrupt. The study also discloses that assertion against the migrant people can only transform the psyche of indigenous people for emancipation because the migrants never allow the indigenous people to enjoy their rights and they are compelled to live according to their reference.

Therefore, it is imperative for the indigenous people to reconstruct their psyche to regain their past proactive psyche. The study brings to lime light that for having a proactive psyche, the wounds of the indigenous people should be healed; and for healing, the process should start from the self of each individual and also when all individuals take responsibility for creating space for achieved peace. Further, the study reveals that there are two locations through which the indigenous people will achieve their objective by healing the wounds of the psyche. “One is winning at the institutional level, influencing public policies and decisions involving proprietary rights, public investments, enjoyment of the national patrimony and utilization of natural resources, and social security. The other is by changing perceptions and discarding deeply-rooted values that are proven to be inimical to the harmonious relationship between neighbours, between human beings and the cosmic reality” (Dyche 81-82).

7.3 Limitations

Firstly, all the aspects of Dyche theory have not been discussed because of the limitations in the context of the discussion and the scope from the primary sources is very limited for some aspects to be discussed through Dyche. Secondly, Dyche theory is not evaluated by using other psychological theories in this research.
7.4 Findings of the Study

There is a cultural, psychological, and spiritual uniformity among Dalits of India and other Indigenous people around the world and the subjugation of the indigenous people have shadowed and wounded their proactive psyche all around the globe. The findings of the study expose that the migrants have moralized and controlled the indigenous space to keep them under control. Therefore, the indigenous people use ‘Open Rebellion’ as a defence mechanism to get back their rights. Further, the study reveals that ‘Subjugated Peace’ can never regain proactive psyche to indigenous natives but only ‘Achieved Peace’ can heal the psyche of indigenous people. As the psychic wounds are caused by the dominant people, locating the root cause and clinical analysis, reconstructing indigenous psyche is very much possible through *Dyche*.

7.5 Scope for Further Work

Primarily comparative studies on Dalits, Sami, Aboriginal people of Australia, Maori people of New Zealand, Canadian Aborigines, Native Americans, Tribal literature around the globe can be conducted through *Dyche*. Secondly, indigenous theories other than *Dyche* can be used for studying these indigenous communities. Thirdly *Dyche* with other indigenous theories for studying indigenous communities can also be experimented.

7.6 Contributions

The study is anticipated to make a significant contribution to comparative literature, especially indigenous literature at five levels. They are: 1) Theoretical level- This research applies a new theory *Dyche* that has not been applied before for studying Dalits of India, Sami people of Norway and Aboriginal people of Australia. 2) Cultural level- The study explores the homogeneities among indigenous cultures across the globe and differentiates between indigenous and migrant psyche. 3) Psychological level- The study also examines many psychological aspects of indigenous people and the migrant people like dominant
migrants’ ‘Moralizing’ and indigenous natives’ ‘Open Rebellion’ to get their liberation from the migrant ‘other’. 4) Therapy level - the study investigates and suggests many ways to heal the wounded psyche of indigenous people all over the globe.