1. INTRODUCTION

1.1 Background of the Study

The social isolation, economic deprivation, political marginalisation, psychological repression and cultural subjugation of the indigenous people have shadowed and wounded their proactive psyche all over the globe. The representation of the predicament and the anguish of the oppressed indigenous community has become a moral responsibility of the indigenous writers. Thus, writers from the marginalised communities have raised their voice to represent and protect the self-dignity and cultural identity of the voiceless people. In this study, the researcher brings out the confluence of the indigenous world by comparing indigenous Dalits or Adijans of India, Sami people of Norway and Aboriginal people of Australia to that of the migrant Aryans in India, Norwegians in Norway and White people in Australia through Dyche, *The Dalit Psyche: A Science of Dalit Psychology*. It also reveals that the “reality of peace is constantly being disrupted by the emergence of engineered conflict in different parts of the world” (Dyche 1019) due to migrant forces which have designed the migrants’ psyche to hold the reins of the native governance in their hands.

At the outset, it would give more clarity if we distinguish between indigenous and migrant people. The term “Indigenous has a number of usage… These usages tend to define indigenous by the experiences shared by a group of people who have inhabited a country for thousands of years, which often contrast with those of other groups of people who reside in the same country for a few hundred years” (Cunningham & Stanley). United Nations identifies indigenous people with the following criteria:

- Self-identification as indigenous peoples at the individual level and accepted by the community as their member;
- Historical continuity with pre-colonial and/ or pre-settler societies;
- Strong link to territories and surrounding natural resources;
- Distinct economic or political systems;
- Distinct language, culture
and beliefs; Form non-dominant groups of society; Resolve to maintain and reproduce their ancestral environments and systems as distinctive peoples and communities.

Ermine, Sinclair, and Jeffery in their article “The Ethics of Research Involving Indigenous Peoples” (2004) explain indigenous people thus:

Indigenous Peoples are the tribal peoples in independent countries whose distinctive identity, values, and history distinguishes them from other sections of the national community. Indigenous Peoples are the descendants of the original or pre-colonial inhabitants of a territory or geographical area and despite their legal status, retain some or all of their social, economic, cultural and political institutions. (5)

Raj in his article “The Adijan (Dalit) Worldview” presents the following dimensions which can be considered to identify the settled indigenous cultures:

1. They belong to the land in which they live, and they do not move from place to place. Therefore, there is no anxiety about any directions or any unknown events overpowering them.
2. They are very familiar with the character of the land in which they live. They are confident of their surroundings, the animal that visit them from time to time and the methodology to deal with such animals.
3. They do not look up to the heavens for directions as they always live in a place that they are very familiar with. Directions do not change.
4. They are not guided by a sense of insecurity. They are very secure in the lap of Mother Earth who is the source of life-giving energy for them.
5. They look down to the Earth as the source of their life giving energy. They tend to personify the Earth in all her qualities of providing, protecting,
nourishing etc. But the essential quality of the earth which marks the lives of Dalit people is the provision of unlimited space to all people.

6. People of the indigenous groups such as the Dalits are guided by a worldview that they belong to the earth, to the cosmos, and to space. Therefore, there is a high level of resilience in them.

7. Not having an agenda to capture, expand and establish hegemony the people of the settled cultures are less aggressive and more non-violent. They are peace loving.

8. Being one with nature they do not have any need to control the lives of people with dogmas, doctrines, philosophies, precepts, and rituals. Therefore, they have not cared much for writing down their scriptures and tracing their origin to a god in the heavens.

In contrast to this is the philosophy of migrants; the migrant people have an exclusive culture which is hegemonic in nature. Bhugra & Becker define migration “as the process of going from one country, region or place of residence to settle in another” (18). Raj in “The Adijan (Dalit) Worldview” observes that the following dimensions may be identified as essential features of nomadic or migrants cultural trajectory:

1. They are not a people of any particular place. They keep moving from place to place

2. They are much dependent on the heavenly bodies for sustaining their life rhythm.

3. They depend on heavenly bodies for directions as they move from strange place to yet stranger places. Therefore, they develop a tendency to look upwards to design the basic aspects of their life.

4. They tend to personify the heavenly bodies on whom they depend so much
even for ordinary needs of life such as direction, time, climate changes etc.

5. They are generally governed by a psyche of insecurity as the place that they decide to stay temporarily is very unfamiliar to them. The land is unknown to them. Its boundaries are unknown to them. Its characters are totally strange to them. Its surroundings can be threatening to them. They may not know which animal would come and attack them at what time.

6. They are unfamiliar with the climate of the area in which they temporarily stay. They develop an attitude of suspicion about the people of the area as they are total strangers to the area.

7. From out of this insecurity that they develop about any area that they enter they develop a very insecure and suspicious attitude to the people of the area which they enter.

8. Consequently they also develop an aggressive attitude to strange place and strange people whom they encounter. They place in which they decide to stay for some time is not theirs and the people of that area are not theirs. Therefore, for the nomadic people there is a limited sense of belonging which is born out of a compulsive insecurity.

9. This leads them to develop weapons of aggression to attack before being attacked. For the sake of their survival they develop an attitude and a paradigm that violence is their best weapon to protect themselves. They become intrinsically violent. Kill before being killed.

10. Occupation, aggression and violence become the mantra of survival and existence for the nomadic cultural tradition.

The fact is that before the migrants’ arrival, indigenous people survived successfully, lived in harmony with nature and were guided by their own philosophies. But the influx of
migrant forces to their native land reduced their survival space and consequently, they were relegated to the margins. The nomadic people moved around with more crafty ideologies to oppress the indigenous people who had been living there. Raj & Jyothi rightly pointed out that, the nomadic people marginalised the Adijans for their survival, as “the psychological need of the wandering tribes is to secure themselves with aggression” (Dyche 125).

According to the indigenous people, Mother Earth belongs to all people, and they have no right to claim exclusive ownership on her. They are guided by a worldview that they belong to the earth, and they do not have the rights to capture, expand and establish their hegemony over other people. Therefore, “the indigenous people have continued to experience a loss of access to lands, territories and natural resources. The result has been that indigenous cultures today are threatened with extinction in many parts of the world... their cultures have been viewed as inferior, primitive, irrelevant, something to be eradicated or transformed” (Culture, Mandated Areas, UNDESA Division For Inclusive Social development Indigenous peoples).

In India, the indigenous Dalit people (Adijans) have been marginalised for centuries by the migrant “Aryans who invaded ancient India” (Ramachandran 247). Deshpande observes that

“Aryans came from southern Europe and northern Asia with fair skin that contrasted with the indigenous natives in India. When they arrived, their main contrast with the Dravidians... the Aryans completely disregarded their local cultures and began conquering regions all over north India... same time, the local people were pushed south towards jungles of mountains in north India” (Deshpande)

Romila Thapar also affirms that Aryans “had invaded and conquered northern India…and spread their Indo-Aryan language” (15) and their caste system. Ramsharan captures the essence of caste system in India thus:
“Caste system was formalized into four distinct social groups called castes or varnas, which was organized in hierarchical manner. At the top of the social hierarchy were the Brahmins, who were considered arbiters in the matters of learning, teaching and religion. Next in the line of hierarchy have been the Kshatriyas who were warriors and administrators. The third and fourth in the social hierarchy have been the vaisyas who constituted the commercial class and the sudras who have been the farmers and peasants, respectively. The four castes are socially and religiously important because they are said to have divine origin. Outside the varna system, there is a fifth group called dalits who were prevented from doing any but the most menial jobs and were untouchable for the rest of the castes. They have been certain primitives, criminals, defeated and degraded people. Dalits were referred to as panchamas or people of fifth order”. (Ramsharan 2)

Therefore, it is evident that “Dalits of India are farthest from power and hence belong to the lowest stratum of caste hierarchy. The marginalisation is based both on the religious principle of pollution and purity and the cultural construction of power” (Acharya 95) of the migrant Aryans. And this caste system degrades human civilisation on this earth as it never allows the upper caste people to consider the lower caste people as fellow human beings. Moreover, it has reduced the lower caste people especially the Dalits to inhuman conditions and made them subsist as mere labours devoid of any dignity and human rights. Rathna in her article “Tracing the Homogeneity between Dalit and Australian Communities: A Historical and Literary Perspective” (2014) observes that the caste institution “has wrought havoc in the lives of the Dalits for centuries. They have been treated worse than animals and forced to live on the outskirts of the villages, under filthy conditions, at the beck and call of the upper castes. They are
ordained to do menial jobs and even prohibited to share the natural resources like water with the upper castes. Even their very sight and touch have been considered as impure and taboo. They are forbidden to enter into temple and worship Gods of their choice. To be, precise they have been ostracised by the Savarna society. Their subhuman life has been accepted by them as well as the upper castes as an order of the life. Their history of exploitation continues till now even after sixty years of Indian Independence”. (5)

If caste is the important issue affecting the lives of the Dalits of India, the Sami people of Norway and Aboriginal people of Australia are marginalised by race. Historically the Sami people are the indigenous people in the Nordic states and Russia. The Sami are one of the many Arctic indigenous people who live in four national states, Sweden, Norway, Finland, and Russia. They have a common culture, language, and history. The region inhabited by the Sami people is called Sapmi, and it stretches from the Kola Peninsula in the northeast to Engerdal in south Norway. Grundsten observes that

“The Sami are one of the world’s indigenous peoples, and their ancestors are believed to be bearer of the Komsa culture from approximately 9000 years BC … It is estimated to be about 70000 Sami in total today. Most Sami live in Norway, about 40000. In Sweden the number is about 20000, 6000 in Finland, and in Russia about 2000”. (Grundsten 8(36))

In Norway,

“The Sami people, as an ethnic minority, have faced pressures to assimilate with their majority neighbours. Seen from the majority perspective, they were offered opportunities to adopt Norwegian cultural elements, pass through the ethnic boundary and become Norwegians, a transformation of identity that would normally take more than one generation for those who embarked upon
Similarly, the “Aborigines of Australia, like the Tribals and Dalits of India, are victims of neglect and callousness and dispossessed of their land and other means of livelihood by non-aboriginals” (Karthikeyan) that is the White migrant settlers. Rajnishmishravns encapsulates the cultural and social history of Dalit and indigenous Australians thus: “Just like the Dalits, the Australian Aborigines too had been silenced by the forces far beyond their control” by the migrant White people. Aboriginal people of Australia are the indigenous people of the Australian continent like Dalits who are the indigenous people of India. When English colonisation began in Australia in 1788, the natives started to lose the psychological strength slowly in the wake of a new culture and civilisation. Likewise the Dalits started losing psychological strength when the Hindu Ideological frame work was structured. In Australia until the 1960s, the Aboriginal people of Australia came under the Flora and Fauna Act which classified them as animals, not human beings. According to “Australia’s sanitized genocide against Aborigines in the 21st century”

“Aborigines were kept behind fences as if they were wild animals. This kind of segregation was meant to ensure that nobody got in or out. Aside from the intense kind of segregation the British Policies were centred on assimilating the native people to English ways…under the Victorian Aborigines protection Act 1886 and was restricted to full-bloods and half castes over the age of 34…The assimilation policies that exist even today are aimed at the disappearance of the Aboriginal people… In 1937, 1951 and 1961 official assimilation policies against Aboriginal people were again ratified in Australia. In these policies, terms such as “breeding them white” clearly shows that the intent to find a biological solution, which constitutes a form of genocide”.
Rathna in her thesis “Predicament and the Prospects of The Marginalised: A Study of Selected Dalit and Aboriginal Autoethnographies” (2011) affirms that “The Aboriginal people, the first people of the land, were deprived of their basic human rights, dispossessed of their native land and were doomed to live a subhuman life due to the colonial invasion” (6).

In India, Norway and Australia discrimination persists still for Dalits of India, Sami people of Norway and Aboriginal people of Australia. In the latest report of the State of the World’s indigenous People, it is noted that “indigenous peoples face systemic discrimination and exclusion from political and economic power... dispossessed of their ancestral lands and deprived of their resources for survival, both physical and cultural; they are even robbed of their very right to life” (UNDESA Division For Inclusive Social Development Indigenous Peoples: Post 2015 Agenda).

In India because of caste-based discrimination Dalits and Adivasis continue to face widespread abuses. Amnesty International report 2016/17 says thus:

“According to official statistics released in August, more than 45,000 crimes against members of Scheduled Castes and almost 11,000 crimes against Scheduled Tribes were reported in 2015. Dalits in several states were denied entry into public and social spaces and faced discrimination in accessing public services”.

In Norway Sami people face “ethnic discrimination, followed by discrimination based on gender and geographical representation” (Oesterud). Similarly like India and Norway “ Australia had made no significant progress on reducing racial discrimination since it was last reviewed by the committee in 2010, and that in some areas, such as the push to remove section 18C of the Radical Discrimination Act, it had gone backwards” (The Guardian). McGlade in her article “Australia is still fighting racism and it’s time we faced up to it” (2017) points out that
“Unfortunately, race discrimination, racism and racist violence remain a significant problem today in Australia. While our laws and policies are not overtly or expressly racist, systemic, institutional and structural forms of race discrimination continue to affect Indigenous people”.

Therefore it is evident that the invasion of the migrants in India, Norway, and Australia marginalised the natives and disposed off the indigenous people’s culture, livelihood, history, philosophy, and spirituality. It is a bitter truth that they have not been completely freed from this discrimination despite various attempts and struggles.

In this context, Raj and Jyothi wrote *Dyche, The Dalit Psyche: A Science of Dalit Psychology* with an intention to act as a therapy for the Indigenous communities like Dalits and Adivasis by focusing on the psyche of Dalits – “Dyche” - from the authors’ personal experience. According to M.C Raj, et al., “Dyche is the wounded psyche” (*Dyche* 255). Raj & Jyothi assert that “What existed naturally in the present Dalit communities as psychological phenomena before the arrival of Aryans in India cannot be legitimately called Dyche as it was not a broken psyche” (*Dyche* 255). It was only after the arrival of the Aryans “in the land of the Adijan people” (*Dyche* 123), there were, “substantial changes” (*Dyche* 55) in the psyche of the Dalits due to the domineering and oppressive measures adopted by the migrant race. Raj & Jyothi claim that “Such an overbearing influence of dominant ways in an otherwise cosmic and eco people led to the breaking of certain dimensions of their psychological growth and well being” (*Dyche* 255-256). It created a lasting impact on the psyche of the natives that they became broken people. They were disempowered from being people with “resurgent and proactive psyche” (*Dyche* 255) to people with “broken psyche” (*Dyche* 255). *Dyche* discusses the healing process at the psychic realm of all those who have one or the other type of wound in their psyche and also attempts to “locate the different
behaviour patterns of the oppressors and the oppressed, to bring the submerged subconscious into the conscious in order to scientifically effect a healing in the psyche” (Dyche 54).

The present study attempts to examine two representative works of recent times - *That Deadman Dance* (2010), a novel by Australian Aboriginal writer Kim Scott, and *Yoikana* (2011) a novel by Dalit writer and activist M.C. Raj through the lens of *Dyche, The Dalit Psyche: A Science of Dalit Psychology* with the prime objective to reconstruct the indigenous psyche by exploring the similarities among Indigenous people and their discrepancy with that of their Migrant counterparts. In the novel, *Yoikana* Raj brings out the similarities in tradition, plight, struggle, resistance and sacrifice among Indian Dalit and Sami people of Norway. In order to strengthen *Dyche, The Dalit Psyche: A Science of Dalit Psychology* for studying indigenous psyche, an endeavour has been made by the researcher to analyse yet another indigenous community, Noongars of Australia through Kim Scott’s novel, *That Deadman Dance*, taking into consideration only their wounded psyche due to their dominant forces, irrespective of their geographical position or reason for discrimination, i.e., caste, creed or race. Moreover, the present study also authenticates that the indigenous people are marginalised by the migrant forces due to their dominant and greedy attitude which constantly disrupts the peaceful existence of indigenous people in their land. It results in wounding the proactive psyche of indigenous people.

1.2 Statement of the Problem

The indigenous people of India, Norway, and Australia survived successfully, lived in harmony guided by their own philosophies before the invasion of the migrants. But with the arrival of the migrants, they have undergone persecution in all domains - social, political and religious. Indigenous people lost their identity, culture, history, and spirituality. Numerous social reformations and constitutional amendments have been made at national and international levels to obliterate the discrimination. However, “Indigenous peoples continue
to struggle for the protection and implementation of their indigenous rights” (Champagne)
even today. They are never allowed to regain their strength.

1.3 Research Questions

The study is based on the following research questions:

- Are Migrant forces responsible for the downfall or shadowing of Indigenous people?
- Is there a cultural, spiritual and psychological homogeneity among Dalit and other Indigenous people around the globe?
- Is space a major problem for the indigenous people?
- Can revolt against migrant power bring back emancipation to Indigenous people?
- Can Dyche, The Dalit Psyche: A Science of Dalit Psychology act as a therapy for the Indigenous communities who have been afflicted with marginalisation?

1.4 Hypothesis

The basic idea of the research is to analyse and explore the effectiveness of Dyche in studying other indigenous communities with similar psychological impact in order to effectuate healing. Dyche examines the marginalization of Adijan community because of Migrant Aryans in their own land and explicates how indigenous Adijan community can transform and heal the wounded psyche. In the present study, the researcher compares Dalits to that of other indigenous communities like Sami people of Norway and Australian Aborigines and explores the similarities among these marginalised indigenous communities and discloses that reconstructing or healing the wound of the indigenous psyche is possible through ‘Dyche’.

1.5 Thesis Statement

The present study aims at examining two representative works of recent times - Yoikana (2011) a novel by Dalit writer and activist M.C Raj, and That Deadman Dance
(2010) a novel by Australian Aboriginal writer Kim Scott through the lens of Dyche written by M.C. Raj and Jyothi (2008) with the prime objective to reconstruct the indigenous psyche.

1.6 Objectives of the Study

This study aims to fulfill the following objectives through the lens of Dyche:

- To explore how migrant ideology affects the psyche of the indigenous people and excludes them from the society.
- To study the differences between migrant (oppressor) psyche and indigenous (oppressed) psyche across the globe.
- To investigate the ‘Manifestations’ and the ‘Shadowing of indigenous Psyche’.
- To analyse the defence mechanisms used by the migrants and the indigenous people.
- To examine the trajectories to transform and reconstruct the indigenous psyche.

1.7 Significance of the Study

The study gains significance as it studies the culture, conflict, resistance and struggle for liberation of the indigenous communities like Dalits of India, Sami people of Norway and Australian Aborigines through ‘Dyche’. The magnitude of the study also lies in exploring about migrant psyche versus Indigenous psyche, reflections of indigenous psyche, shadowing of indigenous psyche, defence mechanisms used by the migrants and the indigenous people, and re-constructing indigenous psyche.

1.8 Biography of the Authors: M.C. Raj and Kim Scott

M.C. Raj (Manickam Casimar Raj) was born in Tuticorin and lived in Tumkur, Karnataka. He was born to illiterate parents and had risen to the level of being a philosopher, campaigner, and writer. His father was a daily wage worker in a leprosy hospital in Tuticorin district of Tamilnadu. He wrote on philosophy, spirituality, politics, fictions, etc from an indigenous and Dalit perspectives. He was a social reformer fighting against the practices of
untouchability. Vidya Bhushan Rawat in his article ‘Aideu MC Raj: Adijan Dreamer Begins his New Journey’ says that “Raj was not merely a grassroots activist but a community leader with a vision and an intellectual who had deep understanding of the issues he was talking about, particularly related to ‘Adijans’” (91). He started Booshakthi Kendra, the first ever Dalit Ashram in India and lived there. He organized a historic first Round Table World Parliament of Indigenous people. He was a frequent international traveler and gave talks in many universities and conferences. He had done six researches in Norway, Germany, Nepal, Finland, Netherlands, and New Zealand and led a major Campaign (CERI) for Proportional Representation System in India. He had received an International Literary Award from the US and was honoured by Claire Shot in Birmingham. His interests include Campaign for Proportional Representation System in India, Environment promotion for Global Warming, Mitigation Land Campaign for landless people, music, and all art work. He died in Bengaluru on June 6, 2017.

Kim Scott was born in Perth, Australia to a mixed white mother and an Australian Aboriginal father. He is the eldest of four siblings and has written three novels and a children’s book. He received Bachelors Degree and a Graduate Diploma in Education from Murdoch University. He initially worked as a school teacher and later turned to be a full-time writer. Kim Scott started working on True Country (1993) when he was teaching for the Aboriginal community in Western Australia. He gained reputation for the way he explored the questions of history, identity, and race. In 2000, Kim Scott became the first Indigenous writer who won the Miles Franklin Literary Award, for his novel Benang: From the Heart (1999). In 2011, Scott won the Miles Franklin and the Australian Literature Society’s Gold Medal for his novel That Deadman Dance (2010) and also received his Ph.D. in Creative Writing from the University of Western Australia. He is currently working at Curtin University as a Professor in the department of School of Media, Culture and Creative Arts.
1.9 *Yoikana* and *That Deadman Dance* - An overview

*M.C Raj’s Yoikana, The Romantic Revolution* is a tale of two young people who belong to two distant cultures. Veeran is a Dalit boy from India and Ramona is a Sami girl from Norway; both of them get familiar through internet browsing. Ramona makes arrangement for Veeran to research in Norway. During their stay in Norway, both get familiar with each other’s cultures and their communities’ struggle for liberation. Later Veeran and Ramona come to India as partners. Ramona takes part in the Dalit struggle for liberation and then she returns to Norway because of the opposition from the Veeran’s rivals. Ramona becomes the president of the Sami parliament in Norway and becomes very famous. However, she dies of an electric shock. But Madderakka, their daughter continues their mission, and she takes up the “next logical step from where they have landed” (*Yoikana* 320) for Dalit liberation and rights.

Kim Scott’s *That Deadman Dance* is the written documentation of the encounter between Aboriginal Australians and the White migrant people in Australia. Bobby, the Noongar boy who is smart and eager to please befriends the British settlers and he supports them in many ways. Wealthy Chaine’s family welcomes him to their home where he develops a good friendship with Christine. The tale also has an interesting connection between a retired British military surgeon, Dr. Joseph Cross, and a Noongar elder, Wunyeran. But when White settlers started mounting things start changing in Australia, they degrade the environment for their benefits, and they implement their laws, which are totally alien to the natives. The White insists on the natives to follow their laws and their system without question that creates immense complications to the native Noongars. Noongar elders raise questions against the White. Bobby who initially supported the White, eventually understands the cruel exploitation of his people and represents himself on behalf of his community and
rebels against the White. But, the indigenous people’s fight for equality and survival through series of stealing are portrayed as misdemeanour against the society by the White and were even penalised because the White people want to shadow down the existence of the natives for their comfortable living. In That Deadman Dance “Bobby serves as the main lens through which we can observe the shift from the colonisers’ early dependence on the Noongar to their increasing violence and hostility towards them. As a child, Bobby’s intelligence and adaptability ensures him as a mediator between cultures. However, the novel ends- after a misplaced and ignored plea for recognition of the rights and humanity of his people” (Nolan1).

1.10 A Brief Preview of the Chapters

The thesis consists of seven chapters.

Chapter One: Introduction

The introductory chapter provides detailed discussion about the research undertaken - background of the study, statement of the problem, research questions and hypothesis. It also presents the objectives of the study and its significance. In addition an overview of the novels, biography of the authors and a brief preview of the chapters have also been given.

Chapter Two: Review of Literature

The second chapter, Review of Literature consists of two major sections. The first section reviews the research on comparative study in the areas of indigenous literature. The second section discusses the research done on Dalit and Australian Aboriginal literature and deals with the need for and the relevance of present research.

Chapter Three: Overview of Dyche

The third chapter deals with the overview of Dyche, The Dalit Psyche: A Science of Dalit psychology. This book is about the Dalit psyche, from the Dalit activists and writers Raj and Jyothi from their grass root experience. According to Raj & Jyothi, the proactive psyche of
Adijan people deteriorates to be broken/ wounded psyche (Dyche) due to the compulsive events external to them, which are ultimately designed by the migrants (Aryans) for their comfortable living. Hazri also asserts that the Aryans have wounded “the healthy indigenous psyche of Dalits” (Hazri 50) and have created “a psyche of worthlessness in them” (Hazri 50) by implementing caste society based on varnas. Dyche consists of four Books:

- Book one of Dyche deals with two chapters ‘The Adijan Psyche’ and ‘Migrant Psyche’.

Keeping in mind the limits and scope of the research into consideration, the researcher has taken some aspects of ‘Dyche’ for studying the three indigenous communities.

**Chapter four: Indigenous Psyche and Migrant psyche**

‘Homogeneity among Indigenous People’ testifies to the similarities among the indigenous people across the globe through the life of the Adijan people of India, Sami people of Norway and Aboriginal people of Australia.

‘Migrants in India, Norway, and Australia’ discusses the invasion of Aryans, Norwegians and White people in the lands of India, Norway and Australia respectively, which wounds the healthy psyche of Dalits of India, Sami people of Norway and Aboriginal people of Australia.

‘Migrants’ Colonization of Indigenous Land’ depicts the degeneration of indigenous land and space due to the colonization of indigenous land by the Migrants.

‘Migrant Psyche versus Indigenous Psyche: Perception on Nature and Land’ explains that the indigenous people are known for their harmonious living with nature without any intention to possess or master anything. The kindness of the native people and their ideologies has never allowed them to control the land, but ever since the migrants started controlling, they were deprived of the right to possess it from the oppressed.

‘Land and identity’ discusses the role of land in the identity formation of human beings.

‘Characteristics of Adijan Psyche and Migrant Psyche’ traces the different psychic characteristic features of the indigenous and migrant people.

**Chapter Five: Overpowering the Indigenous Psyche**

Chapter five entitled ‘Overpowering the Indigenous Psyche’ is divided into three sections. The first section deals with ‘The Reflection of Indigenous Psyche’. The second section talks about ‘The Shadowing of the Indigenous Psyche’ and the third section discusses the ‘Defence Mechanisms of Migrant Psyche and Indigenous Psyche’. The first section ‘The Reflections of Indigenous Psyche’ explores the multifarious manifestations of the indigenous people due to the dominating attitude of the Migrants. The healing of Dyche will materialise
only if the root cause is properly diagnosed and appropriate cure is effected. As Raj has keenly observed, only a detailed study on the manifestations of Dyche will enable the process of regaining the proactive psyche of the indigenous communities.

The second part ‘The Shadowing of the Indigenous Psyche’ depicts how the indigenous psyche is shadowed by the influence of migrant people and their dominance and how Dalit people in India are marginalized and shadowed by the upper caste and Brahminical hegemony. Similarly, in Norway and Australia, the indigenous Sami people and Australian Aborigines are relegated to the margins by the Migrant Norwegians and the Migrant Whites respectively. In this section, the researcher has explored five different personality traits of the Dalits through Yoikana and That Deadman Dance that are conditioned by their relationship with the dominant caste forces. It is found that their traits largely have uniformity with the personality traits of the Sami people of Norway and the Noongar people of Australia due to conditioned relationship with their counterparts, the migrant Norwegians, and the migrant White. This part of the discussion brings to limelight the fact that the existence of the indigenous people without fundamental freedom makes them psychologically dependent on the dominant migrants even in their absence. This results in unbearable ‘repression’ to their psyche. However, the inherent resistance of the indigenous people defies the dominant hegemony to have a “free and close interpersonal relationship” (Dyche 586) in the society.

The third part discusses the ‘Defence Mechanisms of Migrant Psyche and Indigenous Psyche’. This part explicates the compensatory mechanisms adopted by the oppressors and the oppressed.

Chapter Six: Re-constructing Indigenous Psyche

The chapter six ‘Re-constructing Indigenous Psyche’ discusses the healing process at the psychic realm of all those who have one or other type of wounds in their psyche. This chapter locates the different behavioral patterns of the oppressors and the oppressed, “to bring
out the submerged subconscious into the conscious" (Dyche 54) in order to scientifically effectuate healing of their psyche. This chapter suggests some pragmatic ways to transform the wounded psyche to a healed psyche so that people of different communities live together as a healthy society. This chapter is divided into four parts - the first part deals with ‘Curing the Dyche’, second part analyses about ‘Re-molding the Dyche’, third part discusses the ‘Places of Healing’ and the fourth part deals with ‘Living in Harmony’. ‘Curing the Dyche’ aims at identifying the weaknesses of both the migrants and the indigenous people and strives to get rid of the weakness.

In the second part ‘Re-molding Dyche’ it is discussed that the Migrants never allow the indigenous people to enjoy their rights and they are compelled to live according to their (Migrants’) reference. The Migrants never like the success of the indigenous natives. However, assertion against the Migrant people will transform the psyche of indigenous people.

The third part discusses the ‘Places of Healing’. It identifies the locales of the migrant and indigenous psyche to be healed to maintain peace and harmony in the society. The healing never takes place without locating the “different behaviour patterns of the oppressors and the oppressed” (Dyche 54). In Dyche, Raj also reveals that the healing processes should “start from the self of the individual and spread slowly into the community and society at last” (Dyche 54) and that will lay the foundation for world peace.

The fourth part ‘Living in Harmony’ emphasises that ‘subjugated peace’ (Dyche 1020) which is not a real peace prevails in many countries because of the migrant dominance. The peaceful society in its real sense is possible only through the ‘achieved peace’ (Dyche 1020).
Chapter - Seven: Conclusion

Chapter seven ‘Conclusion’ presents the findings of the study and the scope for further research. The detailed study brings out the cultural, spiritual and psychological uniformity among Dalits and other Indigenous people namely the Sami people of Norway and Australian Aborigines. Eventhough, they exist in different geographical zones, the ethnic homogeneity, the predicament and the prospects of the Dalits, Sami people of Norway and Aboriginal people prove the fact that human beings are identical in their psyche, wherever they are and whatever they do. This study identifies that the Dalits, the Sami people of Norway and the Australian Aborigines are not broken people, but they are wounded people. It explains how the indigenous psyche is shadowed and marginalised by the migrants. The sufferings of the indigenous people all around the world can be healed by reconstructing the wounded psyche.