5. OVERPOWERING THE INDIGENOUS PSYCHE

5.1 Introduction

The Indigenous people all over the globe are overpowered by the migrant dominant people in their own land. Their land, culture, tradition, identity, and rights are shadowed by the dominance of the migrants, and thus the proactive psyche of indigenous people gets wounded; Hence, there is an exigency for healing and reconstruction to have a healthy psyche and healthy environment. Dyche helps to identify the wounded psyche and the reasons for the wound. Raj & Jyothi observe that the wounded psyche or “Dyche can be understood not only through a clinical analysis but also by sensitively observing its manifold manifestations in different behavioural situations” (Dyche 356). The understanding of the manifestations of indigenous people helps to reconstruct their psyche. This chapter discusses the manifestations and shadowing of the indigenous psyche and also endeavours to differentiate and discuss the compensatory mechanisms like Moralizing and Open Rebellion adopted by the oppressor and the oppressed respectively in their negotiations with the “other”. ‘Overpowering the Indigenous Psyche’ is divided into three sections. The first section deals with the reflections of indigenous psyche because of the overpowering of migrant people. The second section deals with the shadowing of the indigenous psyche due to migrants’ hegemony and the third section discusses the defence mechanisms adopted by the migrants and indigenous people in their negotiation with the ‘other’.

5.2 The Reflections of Indigenous Psyche

‘The reflections of indigenous psyche’ exposes 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 rightly observed by Raj & Jyothi this detailed study on the manifestations of Dyche will enable the process of regaining the proactive psyche of the indigenous communities. This part
endeavours to discuss the different behavioural situations adopted by the migrants and the indigenous natives in their arbitration with the ‘other’.

As it is imperative to observe the different manifestations of the wounded psyche in order to effectuate healing, Raj & Jyothi offer ‘Manifestations of Dyche’ as a framework for studying the behavioural situation of the Adijan people. They present their findings which “are the result of very careful and sensitive observation of behavioural situations” (Dyche 356). In Dyche, the authors reveal the root cause of the abnormal reflection of Dyche and give suggestions for the possible ways to cure the wounds of the Dalits for liberation and empowerment of the nation. Raj & Jyothi observe what constitutes Dyche and its manifestations:

The scars are reflection of real wound in the psyche. In order to arrest further wounding in the psyche it is imperative to have a conscious look at the scars and accept the manifestations as real and through them also see the real wound that is probably buried in the subconscious. Dyche has a persuasive peep into the scars as manifestations of Dyche. Can people be allowed to keep on living with wounded psyche? Can a nation be constructed on dilapidated legacies of the past? The sooner we get into the business of reconstruction of the nation the better it is for all her people. (Dyche 43)

5.2.1 Denial of Rights and Indigenous Dependence

The culture and the philosophy of the migrant and the indigenous people contradict each other, and this striking contradiction is revealed in both the novels Yoikana and That Deadman Dance. This psychological path of establishing dominance can be perceived among the migrant people, and the sharing psyche is the asset of the indigenous people. It is the
strategy adopted by the migrant races to control the land and space of the natives first to ensure their supremacy over them. In ‘Ownership Dyche’ Raj & Jyothi explore the dominant power’s target of owning the land to control the body of the native people and establishing the authority. They point out “Owning the body of others is a very significant psychological and social achievement in the path of establishing capital. In modern parlance Foucault calls it ‘Bio power’” (Dyche 614).

Throughout the novel Yoikana, Raj delineates this Ownership Dyche of the natives and the migrants. As rightly observed by Hazri,

Raj believes that this similarity in the philosophy and culture of indigenous people across the world springs from one common factor: their closeness to mother earth. Such closeness leads towards a very healthy earth centric attitude. As a result, indigenous people regard the earth as their mother and believe that the earth provides space to every other being like them. It is in contrast to the philosophy and psychology of dominating races in the world who regard the earth as an immaterial space which can be owned by them. (49)

In Yoikana and That Deadman Dance there is a denial of ownership to indigenous people because of migrant people. Raj & Jyothi observe:

One cannot ignore the historical fact that Dalits were never allowed to own anything after the arrival of Aryans in India. Such was the aggression of aggrandizement associated with the migrant psyche of the Aryan race. Often enough there is nothing more than is left to be owned by the Dalits in terms of material resources. (Dyche 366)

In Yoikana, Raj provides a great insight into the denial of justice to indigenous Dalit and Sami people by the Aryans and the Norwegians respectively. Raj & Jyothi point out, “Adijan
people generally live in complete harmony with the cyclic movement of nature and therefore, their life is marked by calm and serenity” (Dyche 109). But their life is disturbed by the invasion of the Aryans, who are the nomadic people who come to India in pursuit of comfortable living. Therefore, it is evident that the wretched conditions of Dalit people start with the intervention of the migrants. Raj & Jyothi say “one of the worst things in the anti-history of India is the harmful impact in the psyche of the Dalits as a consequence of the deprivation of ownership” (Dyche 366). In Yoikana, Raj depicts the degeneration of natives through Veeran. He presents the reason for their landlessness to Nystard: “Our landlessness started from the mythic period… the Aryans killed all our ancestral kings and queens, took away our land and started ruling over us” (Yoikana 75). In his response to Veeran, Nystad traces out the root cause for the degradation of Sami people by Migrant Norwegians, “We are the original inhabitants of this region. We are an indigenous people. We have been a historically oppressed people by those who came here to settle down” (Yoikana 74) in Norway by taking our land and other resources for their comfortable living, therefore today “our struggle was not only for land. It was also for water” (Yoikana 75). Thus, the “deprived ownership leads to the deprivation of responsibility which has resulted in Dalit silence” (Hazri 51). Correspondingly in Australia, after the arrival of the Whites, the indigenous people lost control over their space. The Whites implement their own rules in the Australian soil, such as “Natives must be clothed and without spears if they were to enter town” (TDD 376). This clearly portrays that the indigenous way of living of Noongar people is disturbed to the extreme because of the implementation of new laws which also shatter the authority over their land and its governance.

According to Raj & Jyothi the denial of rights to Dalit people has altered their psyche to a more dependent one. As a result of the authoritarian attitude of the Aryans, the Adijan Psyche of “giving is converted into a psyche of craving. The psyche of natural giving is
subverted into a Dyche of compulsive craving. This has brought about susceptibility in Dyche. A self content psyche was changed into a dependent one” (*Dyche* 368). In *Yoikana*, in his conversation, Sami Nystad reveals to Veeran the root cause for this craving behavior:

... Those who occupied our region became rulers here, as it has happened with most indigenous people. However, the hardest period for the Sami people was between 1900 and 1945. In 1902, there was an Agriculture Act in Norway. According to this Act, if one did not speak Norwegian language one could not own land. Many Sami people then did not have a right to own land. During this period, many Sami changed their family names to Norwegian family names in order to own land. (*Yoikana* 74-75)

As a response, Veeran tells Nystad that Aryans “enslaved us through the caste system, and this enslavement continues till today in bare-faced and subtle ways sophisticating itself to be acceptable to changing times” (*Yoikana* 75). In *That Deadman Dance*, Menak grumbles about the pathetic plight of the Noongar people due to the inhuman attitude of the White people. They are made to crave for what is deprived of them. “We share the whales, you camp on our land and kill our kangaroos and tear up our trees and dirty our water and we forgive, but now you will not share your sheep and my people are hungry and wait because of You” (*TDD* 349). Therefore, it is evident that “Such deprivation led towards craving and craving inculcated self centeredness” (Hazri 51) among indigenous people.

In India, the upper caste employs many trajectories to prevent Dalit people from ‘centeredness’ and make them crave for survival. Raj & Jyothi affirm that one of the trajectories for craving is “the construction of a wall by the dominant caste people between their part of the village and the Dalit area. This is avowedly to prevent any interaction with the Dalits and consequent religious pollution. This is to prevent the use of public utilities” (*Dyche* 416). Veeran tells Ramona about the repressed anger of his mother (Amma) when
they are prevented to draw drinking water from the government tube well of the dominant caste area and are forced to draw water from the corner of village lake where upper caste people’s cattle drink and bath. This even resulted in the serious illness of Deepthi. Therefore, Amma picked the courage to go to the tube well and draw water...It was the caste women who came out first, and tried to prevent Amma from drawing water. Amma first pleaded with them citing the illness of Deepti’s. But the caste women were hell bent on preventing Amma from drawing water. Amma’s frustration turned into righteous anger and she unleashed an array of vehement arguments. One of the ladies kicked the vessel that Amma had kept under the tap of the well. Then, the floodgates opened. Amma tied her sari tight around her hip and started challenging them left and right and dared them for a physical fight. She took the same vessel in her hand and approached the caste women menacingly. She also threatened them with dire legal consequences if they dared to turn her out. “All of you will be behind bars tomorrow for practicing atrocity on me if you dare to stop me now. This is a government well and it belongs to the entire village”. *(Yoikana 212-213)*

In Australia, after gaining superiority the White people cast out the Noongar people by creating boundaries. This irks the Aboriginal people who had to walk around fences in their own place.

Another psychological repression faced by the indigenous people due to the migrant dominant power is the “deprived ownership through appropriation” *(Dyche 371)* and “deprivation of their heritage” *(Dyche 371)*. Raj & Jyothi present that the Aryans absorbed many indigenous people’s ‘belief’ and adopted them as their own and developed their religious philosophy. In *Yoikana*, Amma, Veeran’s mother suggests Veeran and Ramona to “pay a visit to Tumkur once, and get the blessings of our two elders” *(Yoikana 218)* Appaji
and Ammaji there and also to get “some orientation to the future” (Yoikana 218) of Dalit
people. Therefore, Veeran and Ramona visit Appaji and Ammaji heeding to the wishes of his
Amma, at the Dalit ashram ‘Booshakthi Kendra’. They have an elaborate conversation with
Appaji and Ammaji. In the conversation, the Dalit elder Appaji claims that,

“We had a pre-Aryan philosophy known as ‘shamanic cosmism’. It is not a
copyright of the Dalit community. All indigenous people of the world in
pre-historic period were guided by the philosophy of cosmism. It still lives in
the indigenous people of the world. It is very much alive amongst the Dalit
women all over India. Brahminism appropriated everything that we had,
banned education for our people, and began to claim ownership over all that
originally belonged to us”. (Yoikana 236- 237)

This is discernible through the words of Weyer, who observes that “Hindu religious tradition
began with the arrival of Aryan people from central Asia about three and a half millennia
ago. They adopted some of the religious ideas of the previous civilization which had
flourished in the Indus valley in north-west India; and gradually they developed a religion of
their own”. Therefore, according to the indigenous people what they have owned were
deprived from them by the Aryan hegemony.

In Yoikana, the Dalit elder Appaji acts as a preserver of traditional customs.
According to him, the concept of Ashram is also associated with Adijan people. So he starts
an Ashram to regain the lost heritage and spreads awakening to indigenous people. In this
way, he and his wife explain about the misconception on Dalit Ashram to Veeran and also
emphasize the necessity to recapture the lost heritage. When Veeran asks Appaji and Ammaji
that Ashram is normally connected with Hinduism and Brahminism and what made them
start a Dalit Ashram, Ammaji and Appaji explicate with a reference from the historical
discourse,
“Veeran, can you tell me where you see the first ashram of India in written documents?” asked Ammaji,

“The first one I know of is in Ramayana, Ammaji. It is one of the biggest epics of Hinduism. It is the ashram of Valmiki,” Veeran replied.

And who is Valmiki, the writer of Ramayana? He is an untouchable Dalit. Valmikis are still untouchable people in North India. It is to his ashram that Rama sent his wife and children for refuge and education. Ashrams originally belonged to Dalits. It is from Dalits that the Brahmins borrowed the idea of setting up Ashrams as centres of learning and spirituality. Today Dalit people have been deprived of one of their cultural heritages. We are not saying that Brahmins have no right over it. We only want to recapture our lost heritage.

Unless our politics, our economy and our social life take deep roots in our culture there is no hope of sustaining our liberation when we shall ultimately achieve it. (Yoikana 237)

In Norway too the migrant Norwegians occupied Sami land and denied them the rights to practice their own culture. Sarah says to Veeran:

‘Sami Shamanism’...our original path. Traditional, Christianity destroyed the Sami cultural symbols and ways, by branding them as paganism. They asked the people to burn the drum. Shamans’ and the Sami people consider their drum as sacred. Christianity touched the nerve centre of Sami culture in order to destroy them as a people. They even asked people to torch some of Shamans. Consequently, the Shamans had to flee to big cities and live there unrecognized. (Yoikana 131-132)
In the same way, the White people never allow the Aboriginal people to own a heritage that legitimately belongs to them. This is explicitly seen through “the civilizing influence of Christianity on the blacks” (*TDD* 195) to change their customs and culture.

### 5.2.2 Silencing in Migrant Psyche

In *Dyche*, Raj & Jyothi reveal that the oppressors ensure that the oppressed are denied voice, and the Silent Dyche is the need of the dominant psychic trajectory; “Silent Dyche is an Aryan need” (*Dyche* 376). The dominant unethical mindset uses ‘Silencing’ as the mechanism to control the indigenous people and establish their supremacy. In India, the upper caste people silence the Adijan people through caste imposed rituals and practices. When Village head Boraiah asks Dalit people to “Clean the Village, prepare firewood, and announce it to the neighbouring village with your drums” (*Yoikana* 51) to announce the temple ritual, Veeran denies such customs and speaks against the Village head. But the Village head threatens Veeran in the name of God: “Maariamma will punish if you dare to rebel against the age-old customs of the village” (*Yoikana* 52). Veeran asserts that the Aryans established their hold over the Adijans “through multifarious strategies and programmes. They began to own the bodies of Dalits, almost literally” (*Dyche* 361) through many strategies like banning education and trying to keep them ignorant and silent forever; “Hindu law code known as ‘Manu Smriti’ banned education for Dalits” (*Yoikana* 209). In Australia, the Europeans silence the Aboriginal people by means of enforcing laws and creating boundaries. In due course, the indigenous people understood the conspiracy of the Whites. “Bobby knew old Boss Chaine and his own laws. Chaine and them, they seemed to divide the world up into black and white people, and despite what they said, they put all black people together, and set to work and making sure they put themselves in control, and put their own people over the top of all of us” (*TDD* 371). This clearly shows how the dominant people silence the natives in the name of laws, untouchability, and moralizing.
5.2.3 ‘Steeling’ in Indigenous Psyche

When the dominant people enforce many trajectories for their power to prevail, the indigenous people are victimized, and subsequently, they plan to take even extreme emotional steps. However, because of their rationality and endurance, they steel their emotions in such testing circumstances. Steeling, according to Raj & Jyothi, “is a particular psychological state of being and action wherein a person either consciously or subconsciously decide to close the shutters to respond emotionally to situations that are beyond his/her control. Generally steeling is marked by a high level of rationalization even in situations that may require a high level of emotional response” (Dyche 383 -384). Hazri clarifies thus: “Dalits are forced to unbearable indignity and wretched treatment in caste society and it becomes hard and, in fact, impossible for them to deal with their emotions. And thus, Dalits invent a psychological mechanism of stealing away from their emotions which Raj names as stonewall or steeling” (Hazri 52). Hazri further states “Dalits have to generally face tremendous emotional setbacks in caste society and thus they naturally develop a behaviour of steeling away, which denotes the shutting down of one’s’ emotional shutters so as not to feel any pain or hurt. Dalits, then always work with their intellect even when emotion is needed” (55). Thus Dalits show an “unusual characteristic of “stonewalling psyche”” (Dyche 383).

In Yoikana, when Ramesh, a friend of Veeran tries to rescue Ramona from four men who attempt to rape her, he is stabbed by one of them from behind and eventually he dies. Deepti, wife of Ramesh and sister of Veeran “was smashed to smithereens into five thousand pieces inside her body” (Yoikana 265) on seeing her husband’s body, she tells Veeran in a rational way “Anna, let us give him the best burial with the deepest respect that our community can offer” (Yoikana 265). This indicates how Deepthi controls her emotions and prepares herself for the worst to come: “Veeran realised that Deepti had pulled her shutters
down to all incoming emotions. She had invalidated her SIM card. Probably that was the only way out for her. If she let emotions get in into her being, perhaps even the mountains may not withstand her anger. Deepthi had done the best possible thing in the most excruciating time of her life” (Yoikana 267).

This kind of steeling can be perceived in the psyche of Dalit people in India and the Noongar people of Australia. In *That Deadman Dance* when British settlement expands, White township leaders decide that Cross’s burial place is inappropriate as he is buried with the native man Wunyeran. And so Cross is reburied in a new graveyard with other important settlers, but in contrast, Wunyeran’s grave is desecrated, and the burial hole has been hurriedly refilled, and the town dogs scurried away the dead man’s bones. The Noongar people feel humiliated to the extreme and are highly indignant towards the White, but during this occasion, Manit an elderly Noongar lady speaks to Bobby in a rational way after steeling her emotion. Scott depicts the emotional balance skilfully thus:

Manit raged for a while. Call yourself men? She spoke to Bobby, but included Menak somehow. Winyarn, she said, Noonook baal kitjel don. You coward and weakling: spear them! But after a while her abuse slowed and she relented. The white man’s guns, for one thing, and all these strangers and the other Noongars they will turn against us. Fighting will not help us; we would need guns like them, and they are now more than us” (*TDD* 363).

Though the indigenous people know to steel their emotion, it will be highly impossible to control fully through ‘steeling’. Because the overwhelming emotions and its byproduct anger are not their own choice, but it is obviously forced up on them by the dominants. Raj & Jyothi observe that “anger…is the consequence of what happens to one in the physical and psychological realms. Such anger is born out of a feeling that what happens to one is not because of one’s own choice but because of someone else’s choice” (*Dyche*
Through the novels *Yoikana* and *That Deadman Dance* it is evident that the indigenous people’s anger is not because of their choice, but it is because of the dominant migrant people’s suppressive trajectories. Besides, the exploration of *Yoikana* and *That Deadman Dance* reveal that the indigenous people - Dalit, Sami, and Noongar - express multifarious manifestations such as craving, silent and possessing a steeling psyche due to the dominating attitude of the migrant people. This study of their various manifestations gains significance as it will facilitate the healing process.

### 5.3 The Shadowing of Indigenous Psyche

The shadowing of indigenous psyche discusses how the indigenous psyche is shadowed by the influence of migrant people and their dominance. 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 part, the researcher has explored five different personality traits of the Dalits through *Dyche* that are conditioned by the relationship to 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 their conditioned relationship with their counterparts, the migrant Norwegians, and the migrant Whites respectively. This part brings to limelight the fact that the subsistence of the indigenous people without fundamental freedom makes them psychologically dependent on the dominant migrants even in their absence. 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. This part endeavours to explore the personality traits manifested among the indigenous people due to the influence of the dominant ‘other’.
In *Dyche* Raj & Jyothi point out that, the rights of Dalit - right to dignified life, right to own, right to their culture- have been deprived from them. The migrants could do this chiefly because of the intrinsic quality of the indigenous people who are known for their simple, and complacent life style “which does not allow them to master over the dynamics of nature” (*Dyche* 111). In contrast, the migrants have an innate desire to master the ‘others’ for their survival. Consequently, this inherent aggressive behaviour of the migrants completely shadows down the psyche of indigenous people in their own land. Raj captures that Dyche (Dalit psyche) “has an innateness that has preserved its existence against all odds. However, its very existence has been inexplicably conditioned by the presence of the dominant caste landlord in the neighbourhood” (*Dyche* 570). Thus, it is proven that ‘Dyche’ is largely conditioned by its relationship to the caste forces. This part attempts to explore the types of relationship that conditions the existence of the Dalits in the society.

### 5.3.1 Shadowing through Denial of Freedom

The freedom of the indigenous people is curtailed after the arrival of the migrant Aryans. The denial of rights to the indigenous Dalits by the upper caste people forces them to have “a psychic existence without fundamental freedom” (*Dyche* 571) or fusion. In other words, they subsist in the shadow of the dominant caste landlord without any identity of their own. The novel *Yoikana* explicitly reveals the “fusion psyche” of the indigenous Dalits and Sami people of Norway. In the novel, Veeran represents the overshadowed existence of the oppressed community while talking to Ramona thus: “all oppressed people in any part of the world have only a limited space in society. The more oppressed you are, the narrower your societal spaces becomes. This is a common equation that you can find anywhere in the world...” (*Yoikana* 56-57). This is a clear indication of the predicament of the oppressed and indigenous people all around the world.
In Dyche, Raj & Jyothi point out that the upper caste people exploit the Dalits’ freedom for their comfortable existence by executing their authority. This kind of phenomenon is expressed in Raj’s novel Yoikana which exemplifies the characteristic features of “fusion psyche”. Veeran grumbles that the upper caste people in India force the Dalits to use their drums “only during death ceremonies... as part of a free labour system, which exists even today in India” (Yoikana 133) and also reveals the fact that indigenous Dalits are conditioned to live as per the expectations of the upper caste people. Likewise, in Norway, the overshadowing of the Sami people is revealed in myriad forms due to the superiority complex of the Norwegians. The president of Sami confesses that “Norwegians...have instilled an inferiority complex in our people about our culture and everything that belongs to us. They have taught generations of our people that their way of life and religion are much superior to ours and have forced us to feel low about ourselves so that we may accept what belongs to them as the right thing to do in life” (Yoikana 97).

Moreover, to establish their supremacy over the indigenous people, the Norwegians contrive various strategies such as starting “boarding schools for Sami children” (Yoikana 96) and forcing them to study in the Norwegian language and giving property rights to Sami people who speak the Norwegian language. During this period many Sami people change their family names to Norwegian family names according to the design of the dominant Norwegians. In Australia also one can find the “fusion psyche” of Australian Aborigines due to the scheming of White people. Bobby reveals the overshadowed existence of his Noongar community because of the oppressive attitude of his White people and their laws which “divide the world up into black and white people” (TDD 371).

According to Veeran, this “fusion psyche” is the resultant, predominantly of the biased philosophy of the Brahminism that makes “Women think men are born superior, and lower-caste people think that Brahmins are born superior because of the special boon from
gods” (Yoikana 33). Dalits are conditioned to think that upper castes are always right and it is a sin to act against their norms. Further, they are always conscious of the rules imposed by the upper caste and even in the absence of the upper caste, they are guided by their fossilised, “fusion psyche” - “what will he (upper caste) say” (Dyche 571). In Norway, because of the negative conditioning of the Norwegians, many Sami people have feared “if we identify ourselves as Sami, we may lose the benefits of the mainstream society” (Yoikana 80). In Australia too, the White settlers shadow the existence of the native Noongar people with their dominant ‘racist philosophies’ which is explicit in the novel in That Deadman Dance. When White settlers establish their colony things start changing in Australia, they degrade the environment for their benefits, and they implement their own laws, which are totally far-off to the natives. Besides, the White insists on the natives to follow their laws and their system without question that creates immense complications to the native Noongars. The pathetic situation of Noongar people is revealed through the words of a Noongar old woman who expresses her disgust about the White people: “These people chase us from our own country...The very smell of them (White) kills us” (TDD 26).

5.3.2 Dependency Psyche

Raj & Jyothi list out the causative factors for the shadowed existence of the Dalits. According to them “psychological shadowing and overshadowing are caused by the different types of dependence that Dalit have generally developed over many centuries on the dominant caste landlords” (Dyche 574) for mere survival. The manipulation and aggressive tactics of the migrants resulted in the dependent psyche of indigenous Dalits. Therefore, Raj & Jyothi capture that, in India, it is “one of the major shenanigans of the promoters of the caste system that they made the Dalits depend on them for their daily needs of life” (Dyche 574). This daily dependency is a result of the denial of rights to the Dalits. Dr. B.R.
Ambedkar also avers “Dalits would be unable to secure justice in a village society where they were a minority and dependent on upper caste people” (Thorat).

In Yoikana, Kathir, Veeran’s rival joins hands with the caste landlord for his comfortable living and does not care about the sufferings of his people. Therefore, he insists on his people to obey the laws of the caste landlords. When, Boraiah, head of the village organises a village meeting to celebrate the festival of ‘Maariamma’, the “followers of Kathir had assembled as one group and simultaneously near them was another small group of supporters of Veeran. With Boraiah, it was the entire lot of the caste people” (Yoikana 51). In the meeting, Boraiah instructs the Dalits “Get hold of the calf, and prepare it well for the sacrifice. Clean the village, prepare firewood, and announce it to the neighbouring village with your drums” (Yoikana 51) for the festival. On this occasion, Veeran who always longs for the liberation of his community protests against the act of doing slavish things in the name of culture. In contrast, Kathir supports the upper caste people saying “the caste people have been our great benefactors. It is because of them that many ovens in our Dalit area are burning every evening. Will the people who educated you in the city come today, and provide food for our people?” (Yoikana 53).Thus, the dependency of many Dalit poor families who live under the designed clutches of the landlords for mere survival is discernible.

Furthermore, this dependency never allows them to get liberation from upper caste’s hegemony in India. However, the ultimate truth is “It was the toils, tears and labour of the Dalits that made possible the very existence and continuation of the Brahmanical system” (Gochhayat 54).

In Norway and Australia, the evil designs of the dominant Norwegians and the White people’s philosophies to master over the indigenous ‘other’ compel the indigenous Sami people and the Australian aborigines to depend on them for their existence. In That Deadman
Dance, the indigenous people are deprived of their rights over their land and are forced to depend on the White for their every day needs:

“Bobby kept to the old path along the riverbank until he reached the tiny bubbling spring that fed it, and that little stone wall Skelly had built so that come summer it might be closed off for Chaine’s sheep. On one bank their footprints had cut away all the warth. Chaine’s horses would drink here, too. His hunting dogs and his workers. But what about Noongar people?” (TDD 369)

Another reason for the dependency of indigenous people is the lack of leadership. It is ensured by the upper caste people that “Dalits should never take up leadership position even among their own people” (Dyche 575). The leadership inefficiency among the Dalit and the Noongar people is conspicuous in the novel Yoikana and That Deadman Dance respectively. In the novel Yoikana, Kathir is represented as a manipulative man for his personal gain, so he is afraid of the popularity gained by Veeran in the society, “Kathir did not like an equal competitor. He could not even dream of exploiting the caste people from the dominant castes in his village. He had sold himself out as their stooge to ensure his living and leadership. He was under compulsion to sustain himself on the mercy of those people that were exploiting his people” (Yoikana 21-22). Therefore, it is explicit through Yoikana that “What caste leadership has done for many millennia is not to allow Dalits to take up leadership position within their own communities” (Dyche 575), for their empowerment. They divide the Dalits through various measures. In Yoikana, the upper caste people want Kathir to be the Dalit leader because he never allows the Dalit people to empower themselves and he also acts according to the wishes of the upper caste and helps them preserve the tradition and upper caste hegemony over the Dalits. Therefore, when Veeran emerges as a leader and acts
according to his will to empower his people and raises questions against the upper caste, they consider him as a great threat to them.

In *That Deadman Dance too*, the Noongar people depend on the Whites for leadership. Bobby and other Noongar people are ready to accept the Whites to be their leader. “Jak Tar saw how working with white men helped young men like Bobby and Wooral get out from under the Elders’ control and become aware of other possibilities” (*TDD* 344). But eventually Bobby feels that under the shade of White people his community will not grow and come up in life, so he supports his elders, and he emerges as a great threat to the White people against their dominance.

**5.3.3 Psychological Dependence**

Raj & Jyothi assert that for the psychological dependence, the upper caste landlord does not have to be physically present in front of the Dalit, “He can be anywhere in the world. But he will know that the particular Dalit would behave exactly in the same way that he has designed and would not move an iota from his design” (*Dyche* 577), as it is created by centuries long dogma and doctrines of Brahminism. “Brahminism ensured that Dalit would never feel psychologically adequate to dialogue with them on any issue that mattered in social life” (*Dyche* 578). The reflection and consequences of Brahminical philosophy can be seen in *Yoikana*. Veeran explains to Ramona that Brahminism is a philosophy that has developed a caste psyche in India, and made the lower caste people psychologically think that Brahmins are born as ‘superior caste people’ because of the special boon from gods that prevent his people raise against the old customs and laws which “eventually designed their Psychology” (Hazri 48). Similarly, in Norway the “Norwegians and Christianity have instilled an inferiority complex” (*Yoikana* 97) among Sami people, that they are born in a race which is inferior and are made to accept that Norwegians are superior to them.
Likewise, in Australia, the White divides the Australian society into black and white people to ensure their dominance. When “Bobby was a child, he and Christopher and Christine... They were together, and they shared. But not now... Why?” (TDD 371). Because Christine feels that he is a black. The treatment of Aborigines as the ‘other’ by the White gives psychological repression in the minds of Aborigines, and this repression makes the Aborigines consider White as their master. According to Raj & Jyothi, another reason for psychological dependence is that the shadow of the upper caste people pursues the Dalits wherever they go even in upper caste people’s absence. Besides, the Dalits “cannot escape from it even if they want to. The onward march of the Dalit people in their life is virtually arrested by this type of shadowing” (Dyche 573-574). Deepti, reveals one of the consequences of disobeying the caste landlords to Ramona, “If we do anything against the wishes of the caste people in the village, they will not let us work in their farms and many of our families will be left starving for many days... (Yoikana 206). In Australia, the existence of the White people lingers in the minds of the Noongar people even in their absence. When Bobby and his native gang “speared some cattle and took some sheep... rice and treacle” (TDD 395) Bobby feels frightened of the white masters about the consequences of his doing and even runs away from the ‘gaol’ due to fear of death “I was frightened, Bobby said, because years ago I seen Mr Chaine shoot dead those two boys that came with Governor Spender and he might do it to me, too” (TDD 395). This inherent fear among the natives forces them to be psychologically dependent on the dominants.

5.3.4 ‘Opposition and Rejection’ against Subjugation

This is a significant type of interpersonal relationship that Dalits develop psychologically with the upper caste people in general and with the landlords in particular. This kind of relationship is marked by an opposition, an aggression and a rejection against upper caste people, who subjugate them through ‘Mythological - religious theory’ which
allows divine sanction for social oppression and enslavement. The novel *Yoikana* exemplifies the opposition of the upper caste hegemonic constructed dichotomies of pure/pollute, self/other and masterslave by the Dalit people “to eliminate the dominant logic, social barriers and boundaries” (Ling 70) in the Indian society, that brings social inequality. In *Yoikana*, the Sami girl Ramona speaks about the ‘lower caste people’s backwardness’ in India and from her observation, she says that it is not out of sharing of “wealth with the poor” (*Yoikana* 14) by the rich, but it is only because of casteism by the upper caste landlords. As a result, Dalits rebel against the upper caste for the injustice done to them for many centuries.

Raj & Jyothi posit that, although Dalit community opposes the aggressiveness and inhuman brutality of the upper caste people, the hatred of the ‘other’ is not seen in the psyche of Dalit people because “hatred does not belong to Dalit” (*Dyche* 582). Amma, mother of Veeran gets angry towards upper caste Boraiah (the head of the village) who plans to attack Veeran for having Ramona in their home. It is evident that this is due to sheer jealousy over the progress of the Dalit. Boraiah exploits traditional laws to control the Dalits. In the village meeting, Boraiah induces his friends to rise and speak against Veeran, and as per his plan, a crony of Boraiah, says in the meeting “We must tie him up to a tree and beat him up as we usually do. He has violated the tradition of our village” (*Yoikana* 183), for keeping a girl in his home before marriage. Amma in protest says “Touch my son, and see what happens. I shall teach you fellows a fitting lesson. It is not for nothing that I have sent him to another country and educated him. To hell with your caste tradition” (*Yoikana* 183). The anger of Amma prevents Veeran from punishment. Raj & Jyothi observe that “Anger can be either positive or negative. When faced with situation of injustice there has to be anger. Such anger produces energizing acids in the body and it helps the person to fight injustice” (*Dyche* 583). But the anger of Dalits is not out of hatred. Raj & Jyothi explain that “They do have anger ...
not allow them to extend their anger to the level of hatred... That is what has prevented a bloody revolution in this country” (Dyche 584).

In Norway when shadowing of Sami people is done and their identity is affected through various flagrant measures such as by usurping the Sami land, banning the use of Sami language in all educational institutions, destroying their specificity by assimilating them to Christianity, hunting of Sami people’s reindeers in the name of wild game, implementing the Dam project in their (Sami’s) land, they continue to protest against the Norwegian government. Consequently, “The Norwegian government was completely staggered by the determination of Sami people and the solidarity” (Yoikana 138).

The same thing happens in Australia when the Noongar people realised that the White people’s aggressiveness resulted in their extreme ordeal. Noongar elders decide to protest against the White. Bobby who maintains a good rapport with the White people does not take the side of his elders in the initial stage, but later he understands the exploitation of the White and denial of environmental justice to his people and takes the side of his elders and rebels against the White to ensure justice. As rebels, Bobby and his friends do many things against the White people. When Bobby’s hands are “tight on the bars” (TDD 394) by the White, he accepts and reveals the reason behind his rebellion against the White thus,

Yes, ... I broke into Mr Chaine’s property on whatever that date you tell me it was, and I stole his sheep and I stole the flour and the sugar and the knives and all we needed

... I took the rice and the sugar with me from Mr. Killam’s place...

Yes, I took a lot of biscuit from Mr. Chaine. Not all of it, because he has too many biscuit. But I took it and gave it to people who were hungry.

And- last time, yes- I speared some castle and took some sheep and yes, the rice and treacle, too, and we all slept with full bellies. (TDD 395)
Thus, these two novels reveal that the rejection of basic rights and amenities will explode in the form of opposition and rebellion from the marginalised people.

5.3.5 Liberation through ‘Free and close’

Raj & Jyothi talk about the fifth personality trait revealed by the marginalized people under the title ‘Free and Close’. According to them the shadowed psyche of the indigenous people can be liberated through freedom for having a healthy relationship where “There is no inhibition, insecurity and fear while relating to persons. This is generally possible in a society that lives in harmony with itself, with one another and with the cosmos” (Dyche 585). To attain this, society and all the communities should respect each other and should follow ‘earth centric philosophies’ in their life. But in contrast, mostly all the migrants follow aggressiveness and disturb the ‘free and close relationship’ and force the natives to live under constant threat. The indigenous people strive to realise ‘free and close society’ where they can live in harmony with ‘each other’, with ‘other’ and with the ‘space’. In Dyche, Raj & Jyothi affirm that the indigenous Dalit people are made to live under compulsion after the arrival of migrant Aryans. The caste based marginalization of the Aryans shadowed and shattered the true peace of the country. In India, even if the Dalits “converted themselves to Christianity and Islam... their untouchability has not gone away from them” (Yoikana 73). In this shadowed situation, open rebellion is the only hope to make their objectives of liberation made possible. But the Dalits’ way for liberation through a series of events are seen as “Kali Yuga, bad time” (Yoikana 184) by the radical upper caste people of India.

The novels Yoikana and That Deadman Dance testify to the rebellion of the indigenous people. When, their rights are highly challenged and reduced to fringes, Sami people and Noongar people rebel against the Norwegians and White Australians respectively. In Norway, the “indigenous rights” (Yoikana 67) of Sami people are recognised by the Norwegian government as a result of their series of protests but in That Deadman Dance
Noongar’s rebel for equality ends up with a hope that it will change the future of their country towards a free and close society.

In ‘Free and Close’ Raj & Jyothi also assert that the healed psyche is imperative to form an egalitarian society because if “one goes through a psychic healing it is possible to come to this level of free and close interpersonal relationship” (Dyche 586). Further, healed people are not disturbed by external forces and “No amount of pressure can disturb their determination and commitment” (Dyche 586) and such healed psyche is needed for the empowerment of one’s self and his community. In Yoikana, Veeran is represented with such psyche that is not affected by external pressure because his commitment towards his community and his determination for liberation is not devastated due to the external compulsion of the upper caste. Therefore, when the village head Boraiah asks Dalit people to do unpaid labour for the village temple festival, Veeran denies doing this by his community people alone and retorts:

…the caste people of the village also to join us to clean the village. It is our village after all. Why don’t we do things together? I object to the forced practice that only we have to do it as our caste labour If you people think that you do not have the physical stamina to do all the work that we can do, pay for our labour. We have to regain our strength to work more. Why do you impose things on us in the name of our caste? When you bring caste into play, it becomes an indignity for us. We shall not accept it at any cost. It was your slavish norms that were imposed on our ancestors. Why should we accept such slavery just because your ancestors believed and established a caste tradition that we should be treated as untouchables? You say we are all brothers, why then do you give us tea and coffee in separate glasses? Why do you not allow us in public places? (Yoikana 53)
Likewise, in Norway, the Sami people are also disturbed by the migrant Norwegians. In *Yoikana*, Sarah posits the anticipation of Sami people thus:

> We are Samis’ and we want to be Samis’. We are one people with our own culture and history. We have lived and made our lives. Now we want to prosper. We are not opposed to anyone on our land. We want everybody to live in peace in our land. But we do not want anyone to exploit us, our culture, and our resources in an unjust way... We should not allow the dam to come up in Alta as we have every right to determine what we should do with our water. (Yoikana 137-138)

Thus, when the Norwegian government insists on the construction of the dam, Sami woman Sarah represents herself as a healed woman who does not care about the dominant compulsion and takes the Sami struggle on her shoulders. She steps in “stepped in with great alacrity when it was needed” (*Yoikana* 137) for their struggle for liberation. In *That Deadman Dance* too Bobby transforms as a healed person and takes the side of his people not bothering about the external force. He rebels against the White people by doing a series of events like ‘stealing of food’ for their survival. Besides, the ultimate goal of the Noongar people indulging in the protest is to have a society where they can live together with love and respect for one another rather than fear of the other.

The exploration of *Yoikana* and *That Deadman Dance* reveal that the personality traits of the Dalits that are conditioned by the relationship with the dominant caste forces largely have similarity with the personality traits of the Sami people of Norway and the Noongar people of Australia due to the conditioned relationship with their dominant migrant Norwegians and the migrant White. The study brings to limelight the fact that the psychic existence without fundamental freedom makes the indigenous people rely on the dominant migrants due to the ‘psychological dependence’. At this juncture, the inherent resistance of
indigenous people stands against the dominant hegemony to have a free and liberal society. This detailed study on the shadowed psyche will expedite the process of regaining the proactive psyche of the indigenous communities by liberating the shadowed indigenous psyche.

5.4 Defence Mechanisms - Migrant Psyche and Indigenous Psyche

In Dyche, Raj & Jyothi explicate the compensating mechanisms adopted by the oppressors and the oppressed. One of the mechanisms used by the oppressors is “moralising” the oppressed. Raj & Jyothi explain “Moralising” as ‘the compensatory mechanism of the dominant psychic trajectory’ (Dyche 607). The dominant psyche considers anyone who goes away from their rules and regulations as corrupt against society and they try to moralise them to ensure their authority. In Yoikana, the oppressed community is often reminded of their birth and threatened in the name of religion whenever they question against the caste imposed rituals and practices. When Veeran speaks against the village head Boraiah, he threatens him in the name of God: “Mariamma [God] will punish you if you dare to rebel against the age-old customs of the village” (Yoikana 52). As observed by Raj & Jyothi, the dominant caste people “give a conscious vent to their anger by giving more severe and unbearable laws and normative prescriptions” (Dyche 609) to ‘other’ people. The moralising and the severity of punishment are such that Veeran expresses his angst, “We are petrified to walk in the streets of some of our states in India” (Yoikana 25). In That Deadman Dance too, one can see the psychic trajectory among the Whites, when they execute their own rules over the native people and moralise them. In the name of civilization and culture, they deny the aboriginal people the rights to be on their own. They firmly believe that the aboriginal people need to be cultured and civilized by hook or by crook. Christine Chaine, the daughter of Chaine is very happy in the way the natives are “civilised.” She muses: “Laws were being enforced now, thankfully. Natives must be clothed and without spears if they were to enter town. It was only
decent, if we are to civilise them, …” (TDD 376). They also want to ensure that all the natives adhere to their rules: “Papa said Bobby had to be taught respect for the rule of law. He was a good boy. There was no doubt that, with firm encouragement, these people were capable of being civilized” (TDD 377). By means of negative conditioning the Aboriginal people are forced to change to an alien culture. As rightly observed by Mills: “…colonised countries are often described in negative terms: the indigenous people were described as idle, weak, corrupt, their buildings were dirty, their culture a decaying version of a past grandeur” (Mills 101).

In consequence to the rigorous oppression and mortification, the wounded psyche of the marginalised seeks compensating mechanisms for healing. In Dyche, Raj & Jyothi enlist many compensating mechanisms such as ‘Open Rebellion’, ‘Achievement’, ‘Do-gooder’, ‘Fake and Real Illness’, ‘Verbose’, ‘Reticence’, and ‘Berating’. These defence mechanisms are very much relevant to indigenous psyche all over the globe and especially the relevance of the compensating mechanism ‘Open Rebellion’ can be perceived in both the novels, Yoikana and That Deadman Dance. In Yoikana, Veeran adopts ‘Open rebellion’ to heal the psyche of self and his people. Raj & Jyothi point out that

“Rebellion can have both negative and positive fall out. The negative impact of rebellion is generally a disruptive and destructive path. Some characters rebel against anything they sense as being good and beneficial to others. They cannot tolerate it. Immediately they rebel and say to themselves that such a thing should not be allowed”. (Dyche 590)

But Veeran has a positive rebellion fall out and he transforms his ‘self’ and his community and facilitates empowerment by challenging the norms of the caste society. He rebels against caste exploitation, cultural hierarchy and tries to establish an egalitarian society for which he uses education and knowledge as a tool.
Veeran starts “a small library in his village in order to make knowledge available to his people” (Yoikana 40) and thus helps them come out from their age old ignorance. But the caste Hindu people are against this move and feel that if Dalits “get educated and come to know the ways of the world, who will do free caste labour for the village?” (Yoikana 41), therefore, they consider Veeran’s move as a bad time or ‘Kali Yuga’ (Yoikana 184) for them. But to the Dalits, Veeran’s revolutionary move brings in ‘good time’ because education alone can transform the Dalit community and bring back dignity to them. Also, their education will increase their questioning of the unjust practices imposed on them. Ramesh, Veeran’s friend, gains the confidence to retort Boraiah saying: “In ancient times our great grandparents were illiterate. They were not allowed to go to school and study. Therefore, they accepted whatever you people asked them to do. But now we know that it is against law for you to ask us to do free caste labour” (Yoikana 52).

Raj affirms through Yoikana that education and collective protest for equality through open rebellion will redefine the shadowed identity of indigenous communities. The same defence mechanism ‘Open Rebellion’ is adopted by Sami people of Norway as well in order to re-define their identity in Yoikana. In the village meeting in India, Ramona’s address stands as a testimony to this:

“I bring tidings of hope from my people. We have waged big battles based on our right to water. But you do not even have land. Therefore you must start with land…. We are only about sixty thousand people in Norway in a population of more than forty million. But my mother led a struggle and today we have succeeded in establishing our own parliament in Norway. You can also win if you believe in your strength. You have enormous potential in you.
… Believing in yourself is the investment you will be making in building a strong and bright future for your children”. (Yoikana 253)

This indicates that positive ‘Open Rebellion’ with determination and sacrifice is the most successful defence mechanism to get freedom from the long imposed suppression of all indigenous subaltern communities around the world. Similarly, Bobby, the protagonist of That Deadman Dance chooses this same path of rebellion once he realises their marginalised predicament and exploitation of the living spaces in their own land. He also gives vent to his anger: White’s “footprints had cut away all the earth … But what about Noongar people?” (TDD 369). In such a scenario, open rebellion becomes the ultimate defence mechanism for the Australian Aboriginals to reclaim their rights and live with dignity rather than living as slaves in their land.

Fighting for their rights with determination and hope is the way of life for all indigenous people. Generation after generation, the indigenous people are endowed with ultimate hope for empowerment. The younger generation inherits hope and inspiration from their elders’ struggle for their liberation. In Yoikana, Madderakka, the daughter of Veeran and Ramona gets inspiration from her parents. In response to the question “Is there anything more that you plan to do?” (Yoikana 320) asked by Norwegian Telecasting Corporation, she says:

“Yes I have a mission that has not yet been initiated… I want my whole community to become one voting power. They must have a party of their own and make alliances with other parties with similar history, culture and ideology. I know this is almost an impossible task. But when my father and mother started their mission no one ever thought it was possible for them to bring about permanent changes. When my grandmother started her struggles
in Alta, even she did not think it was possible to establish a Sami parliament in Karasjok”. (Yoikana 320)

In *That Deadman Dance*, we can see that the protest against the White starts from the Aboriginal elders and due to their inspiration, Bobby understands the real magnitude of the exploitation and protests against the White for their good living space without sharing. They start protesting against the structural policy of the British. The natives steal the food from White’s shops. “on the 18th of August Mr Chaine…on the 26th of August Mr killam’s store…on the 4th of September Mr Chaine’s store was again broken … on this occasion the footmarks of Bobby, Wooral and Menak among others were identified and the police tracked them” (*TDD* 387-388) as criminals.

Thus, the repressive measures of the migrants subjugate the natives, and this leads to insurgency. However, the indigenous people’s ‘Open Rebellion’ for equality and dignity is portrayed as misdemeanour against society by the Whites just like the rebellion of Dalits and tribals are portrayed as misdemeanour against society by the upper caste. Therefore, it is evident that the inherent ethos of the indigenous people and their harmonious living with nature are exploited by the materialistic and the “moralising” attitude of the migrants who shatter the identity and survival space of Indigenous people.

### 5.5 Conclusion

The novels taken for study, attest to the relevance of the compensatory mechanism, ‘open rebellion’ adopted by the Dyche, the oppressed psyche. In *Yoikana* the revolutionary spirit and voice of Sami people helped them regain the lost glory and their rights to some extent, and this same revolutionary spirit among Dalits brings transformation in the Dyche and enables them to identify their ‘self’. In *That Deadman Dance* too the open rebellion
proves to be the ultimate hope for survival of the indigenous Noongar people through which they hope to achieve their lost space in their native land.