6. RECONSTRUCTING INDIGENOUS PSYCHE

6.1 Introduction

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 also locates the different behavioural patterns of the oppressors and the oppressed, “to bring out the submerged subconscious into the conscious” (Dyche 54) in order to scientifically effect healing of their psyche. It also suggests some pragmatic ways to transform the wounded psyche to a healed psyche so that people of different communities live together and construct a healthy society. It is divided into four parts - the first part deals with curing the Dyche, second part analyses about re-molding the Dyche, third part discusses places of healing and fourth part deals with living in harmony.

6.2 Curing the Indigenous Psyche

In Dyche Raj & Jyothi point out that the “roots of healthy psyche which is free of Brahmanic hegemony can better be explored out from indigenous culture which is unaffected by caste structure” (qtd Hazri 47). Therefore, Raj & Jyothi give importance to the healing of their people and their countrymen through psychological strategies which never depend on western psychological methodologies for healing. In Dyche, Raj and Jyothi advocate that healing the Dalit psyche is essential to liberate the Dalits from the wounded psyche or Dyche. They insist that such curing of indigenous psyche requires reconstruction of the psyche and for the reconstruction, the characteristics of the psyche should be analysed and approaches to healing the paths should be undertaken. In this part a corpus of selected methodologies from “Healing the wounds” like ‘Personality Trajectory: Introversion’, ‘Self actualization’, ‘Deconstruction of Dyche: From Weaknesses to strength’, ‘Reconstruction of Psyche: From Strength to strength’ are discussed and analysed with relevance to the context of the novels taken for study.
6.2.1 ‘Personality Trajectory: Introversion’

Classical Psychology has “two personality traits. One is Extrovert and the other is Introvert” (Dyche 726). An introvert personality is one that moves deep into the recesses of one’s self. In Introversion, Raj & Jyothi put forward that Dalit people “have not developed and established any doctrine to subjugate other communities of people” (Dyche 729). In Yoikana the Dalit elder Appaji describes the nature of Dalit people in the following manner:

By nature, Dalit people are non-violent. This is our culture that we do not want to harm even our enemies. Moreover, I am convinced that Dalits cannot sustain any violent struggles as they are not capable of sustained violence. We have so much of goodness that when we see violence even on our enemies we melt like the ice on Himalayan cliffs at the approach of summer. Therefore, we are completely discounting any violence as a possible way for our success. When we say we threaten we show our determination to take every struggle of ours to its logical end. Therefore, when we go to talk to the caste people they know for sure that they are left with minimum options. (Yoikana 230)

On the other hand, the Hindu “Brahminism is a philosophy that has drilled a caste and male psyche in the citizens of India” (Yoikana 33). Like the Brahmins, the Norwegians have the race consciousness, but the Sami people of Norway have no consciousness to subjugate the others like the Adijan people. Similarly, like the Adijans and the Sami people of Norway the Noongar people of Australia do not have any doctrine to subjugate others. In contrast, the migrant White people have developed and established many doctrines to subjugate Aboriginal communities. In That Deadman Dance it is explicit that the migrant White people chase the natives away from their own land (26), in order to assert their supremacy.
6.2.2 Healing through ‘Self Actualization’

Self actualization “refers to a lifelong process in which a person takes full responsibility and authority for one’s holistic development as a person till one grows fully into a human being. It must be simultaneously realized that it is not possible for any human being to grow into full humanness as there is nothing which can be called full humanness” (Dyche 731). In Yoikana, Veeran makes use of “external circumstances to grow into full humanness internally” (Dyche 73). Veeran gets external help from the Sami girl, Ramona to do his doctoral studies in the Sami University College in Kautokeino. Ramona believes that Veeran “must contribute to” (Yoikana 27) Sami people in many ways. Sarah, mother of Ramona also gets higher education from the “Norwegian University” (Yoikana 48) and empowers herself. In Australia, when the alien White come to their land the Noongar boy Bobby thinks as an opportunity for him to learn from the White people. These reveal that indigenous people do not see anyone as an enemy; they feel that the ‘other’ people and their resources can also contribute to their growth. Raj & Jyothi say that “Self actualization refers to a growth process in which there is no ‘enemy’ to one’s personality. Others may consider themselves as enemies of one but the self actualizing person does not see anyone as enemy in the path of becoming a full human” (Dyche 732). Through the novel, Yoikana and That Deadman Dance the indigenous people are in compulsion to fight against the dominant forces, but they never consider or treat them as their enemies.

In the novels Yoikana and That Deadman Dance Veeran, Ramona and her Mother Sarah and Noongar boy Bobby are in the state of self actualization. Raj & Jyothi define self – actualization thus: “Self actualization is the process of transforming one’s compulsion into commitment. This commitment need not necessarily for the growth of others. It may be only for one’s own growth into full humanness” (Dyche 733). In Yoikana, Veeran, Ramona and Sarah empower themself for their personal growth and the empowerment of their community,
but the upper caste people and the Norwegians feel them as a threat to themselves and a great threat to their philosophies. In *That Deadman Dance* Bobby transforms his personality by mingling with the White people and eventually sides his people for their liberation and empowerment. Therefore, in *Yoikana* and *That Deadman Dance* the Upper caste people, Norwegians and the White people hate indigenous people’s way of liberating themself and their society from the clutches of dominant’s philosophies. But to the indigenous people dominant philosophies prevent their full humanness in the society.

### 6.2.3 Deconstruction of Dyche: From Weakness to strength

This is a legitimate approach which aims at the deconstruction of a complicated personality in order to repair it. However, it will not help the Dalits who have a recognized history of wounded psyche due to “social exclusion...social, political, economic, cultural and religious” (Pandey 188). This approach focuses on identifying the weakness of one person and strives to remove the weakness. It also believes that human personality is filled with many weaknesses and they need to be removed to have a healthy personality. If all the weaknesses of a person are removed there will be strength in that personality. However, Raj & Jyothi do not follow this method, they develop a special methodology for working with Dalit communities focusing on the strengths of a person. This leads to the discovery of thousand talents among the Dalits inspired by the ideas of the German psychologist, Carl Georg Jung who believes “In order to become a strong person, people need to concentrate fully on building up their strengths. Their weaknesses will then fade away with time,” (Bauer) which is a just contradiction to Freud’s philosophy which advocates that weakness should be pointed out in order that they may be overcome. Hazri, observes that the authors have recommended “a trajectory that focuses upon the strength of Dalits. This approach of reconstructing personality through a concerted endeavour to consolidate and expand the latent strength is generally recognized as a Jungian approach” (Hazri 52).
In *Yoikana*, the Dalit elder Appaji prefers focusing on the strength for transforming Dalit psyche and criticizes the approach which looks only at negative things in their life. Hence, Appaji tells about the Dalit leaders thus:

Our leaders have focused on all the negative things the caste society and Hinduism has done to us and the wound they have caused in our psyche. Conventional Dalit leadership has converted this wound as a resourceful capital in their pursuit of offloading anger and gaining visibility. This psychic mechanism amongst Dalit leaders has become very popular as it has often cleared the way for unrestricted self-aggrandizement. We found out from our people that this approach to liberation further reinforces a psyche of being victims amongst our people. They gain and internalize a self-image that is very low and inferior, as the caste forces are willy-nilly presented as villainous victors over them. (*Yoikana* 233)

It is harmful to oneself and harmful to the society. Hence, Appaji is against this method of focusing on the negative side of life and insists on the inner strength as a huge investment in the journey of Dalit liberation because he claims thus:

We saw in our Dalit women in village after village that they have tremendous power of resilience. That they have survived three thousand years of unmitigated violence, and are able still to laugh and be happy is a very strong indication that they have something deep within which cannot be defeated. They have an indomitable spirit in their inner being that cannot be easily written off. We decided to make this inner strength as our huge investment in the journey of Dalit liberation. In this case, our people need not depend on external forces for their liberation. They can start with themselves if they are enabled to sneak a look deep inside. One after another, people started listing
the enormous strength they have in them, and it was much easier to make a capital out of these recognized strengths than on invented weakness. They did not have to spend any money for this. They did not have to plead for help from others. When they discovered themselves, their self-image took complete U-turn towards their self-worth and self-dependence. This way they are able not only to predict, but also to determine the direction for their liberation journey.

(Yoikana 233)

The Dalit elder Appaji also says, “We have invested our energy and time on the strength of our people, and not on their weaknesses acquired from external circumstances designed to exploit them. This is the miracle of the Booshakthi Kendra” (Yoikana 233-234).

In Norway too, the Sami people are able to emerge as a successful group from the clutches of their colonizers by means of their positive attitude. The president of the Sami people says:

Norwegians and Christianity 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)

However, many Sami people never underestimate their self-worth and self-pride and their culture that result in the renewed existence of Sami people in Norway. In Yoikana Veeran is astonished by the fabulous buildings in Norway and exclaims to Ramona “Oh, what a beauty this is! An awe-inspiring piece of architecture! I have never seen one like this all of my life” (Yoikana 34). Ramona replies to Veeran thus: “What you see here is the symbol of our pride as a people. This is Samediggi, the Sami Parliament...We have a righteous pride about our parliament. No other indigenous people in the world have succeeded to establish their
parliament within the span of their constitution” (Yoikana 34). This indicates that only seeing
the positive side of life gives a ray of hope for the marginalized Sami people to cope up with
their life.

In Norway, the Sami people realised their inner strength and went through many
struggles for liberation. Ramona reveals to Veeran that “River Alta is at the centre of the
Sami Struggle for our land, our language, our self-esteem, our culture and our property”
(Yoikana 120). At this juncture, Veeran praises the Sami people’s courage and resilience and
also reminds Ramona how indigenous people’s inner strength empower them to rise again
even in the nadir of life. Veeran says thus:

It is amazing that a people so small in number gathered the courage in the
world to rebuild yourself. We call it resilience of the indigenous people in our
Dalit context. Such resilience is unmatched. No one can defeat us. No one can
destroy us. When everybody thinks we have reached the ‘nadir’ of our life, we
rise from the ashes and stand up to the world. (Yoikana 120)

The resilience of Noongar people is also like that of the Dalits of India and the Sami people
of Norway. In That Deadman Dance, it is evident that the Noongar people never give-up
their fight even when they are subjugated through many laws and civilizing measures. The
Noongar people raise voice against the oppressive rules and they face troubles. As Christine
Chaine says “Papa believed Bobby had got into trouble because the police man...had tried to
prevent the old man with Bobby entering town. The old man claimed it was his right, that it
was his town” (TDD 376). The résistance of the Noongar people reveal their pride in
themselves, and it makes them fight against the inhuman laws of the White people.
6.2.4 Healing through Reconstruction of Psyche: From Strength to Strength

The starting point of any construction or reconstruction of a healthy personality is the formation or the transformation of the self image, but this self image is neither one sided image of oneself nor the self image created on the opinion of others. Thus, Raj & Jyothi assert that in “the formation of a true self image one must have the courage to recognize one’s positive qualities” (Dyche 750-751). But in reality for the “oppressed and wounded psyche this acceptance of one’s good and positive dimensions is often difficult” (Dyche 751) because the psyche of the oppressed community is constructed in a low self-esteem. This is chiefly due to the imposed restriction on them which is totally against their self growth. Raj & Jyothi observe:

The external world would have already battered the self image of an oppressed individual with all sorts of ascription that it may be difficult for one to accept one’s worth on its face value. Often it will need extraordinary courage on the part of people from oppressed communities to accept their real worth as they have been tormented with a battering of bad qualities all their life. (Dyche 751)

In Yoikana Veeran firmly believes that his rational or positive qualities acquired through education improves his life style and also empowers his community through many ways. At the same time the upper caste people act as “instruments in demolishing... beautiful self” (Dyche 753) of Veeran “into an ugly and useless one” (Dyche 753). Like Veeran, Sarah, Ramona’s mother also fights for Sami rights. She reveals that she also has empowered herself through education and fought for the liberation and empowerment of her community. But her husband Johnsen who belongs to Norwegian community and for “whom the Sami people were quite uncivilized, and did not deserve all that he was privileged to own, by virtue of his
Norwegian birth” (Yoikana 147), asks her to “stand with the aspirations of the Norwegian people” (Yoikana 147). But Sarah due to her positive self image on herself preserves her identity and fights for the rights of her people. In That Deadman Dance, Bobby too empowers himself through his acquaintance with the White people, but when his community is in the real threat, he feels that there is no need to look at what the White people feel about his attitude and gives his best for the survival of the Noongar community. White people feel that “Bobby had to be taught respect for the rule of land” (TDD 377). Therefore, it is evident from the novels Yoikana and That Deadman Dance that Veeran, Sara and Bobby have positive self image on themselves, but they do not have overestimated self image. That is why they fight only for their rights with determination and never think of taking revenge on the dominant ‘other’.

In contrast, Raj & Jyothi warn about the development of overestimated self image. They caution:

It is possible that one develops an overestimated self image as a subconscious means of taking revenge on the society which has dished out only negative images...Therefore one can easily stretch one’s imagination to actually possess non-existent positive qualities. This phenomenon is not specific to Dyche alone. Many people from the dominant communities with individual history of oppression also develop such tendencies. (Dyche 751)

They also point out that molding the personality of indigenous people will destroy the real self image and make their psyche as a captive one:

Self image on the other hand is what one ‘acquires’ or fabricates for oneself and it is an essential element of personality formation. This takes place often under the influence of what one does, feels, hears and experiences outside of the inner being...However, they are not instrumental in the formation of the
inner being. External circumstances especially when they are repeated often can make inner being captive if the externals are in the negative...In the development of the Dalit self it is unfortunate that the external circumstances do not embellish the inner being of the Dalit. They rather create many compulsive factors in the formation of the Dalit self that ultimately Dyche becomes a captive psyche. If it was not captive it would be called in another name not Dyche. This is the ultimate success of Brahminism and Hinduism that they have succeeded to a large extent in their designs of captivating negativity the Dalit self and Dyche to their best advantage. (*Dyche* 754)

In *Yoikana*, Veeran unravels the mystery of Brahminical caste philosophy. This philosophy makes all the lower caste people of India especially the Dalits as captives. In Norway, Sarah can perceive the captivating philosophy of ‘upper caste’ in her husband. Sarah expresses: “After many years of their marriage... found in him a very insensitive and fascist Norwegian, for whom the Sami people were quite uncivilized, and did not deserve all that he was privileged to own, by virtue of his Norwegian birth” (*Yoikana* 147). In Australia, the civilizing influence of the White people on the Noongars captivate the psyche of Noongar people, therefore, it prevents Noongar people to “Move towards the positive self image” (*Dyche* 761), and it is “the agenda of the dominant forces” (*Dyche* 761). The warning to all indigenous nations is “peace building and democratization will suffer severe damage in the country if this false impression of being negative is allowed to overpower the personalities of these communities of people (*Dyche* 762).

The second important factor in any construction or reconstruction of a healthy personality is the transformation of the ‘Inner Being’. This is a very significant dimension in the reconstruction of the Dalit personality into a beautiful and creative personality. Raj & Jyothi posit:
Unfortunately, all dominant religions have taught us that the inner being of human beings is sinful and negative and is in need of redemption. It may be the empirical data from the followers of dominant religions that have made them arrive at such conclusions. However, Dalits, Adivasis and other indigenous people are neither born with sin nor are they sinners by any stretch of imagination. Actually it is the dominant religions that are in need of redemption as they have added on a lot of dogmatic paraphernalia of selfishness for material and political aggrandisement. It is their crooked designs that have led humanity to all sorts of exploitation and oppression and negative consequences against the poor and indigenous people. The agenda of creating a negative self image in the people whose inner being is marked by innocence and naivete is a predominant addition of a negative quality in the personality trait of dominant forces. Now it is in the task of the Adijan and Adivasi people to extricate themselves from these images and delve deep into inner being to reconstruct their true personality. (Dyche 762-763)

In India, as observed by Hazri “the dominating attitude of Aryans wounds the healthy indigenous psyche of Dalits and creates a psyche of worthlessness in them. It includes a fear of the gods in Dalits which later on converting into the hatred of the gods and violence” (Hazri 50). In Norway the Norwegians force the Sami people to adopt Christianity. 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...Christianity converted our people promising heaven and everything that is attractive in the next life. (Yoikana 131-132)
In Australia too the white people think that Noongar people are uncivilized and enforce the “Civilising influence of Christianity on the blacks” (TDD 195) and this wounded the psyche of Australian Aborigines.

The third factor which effects the construction or reconstruction of a healthy personality is the formation of ‘The “I” intellect’. Raj and Jyothi speak about three types of persons in ‘The “I”, Intellect’: ‘The Intellect in control’, ‘Emotions in Control’ and ‘Harmony with Oneself’. The persons with ‘The Intellect in Control’ function with their head. They observe that their “thinking level is developed to a disproportionate level. Such persons generally function with their head and often they can be completely insensitive to the feelings of others. Further, their thinking takes control of all their actions and generally does not allow the feeling to have its right place” (Dyche 771). Generally, such people cannot be found in the subaltern communities. According to Raj & Jyothi:

Such persons generally belong to dominant communities. Persons belonging to the Brahmin communities are hard calculators and they generally function from intellect. Very rarely will anyone be able to see them being emotional in public. They are schemers of strategies and have scant respect for the sufferings of their victims. When they are blamed for the sufferings of their victims they will blame it on fate, god and on the victims themselves. They will never take responsibility for their own action. (Dyche 772)

In Yoikana, one can find the upper caste Boraiah as a hard core calculator. He never wants the Dalit people to empower themselves through education. Boraiah calls Kariya one evening and asks him to take the money and have a good drink. In reply, Kariya asks him “What should I do this evening for you? You are giving me money” (Yoikana 40). In response, Boraiah vents out his anger: “That fellow Veeran wants to educate these low caste Madhigas… who will do free caste labour for the village? The gods will become very angry
and punish our village...” (Yoikana 41). The upper caste feels that only if the Dalit people are in the state of ignorance, they can lead a life with comfort by preserving their age old customs. In Australia too, the White people use their intellect for their material prosperity with least concern for the Noongar people. As a result, the indigenous people’s psyche gets disturbed in many ways, and their self ‘Harmony Psyche’ is entirely shattered.

According to Raj & Jyothi, ‘Harmony with Oneself’ plays a vital role in one’s liberation in life because such people

have the capacity to harmoniously blend their reason and emotions in right proportion and are always happy. They are not easily disturbed for every small little thing that happens around them… They do not allow their intellect to take complete control of all their responses to situations nor do they allow their emotive side to take undue advantage over their intellect. (Dyche 775)

In Yoikana and That Deadman Dance the indigenous people’s lifestyle is in harmony with nature. Raj observes similarity in “philosophical, cultural and psychological planes among all the indigenous people of the world on the one hand, and all the races who dominated indigenous people to get themselves settled, on the other” (Hazri 49). In Yoikana Raj establishes that integration of Dalit and Sami “cultures is possible because of the inherent similarity in the philosophy of both” (Hazri 53). Like the Dalit people of India and Sami people of Norway, in Australia too, the culture of Noongar people is same in many ways. The Noongar people are very simplistic in their way of living like the Sami people of Norway and the Dalit people of India. This explicitly shows that indigenous people are interconnected through their earth centric cultures, and belief and they are subjugated by the migrant other.

Terszak observes that in Australia “Aboriginal people’s life style was in harmony with the land and for the survival of the families: there was time to hunt, gather and fish, and there
was a time for relaxation... Aboriginal people knew, loved and respected their land... It was their source of spirituality and strength” (Terszak 96).

Hence, it is evident through *Yoikana* and *That Deadman Dance* that the indigenous people are subjugated by the migrant people through many strategies. As a result the subaltern indigenous people are not in a situation to have ‘Harmony with oneself’ for their peaceful living but

There are persons who have the capacity to harmoniously blend their reason and emotions in right proportion and are always happy. They are not easily disturbed by any disturbing events... Even when the enormity of the situation requires a certain amount of disturbance they take their time to come back to themselves. They do not allow their intellect to take complete control of all their responses to situations nor do they allow their emotive side to take undue advantage over their intellect. (*Dyche* 775)

In *Yoikana*, when one of the village men was shouting at the top of his voice in panic when Ramesh has been stabbed Deepti rushes to the scene and grabs him from the lap of Ramona, and she laments ‘hysterically’ (*Yoikana* 264) without giving undue advantage to her intellect, but later she controls her emotions. Deepti’s handling of the situation when her husband Ramesh is murdered in *Yoikana* and the eldererly Noongar lady Manit’s reaction to the atrocities of the White men in *That Deadman Dance* attest to the fact that they can balance both the intellectual and emotive sides appropriately even at times of crisis.

However, the dominant people have ‘hardcore thinking’ and ‘calculations’. In India

It is a historical truth that the caste forces are generally guided by personality formations that are predominantly founded on unquestionable thinking functions. Caste system and untouchability have been established out of hardcore thinking and calculations. Even now, Brahminism has not stepped
out of this thinking and they consider it as one of their strengths whereas it is actually a weakness. Brahminism can be defeated on this if there is a careful building up of Adijan personality in India which should be a healthy mixture of rational thinking and emotive sensitivity” (Dyche 776).

Raj & Jyothi also assert that if the present Dalits manage to spread the formation of such a personality in a strong and visible manner then “Brahminism, Brahmins and caste forces will cease to pose any threat to their existence in dignity” (Dyche 777). Adijans will be able to assert without any hesitation: “If the Brahmins want to be Brahmins and if the caste people want to be addicted to their caste let them be so. We have no problems. Let every group have its own identity and take pride in its identity...” (Dyche 777). In Yoikana, Dalit characters are satisfied with their Dalit identity or their caste identity, but they hate the discrimination of upper caste and their strategies “to be their slave” (Yoikana 207) eternally without empowering themselves. Therefore, it is evident that indigenous people will be empowered if necessary steps are followed by the indigenous people like deconstruction of psyche and reconstruction of psyche as discoursed by Raj & Jyothi.

6.3 Re-molding Dyche

In the second part ‘Re-molding Dyche’ it is discussed that the migrants do not like the success of the indigenous natives. Therefore, they never allow the indigenous people to enjoy their rights. So the indigenous people are compelled to live according to their (migrants’) reference. However, assertion against the migrant people will transform the psyche of indigenous people. In this part, a corpus of selected methodologies from ‘Transforming Psyche’ is discussed and analysed with reference to the context of the novels.

6.3.1Reference to live like others

The compulsion of indigenous natives to live according to the migrant’s reference is explicitly seen in both the novels Yoikana and That Deadman Dance. Raj & Jyothi state that
in India after the rise of Brahmanism, the Dalit people “were forced to live not in reference to themselves but in reference to others” (Dyche 787). This breaks the psyche of the Dalit people because they are compelled “to live according to the expectations and provisions of external forces. This dependence on intruding forces did not come about naturally but very unnaturally and to their great dislike” (Dyche 787). Therefore the psyche of the indigenous people gets wounded because of this.

In *Yoikana*, Deepti encapsulates that they are forced to live as per the wishes of the dominant people in the name of caste. She tells Ramona that “There is constitution and law in this country. But all of us know well that law is a donkey in the hands of the caste forces in our country. The caste people think and prove that they are above all laws. They also establish the paradigm that all others have to live under their law” (*Yoikana* 205). Keeping this casteist law the upper caste people control the Adijan people, and these rules and regulation of the upper caste people are dedicatedly followed by the Adijan people for their mere survival. When Ramona asks Deepti to enter the temple, she says at once “No Anni! We are not allowed to enter this temple. If the village people come to know of it, there will be a sure battle in the village today. We are untouchable people, and Hindus believe it will be a religious pollution if Dalits enter the temple” (*Yoikana* 215). It is a bitter truth that “Even today in almost all the villages Dalits are not allowed into village temples. I am sure to say about that dalits not allowed to village temples. Now we can identify how social equality is applicable. It is mainly too much faith on Hinduism. According to Hindu tradition it will not agree to treat equally. But there is no change at village level” (Obulapathi & Ramanjaneyulu 607).

In Norway, the Sami people are compelled to live according to the Norwegians wishes, and this compulsion destroys the psyche of the Sami people. They are forced to speak Norwegian language in order to enjoy privileges like possessing land. Also in Norway when
Sami assimilation process is started by the Norwegians to make one Norwegian society, they destroy the Sami religion, Sami language and the identity of the Sami people by depriving all the benefits of Sami people. Moreover, many Sami people try to identify them as Norwegians. Ramona tells Veeran that this is because of the inherent fear in some, that if they identify themselves as Sami, they may lose the “benefits of the mainstream society” (*Yoikana* 80). The inherent fear is seeded in the heart of the Sami people by the Norwegians.

After the German destruction of Norway in the World War, reconstruction of Norway and a rebuilding of the confidence of the people have started. The prime minister of Norway tells:

> Brothers and Sisters, we are at a very opportune moment in our history. All of us thought that the end of our history had come with the world war. But now we realise, that every destruction gives birth to new life, new opportunities. We are a resilient people. We know very well that we can never be destroyed. We shall live as long as nature lives. The Norwegian society has started a process of regenerating itself. We shall lend our full cooperation to this rebuilding of Norwegian society. But we shall also take this phase in history for restoring our history and our culture. This is the way left to us now to build a bright future for the upcoming generations of our people. (*Yoikana* 94)

Then the cultural minister gives his call for the unification of Norway through the process of Norwegianisation. The cultural minister’s statement is as follows: “Let all people living in Norway learn our language and let this language unite all citizen of Norway. We must initiate a policy of assimilation by which the Sami people will be required to study only in Norwegian language” (*Yoikana* 94). Thus the Sami people are forced to follow the Norwegian education. From
1898 the government of Norway banned the use of our language in all educational institutions of Norway. Our Sami children were not allowed to study their own languages. The Lapp and Kven languages were allowed in schools only to explain to children things that were allowed in schools only to explain to children things that were incomprehensible in Norwegian language. (Yoikana 95).

However, the rebellious nature of the Sami people does not allow them to surrender to the mainstream people and their governance. When “The government of Norway has started boarding schools for Sami children so that they are able to study in Norwegian language” (Yoikana 96), the Sami people rightly understood that “This is a flagrant attempt at assimilation of Sami people” (Yoikana 96). Therefore, they “demand from the government that our children should be educated in Sami schools, which will teach them in Sami languages” (Yoikana 96). Because of the determination of Sami people in the year 1959 the government announces the end of assimilation policy of Norway and the Sami children were allowed to have education in their own languages and Boarding schools started for them (Yoikana 96). Later the Church of Norway “formally and solemnly tenders an apology with deep regret to the Sami people for all the injustice that” (Yoikana 96) it has done to them: “All churches in Norway will henceforth allow the use of Sami languages for worship in the gathering of the Sami Christians. The ban on reading the literature of Laestadius is revolved unconditionally henceforth. The churches regret the burning of the musical instruments of the Sami people in the past and the killing of the shamans” (Yoikana 96-97). For the Sami people “River Alta is at the centre of the Sami struggle” (Yoikana 120) for their land, their language, their self-esteem, their culture and their property rights. Therefore “it is amazing that a people so small in number gathered the courage in the world” (Yoikana 120) to rebuild their self.
In Australia too, the Noongar people are asked to live as per the wishes of the White people. The civilizing attitude of the white people indicates that they are indulging to keep the indigenous natives in their control. The White people do not wish to hear the indigenous stories and their cultural importance. With least regard for these they attempt to teach their philosophies and their ideologies to the Aboriginal people. Bobby tells the pathetic condition of the Noongar people and explains that Noongar people always wish to have friendship with the White people because they think that “Making friends was the best thing, and never knew that when we took your flour and sugar and tea and blankets that we’d lose everything of ours” (TDD 109). But what they do not know is that the White people have their philosophy that others should live according to their wish. Bobby understands this and tells that “We learned your words and songs and stories, but you didn’t want to hear ours” (TDD 109).

The teaching of English to Bobby is also considered as a strategy of the White people to civilize the indigenous people. The civilizing propaganda of the White people reveals that they have nothing to take from the indigenous people but the indigenous people should take from them, their way of living, their religion, and even their language. When Mrs. Chaine took over as Bobby’s tutor, she says that “her husband suggested, to help him move towards civilisation, and our friend Dr. Cross established it as a priority, to help and save him” (TDD 169). The teaching of Chaine’s family to civilize Bobby according to their yardstick of what civilization is, keeping the full trust that Bobby will support and move closer to their culture turns out to be a failure. To the shock of the White, Bobby turns to the side of his community and rebels against them for the indigenous rights.

The White people also forced their religion on the colonized land. They insist that the belief of the natives is evil and therefore they should come to their faith for their salvation. This shows that the White people want the Aborigines to live according to their reference. As a result of this the Noongar people are denied the cultural rights in their own land in the name
of civilization. It is clear that the moralizing policy of the White people is to make the
Noongars live according to their reference. Jacoline also attest that the problem with the
Europeans is that they “expected Indigenous people to act and live as they did” (Jacoline 7).

6.3.2 Denial of Success

Raj & Jyothi observe that caste society has “infused a psyche of defeat and
uselessness in the Dalit communities all over the country. It has never allowed the Dalits to
taste success” (Dyche 791), because “they will not digest lower caste development in society.
They are always trying to keep all the Dalits in their hands. It is main discrimination cause in
the society. Upper caste people never agree to sit equally...Dalits are not having social
equality in present society” (Obulapathi & Ramanjaneyulu 607). In Yoikana it is evident that
the upper caste cannot tolerate the way how the lower caste moves forward towards better
prospects. When Veeran starts a library, the village dominant caste landlord Boraiah cannot
digest that. Therefore, he calls Kariya and directs him to burn the library. The move of the
landlord speaks of the mindset of upper caste which never tolerates the growth and success of
Dalits. In India, the Dalit people have to face many kinds of struggles in the society for equal
status and rights. Besides the Dalit activists, the educated Dalit with progressive outlook also
faces a lot of pressure and discrimination in the society. Obulapathi observes that “If a dalit
person highly educated in village he should face discrimination. It is common to all dalits in
present society. Discrimination will be several ways in all the villages of our country...In
Indian society higher community peoples will not digest social equal status for dalits in
villages” (Obulapathi & Ramanjaneyulu 607).

In Yoikana, the village landlord Boraiah and Kathir prevent Veeran from going to
Norway for education. Veeran explains this to Ramona: Boraiah and Kathir “pleaded with the
MLA that he should somehow prevent me from making this trip abroad” (Yoikana 58). The
reason they have given to the MLA about Veeran is that he is “a trouble shooter in the area”
(Yoikana 58) who never go with the regulations of the upper caste. In Indian upper caste mindset, those who never follow their rules and regulation and question them for equal rights are normally considered as trouble shooters to the society. So the upper caste people defend their ideologies by moralizing and putting the blame on the Dalits. Boriah convinces the MLA by saying that Veeran is turning “his voters from his party” (Yoikana 58) and working for the opposite party.

The reaction of this is reflected when Veeran goes to the Passport office. In the Passport office, the officers tell Veeran that the way he has filled the application form is not correct, and asks him to correct the application and come next time. When Veeran approaches the Passport office for the second time they inform Veeran that “some additional certificates were needed” (Yoikana 59) and Veeran has to collect them. When Veeran tells them that he has provided all the certificates that are mentioned in the application form, the officer draws out one form of his age proof and says that it is not properly done and it has to be attested by all high level officers. When Veeran goes with the attested copy “the passport officer himself was present. Many of us were standing in line. He had a look at all the people. He came to me, and enquired my name, and what was my need. It told him that I had to submit an attested copy of my birth certificate. He said ‘okay’ casually, and left the scene” (Yoikana 60).

Though Veeran goes as per the rules to get the passport, the Assistant Passport Officer is tough on him and tells him to come after three days. During this time, he has only three more weeks left to apply for Visa. When he goes to the Passport office he is informed to meet the Assistant passport officer, who pretends to be very busy and makes him wait by “attending on a few others who came” (Yoikana 61) after him. Later he turns to Veeran and says it would take another month to get the passport. The assistant Passport officer does not care about the dream of the ordinary boy who struggles to achieve his goal. The response
from the officer reveals the mindset of the dominant mind: “Why should you go that fast? You can go after two months. There is no hurry. The passport officer was casual” (Yoikana 61). The dominant officers never care about the frustration of the Dalit boy who dreams of success in his life.

Veeran explains to Ramona about “the possibility of politics by Kathir and Boraiah” (Yoikana 62) in prevention of his passport. Therefore, Veeran seeks the help of his professor Chellappa to get the passport. Chellappa knows a high ranking Dalit officer who is working in the office of the president of India “Dr. Chellappa explained my case to him. He promised to help and asked him to give his phone number to me as he wanted to talk to me directly. (Yoikana 62).When Veeran speaks to him, he asks the reference number of the application and the date on which he has submitted the application and also asks the name of the Passport officer, and he ensures Veeran thus: “You meet him on the date they have given… Do not worry. You will get your passport. If there is any problem, you call me again that day. The officer was very reassuring” (Yoikana 62).

When Veeran approaches the Assistant officer, he is same again and asks him to come next week, and he informs this to the Dalit officer. The Dalit officer tells him “to go back to the same office immediately and meet the passport officer directly and ask him to look for a fax from the office of the president of India” (Yoikana 63) and he also tells Veeran that “This time if he says the same thing you call me right in front of him. I shall suspend the passport officer (Yoikana 63). When Veeran approaches the passport office, the guards stop him. Veeran shouts at the guard and tells him that I “had just then come out and needed to speak to the assistant passport officer” (Yoikana 63). The guard shouts at me “Hearing his loud voice a few other guards rushed in there” (Yoikana 63). Veeran with powerful voice tells them an officer in the office of the president of India has asked him to meet the Passport officer. When they hear this, they become silent and simply ask him to meet the Passport officer. In
the office, Veeran is strong and raises his voice when APO asks him why he has come there again:

Did you not receive a fax from the office of the president of India today? Have a look at it. Otherwise you will have to face serious consequences...The APO fell silent. He pressed the button to call his secretary, and asked her to bring the fax...signed on it and handed it over to his secretary.’ Go and meet the passport officer’...The passport officer had a good look at me with his stony face, tension and anger written all over it. He had the fax in his hand. He asked me to sit. That day I felt like a VIP amidst all his emotional turmoil. The officer handed over a slip of paper to me, asked me to collect the passport that day itself. As I got up to thank the passport officer, he too got up, shook hands with me and wished me all success in my studies in Norway. (Yoikana 64)

In Norway, the Norwegians do not like the success of the Sami people. When Veeran tells Ramona “We know very little about the Sami Parliament. Generally, it is not being spoken of at all in our part of the world” (Yoikana). Ramona explains to Veeran thus: “There is a problem with the media in Norway. They do not write about us much. They are not in favour of our struggles, nor do they like the way the Norwegian government is recognising our indigenous rights. (Yoikana 67). The Norwegians try their best to prevent the Sami people’s liberation and success in many aspects. They try to obliterate the Sami identity. With lots of trials and tribulations, the Sami people try to preserve their rights and dignity. In contrast to psyche of the Norwegian people the Sami people’s psyche is different. After the world war when the Norwegian society has started a process of regenerating itself the Sami people decide to “lend our full cooperation to this rebuilding of Norwegian society. But we shall also take this phase in history for restoring our history and our culture. This is the way left to us now to build a bright future for the upcoming generations of our people” (Yoikana
While the Norwegian people attempt to restrict the rights of the Sami people, the Samis, try to maintain the unity of Norway by safeguarding their rights in their home land.

In *That Deadman Dance*, one can observe the denial of success to Noongar people by the White people. When all the rights of the Noongar people are denied by the White people, the Noongar people want to fight for their space for survival. Furthermore, they even take extreme steps after the death of Cross because the leadership move from Dr. Cross to Chaine changes the Australian society. Chaine never likes the influence of Bobby, because Chaine feels that Bobby’s influence will give great success to the Noongar community: “The boy was capable of so much, had so much potential and remarkable influence over his own kind... He had fed his friends and family from our stores and enterprise and how his influence was so much the greater. What would happen to us if we allowed that to continue?” (*TDD* 392). Therefore, it is evident that the White people also do not like the success of the Noongar people. When Bobby goes away from the White people and mingles with the Noongar and fights for his community rights, the White people hated it.

### 6.3.3 Assertion from Transformed Psyche

Raj & Jyothi observe that “Assertion from a transformed psyche of the Dalit people have a much stronger and qualitatively different effect on the ears of the listeners” (*Dyche* 804). *Yoikana* and *That Deadman Dance* portrays the positive assertion of indigenous Psyche for their liberation. Raj in his article ‘Dialectic Engagement in a Multicultural Society’ says:

YOIKANA throws up the huge possibility of cultural convergence of indigenous communities despite geographical, ethnic and national differences and distance. It is possible to build a world that will be good for all people to live well. It is possible when indigenous people of the world bring together their commonality as their resources and, based on their collective strength engage the dominant world in dialectics. (7)
for their rights and liberation. As rightly observed by Ormiston:

“Indigenous people are finding their voices and continuing to resist the oppression...differing ways in which Indigenous people are recognizing, re-claiming and re-defining their worldviews as part of the process towards decolonization, restoration of our cultures and communities and, ultimately self-determination. Indigenous people continue to take control of their own destinies by providing needed solutions from within” (Ormiston 50).

In Dyche Raj & Jyothi explain that “Empty words in street corners are different from assertions that emerge from transformed psyche of the Adijan people. Assertions are made to send out a strong message to the rest of the society that we as a people have arrived. They are not a means to take out unresolved compulsive anger. That makes a lot of difference in the impact that they create” (Dyche 804).

In Yoikana Veeran because of his education and the resultant determination to liberate his community gives voice for his community and his voice is different from the other Dalit characters. Besides, Veeran’s community gets strong inspiration and more courage to fight for the rights. Therefore the target of the caste people is Veeran’s popularity among the Dalits because his voice and actions are stronger than that of others. Raj & Jyothi observe that “The dominant caste people can very easily distinguish between empty words that are said loudly and weighty word that come from the mouth of the transformed people” (Dyche 804). Veeran’s words are very strong because of his vision for life. As he is a transformed personality through education, he knows that education can only liberate his people and therefore, he starts a library in his village. The caste people know that Veeran’s every action has a plan to empower his community and Adijan rights. Veeran’s voice is very powerful when he argues with the caste landlord when Dalit people were asked to do free labour.
Veeran points out that, it is the responsibility of the whole village to take up the public work and not that of the Dalits alone.

Sarah is also a transformed human being who liberates the Sami people. When Sarah comes to the spotlight for Sami struggle things start changing in the Norway society. Sarah explains Sami struggle to Veeran:

The struggle dimension of Sami life started much before Alta. In 1917, Sami people met as a people. A woman for the first time in Sami history brought all the Sami groups together into one gathering, and 6 February, is celebrated as a Sami National Day. It is the coldest day of the year. The toughest period in the Sami history is between 1940 and 1945. This is when the government targeted the Sami people and served a death blow to their culture. (*Yoikana* 136)

The narrated history of Sami struggle comes mostly from Sara herself. The Norwegian government targeted the Sami culture because if they give death blow to Sami Culture, then there will be only one culture that would prevail in Norway that is Norwegian culture. The Sami people know their cultural importance, and the preservation of culture and identity is one of the major objectives of Alta struggle. This is revealed by Sara. Sara explains to Veeran thus:

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 are surviving on reindeer-herding and now the Norwegians want to survive by herding the Sami people. 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. If we have land right without water rights, it is of no use (*Yoikana* 138).

Among Sami people, Sarah gains popularity as a leader when she exposes the plan of the government minister. Sarah pre-programmes and switches on the player to reveal the
speech of Minister Bjartrmar Gjerde in the Storting. The speech reveals the scheme of the Norwegian government.

Ladies and Gentlemen! Norway is our nation. It is one country. The waters of River Alta that flows through Kautokeino and Alta belong to all Norwegians. Therefore, the government of Norway should construct a huge dam at Alta, and use it for multiple productions, especially for agriculture development and for power generation. There are objections from some quarters saying that the Sami people living along the river belt will be affected. It will impinge on reindeer-herding in the region. But if we compare their number with the number of Norwegians who will benefit out of the dam, the number of Sami people for whom it will be detrimental to, is negligible. We have had series of consultations with technologists and engineers on possible designs, and the plans for construction are in place. Therefore, I strongly recommend the commencement of the construction of the dam in Alta with immediate effect.

(Yoikana 136)

When Sarah explains to Veeran that things are not easy during the Alta struggle, Ravna, a friend of Sarah states that Sara “was not alone. When she took up leadership, we decided to join her as she was a woman. Her appeal to the Sami people was highly appealing to us. All Sami people felt that she was representing each of us in the struggle” (Yoikana 137) and the Alta struggle is a big chain, a human chain to get the right of the Sami people. The determination and the solidarity of the Sami people stagger the Norwegian government.

In That Deadman Dance also, there is an assertion of Noongar people. Bobby is a transformed man. He lives with the White people and helps them in many ways. Bobby thinks that mingling with the White people will give him new possibilities in his life. “Missus Chaine helped him learn the words; the reading and writing of her sound and what those
marks might mean. And even painting; he liked the feel of those things, the paper more than the slate. And then, slowly, he came to need the feel of all those small and intricate movements required to build up a picture, a story, a permanence” (TDD 207). Then Bobby realises that due to the selfishness of the White people Noongar people are starving in their life. He also understands that the White people implement new laws for their vested interest. When Bobby rebels against the White people for their rights it gives a strong message to white people that there is a transformation in the psyche of Noongar people for their rights.

The assertion among Indigenous people is not just for social equality but also to preserve their cultural identity. Dalit, Sami, and Noongar people have awareness about the specific identity they have, and it is different from the migrants. Raj observes that the major assertion that was part of the healing process among Dalit was “We Dalits are Dalits” (Dyche 809). In The Novel Yoikana, Dalit elder Ammaji reveals the separate identity Dalit People have, and she reveals about the philosophy of “Shamanic cosmism” (Yoikana 236).

Like the Adijans of India, the Sami people also assert that before Christianity is imposed on the Sami people there was ‘Sami Shamanism’ (Yoikana 131) which was their original religious path. In That Deadman Dance Bobby who was earlier with the White people eventually says that “I change, doesn’t mean I forget all about my people and their ways” (TDD 400). This is an indication that the Noongar way of living is different from the White and their specific identity never goes with the White people in culture, religion, and philosophy. The psyche of introversion is also seen in the Novel Yoikana. Veeran says to Ramona:

We used to protest and make temple entry a big issue. But not anymore! The more Dalits are getting educated and become aware of their history and culture, as in your country amongst the Sami people, the more Dalits are downplaying their identity as Hindus. Since we have started asserting that we
are not Hindus anymore, we also do not try to enter their temples. Not entering the Hindu temples in our protest now (Yoikana 215-216).

Though many of the Sami people are converted to Christianity they still believe in their traditional faith. In Yoikana Sarah says to Veeran thus: “I like to point out to two things that Samis still practice, whether they follow a particular religion or not, and have weaned themselves from the clutches of Christianity. When we want to build house for instance, many of our parents and grandparents still take permission from Mother Earth” (Yoikana 133).

6.4 Places of Healing

In Dyche, Raj and Jyothi seriously get into the “business of healing the wounds in the psyche” (Dyche 55) of the Dalit and the dominant ‘others’ to make them live peacefully in this world. The upper caste never brings any solution to maintain a peaceful society because the oppressed community who always lose in the hands of dominant power breaks their silence at any time. Therefore ‘win and lose game’ is not good for any society because it disturbs the people, one or the other at any time. In Dyche Raj & Jyothi posit that no healing in this universe is possible “if any one feels that he/she will have to lose” (Dyche 51) in the healing process and also insists that such positive process of “healing has to start with one’s psyche and not with the other... if one waits for the other to heal first it will end up as a game of ping pong...” (Dyche 46). Hence, Raj and Jyothi propose the method of “self healing” the wounds. This never brings “one group win over the other” (Dyche 51) but it naturally brings about “a win-win situation” (Dyche 51) to all groups. In ‘Locales of Healing’ they mainly suggest the remedies to heal the locales of the migrant psyche and indigenous psyche to allow peace to prevail in the world.

As rightly pointed out by Hazri, Dyche is an
elaborate explanation of Dalit psyche along with migrant psyche- add up to the field of psychology of oppression and liberation psychology because it critically examines the socio-political and psychological oppression of Dalits and recommends Dalit liberation not only at a personal level but at societal level. (Hazri 49)

Raj and Jyothi discourse about ‘Healing Locales’ through their keen observation of the migrant psyche and Dyche. This part attempts to employ ‘Healing Locales’ as discussed by Raj & Jyothi in his book *Dyche* for studying the Locales of healing of indigenous Dalits of India, Sami people of Norway and Aboriginal people of Australia. This part also endeavours to explore Healing Locales such as ‘Locales of Migrant Psyche’, ‘Locales in Dyche’, ‘Engineered Locales’ and ‘Resurgent Healing’ to heal the wounded psyche of the oppressor and oppressed communities. ‘Places of Healing’ 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).

6.4.1 ‘Locales of Migrant Psyche’

In ‘Locales of migrant psyche’, Raj and Jyothi talk about the migrant people and their “Self generated locales of wounds, and their healing is generally dealt with by the forces that have self generated the locales. Others will have no right and probably no capacity to enter into self generated locales for a healing process unless they are invited” (*Dyche* 931). They also point out that ‘voluntary invitation’ should be the “initiative suggestions” for a migrant group that are in need of healing their psyche. The authors list out the self ‘generated locales’ of migrant psyche to be healed under the topics, Hinduism as Panacea; Celebration of Murder; Enslaving Norms; Subconscious Inadequacy; Grabbing psyche; Compulsive aggression; Heady Knowledge; Ethnic Hatred; Psychological Warfare; Weapons of
Destruction; Spiritual Superiority; Exclusion; Promotion of Male order; Argumentative space; Co-option of Dalits; Instrumentalization; Dividing the Society; Brahmanic India; Inherent Insecurity; Reverse Indigenisation; Conscious Ownership. For studying Dalits of India, Sami people of Norway and the Noongar people of Australia, this research analyses only Grabbing Psyche, Heady Knowledge, Ethnic Hatred, Spiritual Superiority and Dividing the Society which are relevant to the context of the two novels *Yoikana* and *That Deadman Dance*.

In *Dyche* Raj & Jyothi reveal that the psyche of the dominant includes “Grabbing of land, labour, dignity and intellectualism” (*Dyche* 939) from the indigenous natives. Gandhi says that India “has enough for everyone’s needs but not for everyone’s greed” (*Dyche* 939) because he feels that the greedy and aggressive attitudes of dominant people suppress the growth of the entire country. In *Dyche*, Raj explains that such an attitude of aggressive psyche emerges because of “the wounded psyche” (*Dyche* 939) and it spoils the psyche of (oneself) and the ‘other’.

The selected novels taken for this study *Yoikana* and *That Deadman Dance* are clear testimonies of exploitation of land, labour, dignity, and intellectualism of the native indigenous people by the migrants. In India, Aryans through Hinduism insist that “Dalits should accept the exploitation done against them as the result of their own deeds of past birth. They should consider that they committed some bad deeds due to which they are facing such kind of oppression” (Sutradhar 92). Upper caste people grab the land of indigenous people and establish the hegemony over them. Raj in his article *Dialectic Engagement in a Multicultural Society* says:

90% of Dalits in India are still landless. Land grabbing from the poor and from DAT people continues to be a huge phenomenon. Governments are letting loose the strictures on alienation of land from these people. Through Special
Economic Zones governments have tacitly joined hands with the caste forces in India and with the corporate across the world in this project of land grabbing. (2) There are references in the novel which reveal the “grabbing psyche” of the upper caste people. Deepti encapsulates the grabbing psyche of upper caste people to Sami girl Ramona.

In Norway also the grabbing psyche of the Norwegians are responsible for the loss of land of the Sami people in Norway. Sami people who do not speak Norwegian language cannot own land. Therefore many Sami people do not have the rights to own a land and they changed their family names to Norwegian family names to own land. In Australia, the White people’s grabbing psyche oppresses natives through different strategies and alienates the natives from their “own country...” (TDD 26). Therefore, it is evident that the ethnic hatred in indigenous countries is created by the migrant people due to their ‘excessive love’ towards land resources and power. This ‘grabbing psyche’ of the migrants gives pressure to them while controlling the natives. Therefore Raj & Jyothi reveal that the ultimate reason behind aggressive grabbing is out of wounded psyche. They posit that grabbing the land itself “emerged from a wounded psyche it lays the path of further wounding by letting itself be attacked by those groups whose resources are grabbed” (Dyche 939) because grabbing psyche make them think only about themselves and not about the comfort of the other people. When the victims (indigenous people) react to the migrants’ grabbing, it wounds the psyche of both the people. Therefore, for healing the migrants should stop grabbing the land of the other.

‘Heady Knowledge’ is another locale for healing as far as the migrants are concerned. The migrant people always dominate the indigenous natives through ‘heady knowledge’. According to Raj & Jyothi, it gives repression to migrants because they are in a state to maintain themselves as highly intellectual people always out of compulsion. They observe that in India “Brahminism has created an aura of superiority and purity around this
locale of abstract knowledge located in the head. Since it is a direct statement on the intellectual inferiority of the Dalit and Adivasi it becomes a locale of wounding” (Dyche 943).

In Yoikana, when Veeran starts a library to educate his people, the upper caste people think that if the Dalits get education, then it would be a great threat to their intellectual hegemony. This reveals that the psyche of upper caste people is afraid of others growth. Therefore “They are constantly under the strain of providing themselves to be intellectually superior which has a bleeding impact on their psyche” (Dyche 943). In Norway, Johnson, husband of Sara is also in the state of imbalance in his psyche. When Sarah starts Alta struggle for the rights of the Sami people he feels it as a great threat to his society, so he suggests to her

I completely disagree with your involvement in the Alta struggle. You are a Norwegian by the fact of marrying me, and you should stand with the aspirations of the Norwegian people. Otherwise I shall be discredited in my society…Sarah found in him a very insensitive and fascist Norwegian, for whom the Sami people were quite uncivilized, and did not deserve all that he was privileged to own, by virtue of his Norwegian birth. She regretted that her love for him blinded her aspiration in the inner depth of her being. (Yoikana 147-148)

In That Deadman Dance, it is clearly evident that the White people feel that they are superior to Aboriginal people. Kim Scott reveals the moral superiority of White people thus:

“Christine and Christopher were a bit older than Bobby, but obviously more advanced in their studies and social development. They were generous children and their proud mother observed the signs of their moral superiority: their helpfulness, and the allowances they made for Bobby”. (TDD 205)
‘The Ethnic Hatred’, one of the locales of the migrant psyche is not primarily seen among indigenous communities of any country because the hatred towards ‘other’ people is not seen in their psyche. On the other hand, ethnic hatred is seen in the psyche of the migrants because they need to ensure secured life Raj & Jyothi posit: “‘Caste communities in India must be made to realize in their conscious that the hatred they have inherited is of their own making and not the Dalit making’ (Dyche 944).

In Yoikana Veeran tells Ramona about the ethnic hatred of migrants to the Dalits. An alien race called the Aryans occupied their territory “and made us landless people. We had to provide them our free labour in the name of our caste for sheer survival” (Yoikana 24). In Norway too, after the coming of Norwegians, they occupied the Sami land and implemented their own laws that “if one did not speak Norwegian language one could not own land. Many Sami people then did not have a right to own land” (Yoikana 75). In Australia also because of White people, the indigenous people “continue to experience high levels of racism” (Szoke) and denial of rights to their land space. Therefore, such ‘ethnic hatred’ is the genuine reason for the conflict in the migrant white. But such conflicts not only wound the indigenous natives but it naturally wounds the suppressor (migrants) too. Therefore, the migrant people should stop having the ethnic hatred towards the ‘other’.

Raj & Jyothi identify ‘Spiritual Superiority’ as one of the locales of healing. Normally migrant people use their religion as a spiritual tool to impose their superiority over the other. The genuine reason for such imposition to the ‘other’ people is out of repressive wounds in the psyche of migrants. Raj in his article ‘Dialectic Engagement in a Multicultural Society’ posits:

“The rise of Brahminism on Indian soil marked the advent of patriarchy and absolute male dominance. Every efforts has been made...to make Hinduism as ‘Indian’ religion and Hindu culture as ‘Indian Culture’. Worship of heavenly
gods replaced worship of Mother Earth and Ancestors. Dominance and hegemony demanded that their gods be accepted as the ‘only’ gods, their truths as ‘only truths’. Through these gods descended dogmatism and a normative order that was derived from above and not from the community. Non-acceptance led to exclusion and eventually to untouchability”. (3)

But in *Dyche*, Raj & Jyothi reveal that projection of spirituality all over the world by the migrant is indeed a “blatant attempt to hide the wounds” (*Dyche* 949). If it is a blatant attempt to hide the wounds, the true religious values cannot be seen in migrants psyche because the migrant psyche is predominated by racism and pride. According to the norms of the indigenous belief, they cannot consider themselves as superior to the others. Their philosophy is ‘surrender to nature’ because they believe that nature comforts all the beings in its social space without seeing any partiality. Humility can be observed in the psyche of the indigenous people. According to Raj & Jyothi, “Humility is the quintessence of any true religion and spirituality” (949) but it lacks in the psyche of the migrants because of their aggressive mindset towards anything on this earth, and for the migrants, the ‘proposition to achieve’ spirituality is a herculean task. It is very important to note that ‘Brahminical Sanskrit Hinduism’ is based on Varna which divides the society of India and ostracizes the Dalit people. Raj observes that,

Hindu scriptures have either ignored the presence of Dalits or have presented them in a negative light. Indian society in the present times is predominantly a caste society which does not operate as a complete whole as suggested in Hindu scriptures; it is rather thoroughly immersed in caste violence. Caste hatred and resultant complexes define the essential psychology of Indians today. (Hazri 48)
The caste violence is seen in *Yoikana* as well. Veeran said to Sarah that “the caste people in India forced the Dalits to use our drums only during death ceremonies” (*Yoikana* 132). Gorringe observes that in India the Dalit drum “Performers would often be paid in kind, if at all, and had no opinion but to play if summoned by local landlords” (Gorringe 2). Therefore, it has become “a symbol of our shame and indignity. We had to use them only to announce the death of the caste people” (*Yoikana* 132). In Norway also Christianity is forced upon the natives. “...Christianity converted our people promising heaven and everything that is attractive in the next life” (*Yoikana* 131-132).

In Australia, the “Civilizing influence of the Christianity” (TDD 195) destroys the indigenous belief and makes them believe their indigenous spirituality just as a pagan belief.

### 6.4.2 Locales in Indigenous Psyche for Healing

The study analyses the following self generated locales of indigenous psyche to be healed; ‘Deprivation of culture’, ‘Psychological Exclusion’ and ‘Identity change’ which are relevant to the context of the novels taken for study.

According to Raj & Jyothi ‘deprivation of culture’ is one of the locales in indigenous psyche to be healed. In the novels *Yoikana* and *That Deadman Dance* the Dalits of India, Sami people of Norway and the Noongar people of Australia are longing to restore their ownership to have a healthy space for their living because their material and spiritual resources are taken away by the migrant people. At this juncture, indigenous people have to restore their ownership over their material resources primarily land and their spirituality.

In *Yoikana*, Deepti speaks about the loss and denial of land and its importance. According to her “Land is the lifeline of … future generations” (*Yoikana* 252). But the indigenous Dalits have lost their land because of the nefarious designs of the caste forces. Deepti says that dalit elders are very simple and good people, this simplicity and goodness are “exploited by the caste people to take away land and labour from us” (*Yoikana* 252).
In Norway, such simplicity and goodness take away the resources of Sami people. Therefore, Ramona expresses the loss of land in a Dalit meeting that dalits and Sami people have lost their land “to people who came from other places because of our simplicity and goodness” (Yoikana 253). In That Deadman Dance also the Noongar people long for space due to grabbing after the coming of the Europeans to their soil. In such a way the spiritual resources of the indigenous people are taken away by the migrant people by enforcing on their alien culture and religion.

‘Psychological exclusion’ another locale to be healed, plays a dominant role in the repression of any human being which spoils one’s physical and mental health. In India, the predominant reason for the wounds of Dalit people is mainly because of social exclusion. Kadun & Gadkar observe:

Dalits are subjected to social, economical, political and cultural exclusion deeply imbedded in social practices. Dalits are social and physically separate they most live in outside areas of the village in rural areas and in specified areas in cities. They are denied basic human rights not allowed to own property rights and to use public and common property such as the wells, tanks and temples. After India’s independence when India declared itself as a democratic nation having adopted a written constitution in which the practice of social exclusion in the form of untouchability is been eradicated and made it as a punishable offence under article 17 and 18 of the Indian constitution and have made several developmental provision for the Dalits. In spite of this the practice of social exclusion and discrimination has been practiced in one or the other form the practice still exists in a newer forms and strategies. (Kadun & Gadkar 82)
Like the Dalit people of India, the Sami people of Norway are excluded in the Norwegian society because of the racism of Norwegians. Steven Biesz observes thus:

In Norway, in particular, throughout much of the nineteenth and twentieth centuries, the Sami were the target of state policies aimed at assimilation of the Sami and the eradication of their culture. ‘Norwegianization’ laws… forbade the ownership of land by non-Norwegian speaking peoples.

In Australia too “Indigenous people have been and remain largely excluded from accessing anywhere near a relative share of Australian society’s resources and opportunities...As importantly Indigenous people are explicitly and implicitly excluded from social privilege. Non-Aboriginal Australia expects Aboriginal people to be poor” (Maggie Walter 6). The social exclusion can be seen in both the novels Yoikana and That Deadman Dance. Therefore, for healing the psyche this psychological exclusion has to be treated.

‘Identity change’ is yet another locale to be healed in the indigenous psyche. The identity of indigenous people should be preserved, and it should not be changed without their knowledge. Raj & Jyothi observe that “all other caste people have their identities fixed firmly” (Dyche 980), but the upper caste “have been changing the identity of Dalits through multifarious practices or ascriptions (Dyche 980) and put all its efforts to construct a different identity which is not owned by the Dalits. Raj in his article ‘Dialectic Engagement in a multicultural Society’ encapsulates the identity change of Dalit thus:

“Among the DAT people in India, Dalits have been ascribed the most demeaning and derogatory identity with a design to instill inferiority complex in them. It started with Asura (Non-believers), Rakshas (Demons), Milecha (Vagabonds), Chandala (the condemned), Anti-Shudra (lower than the lowest caste), Panchama (The fifthgroup), untouchable, unseeable, Devadasis (Temple prostitutes) etc. and continued till modern times with Harijan
(children of god) as the latest addition in the Post British period. In post modern times such ascriptions of identity by dominant societies have led to gross violation of sovereignty of many nations. Bombardment of Dalit people with intermittent ascription has led to a subconscious internalization of alien identities”. (5)

In Yoikana the upper caste follows multifarious practices to change the identity of the indigenous Dalit people. The caste people in India force the Dalits to use their drums only during death ceremonies. It has become a symbol of shame and indignity. When more Dalits are getting education and becoming aware of their history and culture more Dalits are downplaying their identity as Hindus. And have started asserting that we are not Hindus anymore, we also do not try to enter their temples. Not entering the Hindu temples in our protest now (Yoikana 215-216). Ramona also tells about Dalits to the president of the Samediggi’ in the Sami Parliament that “touching the Dalit people is religiously polluting in the Hindu religion. They are economically, socially and politically denied their rights, and are discriminated against very badly” (Yoikana 26). Therefore, it is evident that the upper caste people impose an identity on Dalits through many law codes.

The imposed rules and regulation of the Norwegians make the Sami people to change their own identity. In That Deadman Dance the White people attempt to change the identity of the Noongars in the name of civilization.

6.4.3 ‘Engineered Locales’

In ‘Engineered Locales’ Raj & Jyothi state that though “psyche belongs to each individual its derivatives are from the larger society” (Dyche 1012) because the external interaction always affects the psyche of the individuals. The novels Yoikana and That Deadman Dance clearly show that mostly the psyche of the individual is developed only by “Outside world and actualizes its fulfilment often in its communicative interaction” (Dyche
1012-1013). Further, the exploration of the novels *Yoikana* and *That Deadman Dance* through the lens of ‘Engineered Locales’ reveals that the psyche of the indigenous Dalits, Sami people of Norway, and Noongars are molded not only by themselves but by the dominant societal structure. In India, the status of the Dalits as polluted people and the upper caste as pure people is imprinted in every individual’s psyche, and it is not the reflection of individual psyche, but it is only because of the psyche of larger Hindu society. In the same way, the consideration of Sami people as inferior by the Norwegians is only because of the influence of the psyche of Norwegian society at large. Likewise, in Australia too Noongars are considered as inferior by the White, and it explicitly shows that ‘social engineered locales’ is very essential, because it will bring social change for the future development of the society. In *Dyche* Raj posits the importance of social engineering thus:

Social engineering is giving free vent to the natural inclination of sharing what lays buried deep in one’s personality. When many inner dimensions are awakened by social realities of communicative interaction, one gains the legitimacy to share it with others with the latent capacities that one develops. It is in the path of self realization that many capacities are developed, exhibited and put to the use of other people in the community. As long as there is no propensity to communicate in an unnatural way social engineering can gain easy legitimacy. (*Dyche* 1013)

But in the dominant society, the communication between the indigenous natives and the dominant migrants takes place not in a natural way. The hegemony is always there in the speech of the dominant people. In India, because of casteism, the communication between upper caste and lower caste people is hindered. In *Yoikana* when Dalit people clean the one hundred acres of land leaving out fifty acres of land for cultivation, the police arrived on the scene because of the complaint by Kathir and his followers. At this juncture, the inspector
arrives and asks them to stop the work. In a fit of rage, Deepti asks the inspector “We like to know why you have come to stop the work here. This does not pertain to your department, inspector. This is a revenue matter” (Yoikana 245). But the inspector is arrogant and he does not like to respond to Deepti in an official way but he calls her, “You bitch, you shut up I say. Don’t you know how to speak to a big officer like me? I know what you people are. You bloody Madhigas, you have got a little education and with that you are trying to sit on our heads. I shall teach you a fitting lesson before I leave this bloody place. Just wait and see” (Yoikana 246). In Australia too the communication between the White people and the Noongar people are never in a smooth manner because of the superiority complex of the White.

6.4.4 ‘Resurgent Healing’

In Resurgent Healing, Raj & Jyothi observe that Dalit people have great resilience “for the three millennia of unmitigated atrocity and violence on them they have proved a capacity to bounce back to life” (Dyche 1015). Therefore, it is evident that there is no need for them to wait for the rest of the society to recognize their strength” for their emancipation. The novels Yoikana and That Deadman Dance too portray the resilience of the indigenous Dalits, Sami people of Norway and Noongars of Australia. In Yoikana, Ramona awakens the inner strength of the Dalit people through her speech, and she reminds them of their enormous potential (Dyche 253). Her inner desire is evident through her speech that, like her people “the Dalit communities all over India have to make use of their inherent strength as a locale of self healing” (Dyche 1015). In That Deadman Dance, the Noongar people also believe in themselves for their emancipation and their freedom. It can be seen through the words of Bobby when he speaks to the crowd

My friends, you here are all my friends, blackfellas and whitefellas I hear people saying, but we are not just our colour. His eyes rested upon Binyan,
moved unto Christine, moved on... Years from now, our graanies’ grannies will be old people and our same spirit in them still, but maybe they won’t look like us or know about us or ... I’m guilty taking food from you but that’s not stealing and I did no wrong. I can’t be sorry I share and look after families and friends and many of you sitting here today. In my language there is no need to say please and thank you. (TDD 400)

Since Bobby believes that Australia is their land and they have shared their space to the White, he reveals to the White people thus: “Because you need to be inside the sound and the spirit of it to live here properly. And how can that, without we people who have been here for all time” (TDD 402). Raj & Jyothi advocate that their resilience to fight against their odds gives new hope to their life, and it heals the wounded psyche. They also emphasise that “healing is all about having a space for self actualization in an interactively communicative environment. This space is possible when all individuals and communities take the responsibility for creating, expanding and consolidating a self actualization space” (Dyche 1016).

6.5 Living in Harmony

The fourth part ‘Living in Harmony’ emphasises that only ‘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). Peace among indigenous Dalits, Sami people of Norway and Noongars of Australia are shadowed by the dominant other through their authority. Raj and Jyothi think that “Peace established by military can only be a subjugated peace and not a peace with freedom. The owners of peace in such cases can only be the armed forces and not the people themselves” (Dyche 1022). Peace is continually “being disrupted by the emergence of engineered conflict in different parts of the world by forces that have a design to hold the reins of governance of
nations”  (Dyche 1019) in their hands. It is also observed by Raj and Jyothi that “In a world where hegemony and dominance are increasingly overpowering human realities of life, peace is becoming rare and precious more by its absence and less by its presence” (Dyche 1019). In India, the dominant class claims that India is a non-violent country with peace, but the truth is different. India is ranked as one twenty two in the “World Happiness Report 2017” (Kulkarni). And this happened mainly because of the Casteism. Raj & Jyothi explain that “Internally India has followed the same colonial principle of divide and rule between the Dalits and the caste society” (Dyche 1024) and if all community people take the responsibility of restoring and establishing peace then India will become an ideal place to live.

Raj & Jyothi also observe that

“The existence or acceptance of subjugated peace in society is a clear manifestation of wounded psyche of the people, be they dominant forces or be they the Dalits. Adijan psyche will have no space for subjugated or gifted peace. It recognizes a peace that is natural and is a core value of the people of the world. In a caste ridden society like India a subjugated peace prevails. People in general accept caste subjugation as their fate and under this form of slavery peace is made possible almost in all cities and villages of India”.

(Dyche 1019- 1020)

6.5.1 ‘Subjugated peace’

In India, upper caste hegemony and the subjugation of lower caste people have been in existence for many centuries and it “continues to be a critical feature of Indian society” (Kamal 265), but India has proclaimed and given voice since many centuries that it is the land of peace and prosperity. Dhanisha reveals:
India is often projected as a country reputed for its cultural heritage, customs, tradition, rituals, hospitality, spirituality and so on. But the psyche of Indian society is still purely depends on the doctrines of varnasrama Dharma and Manusmriti, which have been claimed dating back to fifth century B.C. The Varnasrama Dharma proposes by birth the hierarch and divides people into four caste groups namely Brahmin, kshatriya, vaisya and shudra and leaves another category out of this classification and deems them as outcasts or the untouchables. Manusmriti—the the hindu law which dictates on how one should behave and treat the other person depending on the caste into which they are born. It gives the right of hegemony by birth in a step ladder pattern down the caste groups to the outcasts or the untouchables or the dalits. The caste system relegates the dalits, to a life time of segregation and abuse. These segregations are enforced through economic boycotts and physical violence. (Dhanisha 367)

Raj & Jyothi observe that in India ‘subjugated peace’ only prevails more than the liberated peace or the real peace because upper caste follows the purity philosophy and discriminates the lower caste through their rules and regulations of Hindu Dharma. According to Hinduism, each caste is believed by devout Hindus to have its own dharma, or divinely ordained code of proper conduct. Accordingly, there is often a high degree of tolerance for divergent lifestyles among different castes. Brahmans are usually expected to be nonviolent and spiritual, according with their traditional roles as vegetarian teetotaller priests. Moreover, Kshatriyas are supposed to be strong, as fighters and rule with a taste for aggression, eating meat, and drinking alcohol. Vaishyas are stereotyped as adept businessmen, in accord
with their traditional activities in commerce. Shudras are often described as tolerably pleasant but expectably somewhat base in behaviour, whereas Dalits—especially Sweepers—are often regarded by others as followers of vulgar life-styles. (Caste System Rules and Purity)

Conversely, lower-caste people often think high caste people as arrogant because “The caste-oriented society is biased about the concept of Dalit and they treat them as ‘uncivilized’ and ‘impure’” (Divya 222). In India, upper caste people never allow the lower caste get to education. The doctrine of the Brahmanism is to keep the lower caste people in captive condition without the right to think of their own that only pave the way for ‘subjugated peace’ in the country. The lower caste people who are against the upper caste are silenced through Brahminical strategies and forced to live in subjugated peace. According to Raj & Jyothi,

“subjugated peace in society is a clear manifestation of wounded psyche of the people, be they dominant forces or be they the Dalits. Adijan psyche will have no space for subjugated or gifted peace. It recognizes a peace that is natural and is a core value of the people of the world. In a caste ridden society like India a subjugated peace prevails. People in general accept caste subjugation as their fate and under this form of slavery peace is made possible almost in all cities and villages of India”. (Dyche 1019-1020)

In Yoikana and That Deadman Dance, the indigenous people protest against the strategies of the dominant migrants to ensure the prevalence of subjugated peace. When Dalit, Sami and Noongar people protest against the subjugated silence, the dominant people control them through their laws. In India, the Dalit people accept subjugated peace because of casteism and its dominance. And those who protest are given severe punishment based on Hindu laws. In modern days, the Dalit people are in the state of awareness for their liberation.
and rights, and they even know that their slavery is because of the strategies of the upper caste people to maintain their social ladder. Moreover, Raj & Jyothi explain that one of the strategies used by the upper caste is moralizing to keep the oppressed people in silence. If their moralizing wins over the oppressed people, then ‘subjugated peace’ prevails in the society. This peace never promotes the overall growth of the society. Among the indigenous communities many people accept subjugated peace and the “existence or acceptance of subjugated peace in society is a clear manifestation of wounded psyche of the people” (Dyche 1019). But in reality, the indigenous people have no psyche of subjugated peace and they are simple in nature.

After the arrival of Aryans, ‘subjugated peace’ prevailed in the society because of Casteism. In India, caste subjugation is seen in marriages in order to preserve the caste identity. In Yoikana Veeran tells Ramona, “one can surmise that in a society where caste is considered to be sacrosanct, there was a stab to preserve the purity of each caste. A free space for love marriages was bound to interfere with the preservation of caste purity and identity” (Yoikana 5). This preservation of caste purity proves the closed mindset of dominant caste people: “…even the best of friends amongst the caste people, will not come to eat in our houses. If they come, their caste people will cast them out, at least psychologically” (Dyche 69).

In Norway, the Norwegians subjugate the Sami people and try to enforce ‘subjugated peace’ through different strategies. Ramona explains that Norwegians “instilled an inferiority complex in our people about our culture and everything that belongs to us” (Yoikana 97) to subjugate us but the Sami people are one with their culture, and they oppose the subjugated identity in their life. In Australia when the White people passed many laws to enforce subjugated peace the Noongar people protested against the White for their rights without any compromise.
6.5.2 ‘Achieved peace’

According to Raj & Jyothi when the indigenous people “begin to assert their rights there is a backlash on them leading to the disruption of subjugated peace. Such noble attempts at re-establishing a peace with freedom is often branded as disruption of peace. It is indeed a disruption of subjugated peace. However, after the recognition of the dignity, equality and rights of the Dalits and Adivasi people, another type of peace comes. This is an achieved peace. It is a peace which comes with freedom” (Dyche 1020). While the indigenous people are asked to follow the migrants’ rules in the society the indigenous people oppose the migrants in many ways because all the rules are beneficial only for them and not for the natives. The natives feel that the migrant philosophy is just opposite to their philosophies. Raj & Jyothi also observe that for Dalits “In order to achieve peace with dignity there is a need to overcome the subjugated peace that is now prevailing in many parts of the world” (Dyche 1025). In Yoikana the Dalit people fight for achieved peace. The dominant people think that if the rights of the indigenous people are achieved in the society they have to lose many privileges they enjoy in the society. Therefore, the dominant people never allow the indigenous people to get back their rights through their oppression trajectories. The migrant uses different kinds of oppression such as “Violence, exploitation, marginalization, powerlessness and cultural imperialism” (Young) to oppress the indigenous people.

Through the novels Yoikana and That Deadman Dance it is clear that the Dalit people, Sami people of Norway and the Aboriginal people of Australia never need subjugated peace in the society but instead liberated peace so that they can fight for their achieved peace. Veeran is a revolutionary, and his communication with Kathir reveals that his motto in life is to work for his community for liberated peace.

You know well that our caste system is exploiting our people horribly in this country... Our people are losing not only their dignity and rights, but also their
land and food. I have risen from such community, and I have a duty to give
back to my people something of what I have gained. I shall come back to our
place, and do everything I can for the welfare of our people. (Yoikana 21)

In Norway too, when the normal life of the Sami people is restricted, they fight for their
liberation but what the Norwegians want is a subjugated peaceful society where the Sami
people obey to all the rules and regulations of the Norwegians. The Alta struggle paves the
way for liberation.

For achieved peace, the suppressed indigenous people need awareness - the awareness
about themselves and the society in order to fight for their rights with hope. In Yoikana the
Sami people fight for their rights and succeed due to their determination to free themselves
from the Norwegians. Though the Sami people get freedom through their struggles, they still
are not satisfied with that, therefore, in her address Madderakka speaks to Sami community:

You people are still living as frogs in the well. It knows only the well and does
not know the existence of a huge world outside of the well. You people are
thinking only of yourselves as oppressed. There are many other groups of
indigenous people who are suffering much more than you do. I request the
members of the Samediggi to organise formal exchange visits with Indian
Dalits so that you get exposed to realities of the rest of the world. Bring some
leaders of the Dalit community, and let them learn from our experience of
success (Yoikana 313).

Madderakka feels that the inspiration and the success story of the suppressed people only
give strength to other indigenous communities to fight for their rights. In Australia also when
the peaceful living of the Noongar people are restricted by the dominant White people, the
Noongar people oppose their rules and fight against them. But in the beginning of the white
settlement in Australia there is a mutual ‘friendship relation’ between the White and the
Noongar. Chaine reveals that when he arrived “we were on friendly terms with the natives, although they were largely disrespectful of our habits and considered their right to enter our huts to be the equal of our own. And they were very numerous. I was the first settler to make a stand against them in this regard” (*TDD* 367-368). As studied by Kurtz et al. “Colonial policies and practices have impacted generation after generation, and have resulted in homelessness, addictions, poverty, domestic violence, family dysfunction, and a lower health status for many Aboriginal people” (Kurtz 55). Therefore migrants’ attitude towards the indigenous never brings peace in the society. Raj observes that “In order to bring about lasting peace in any region of the world it is of paramount importance that peace is inculcated into the psyche of all citizens right from childhood. If peace has to become natural to society children must grow in an environment of peace at formative stages of their character” (*Dyche* 1027).

### 6.5.3 Harmony through Peace within self

According to Raj & Jyothi, the environment has to be free of exploitation and discrimination. Time has come for the dominant forces to give back the rights of the indigenous people to lead a peaceful life. The dominant people should understand that the oppression of other people only brings disturbance to self and to the community. They have to bear in mind that communalism only brings division among people and interrupt peace. Raj & Jyothi posit that “Communalism and casteism are the ugly faces of disruption of peace. Religious fundamentalism and fascism of all kinds are the enemies of peace” (*Dyche* 1030). The novels *Yoikana* and *That Deadman Dance* also highlight that communalism is responsible for the disruption of peace in India, Norway, and Australia. In *Yoikana* Madderakka explains that Hinduism practices casteism and divides people. She asks caste people “Why are you practicing such a religion? How can any god treat some children as privileged ones and treat other children as untouchables? What sins have my people
committed for your gods to punish like this?” (Yoikana 312). In That Dead man Dance too the White people divide the world into black and white and disrupt peace. “Peace is tolerance, inclusive, open and provides unlimited space” (Dyche 1030). But the dominant people of the world think that disruption of dominant order by the indigenous people as a crime and they are punished through various ways. But the Indigenous philosophy can bring peace to the world because indigenous people including “Dalit and Adivasi people being natural lovers of peace are the most eligible ones to bring about peace with freedom” (Dyche 1020).

6.6 Conclusion

Thus reconstruction of the indigenous psyche is possible only by transforming and remolding their wounded psyche by means of identifying the exact places to be healed. Such healing enables to form a healthy society where people of different communities can live together and develop together with peace.