4. INDIGENOUS PSYCHE AND MIGRANT PSYCHE

4.1 Introduction

“There are many worlds within the world. One of them is the Adijan world just as there are many worlds of indigenous peoples all over the world”. (Dyche 89)

Dyche, the book co-authored by Raj & Jyothi gives a new dimension to the study of Dalits by focusing on the psyche of Dalits – ‘Dyche’ - from the authors’ personal experience. Dyche can be said to be one of the pioneering works on indigenous Dalit psychology from Dalit historical perspective amidst a vast majority of studies by mainstream critics, who obviously, overshadow the Dalit and Tribal perspective of Indian sub-continent. It is evident that the main stream critics’ attempt is only “a blatant and unethical attempt at establishing as Indian what can be easily termed as Hindu” (Dyche 33). Hence Dyche, *The Dalit Psyche: A Science of Dalit Psychology* acts as a therapy for the Indigenous Indian communities like Dalits and Adivasis who have been excluded for ages by the dominant forces. The authors’ mention of Dalit people as indigenous people of India and their reasoning for the subjugation of these communities due to the migrant race or “alien race called the Aryans” (Yoikana 24), give positive assurance to compare Dalit people to other Indigenous people who also faced oppression by ‘other’ migrant races all over the globe.

This chapter discusses the homogeneity among indigenous people with special reference to Dalit, Sami and Aboriginal people of Australia; briefs about the migrants in India, Norway and Australia; compares and contrasts the migrants’ psyche with that of the indigenous people and highlights their perception on land and nature.

4.2 Homogeneity among Indigenous People

In Yoikana Raj asserts that there is homogeneity among the indigenous people across the globe through the life of the Sami people of Norway and the Adijan (Dalit) people of India. The protagonists in this romantic love tale are not just a duo of individuals but
representatives of two indigenous communities from different parts of the globe. Veeran is a Dalit (Adijan), member of the so-called untouchable caste from India while Ramona is a Sami girl from Norway. Veeran, an anthropologist meets Ramona, a philosopher and love blooms between them primarily due to their realization of homogeneity in their ethos. As rightly observed by Hazri in her article “Exploring Dyche: A Reading of Yoikana”,

“The author has worked out the idea that a healthy assimilation of these two indigenous cultures is possible because of the inherent similarity in the philosophy of both. The title of the work is itself suggestive of such assimilation: ‘Yoiking’ is a kind of instant singing that expresses deep feeling of Sami people and is very similar to ‘Sobana’ that Dalit women sing in south India. Writer formed the title Yoikana by using these two words – Yoiking + Sobana” (53).

This homogeneity can be perceived throughout the novel Yoikana. The author begins Yoikana with a powerful indigenous cultural statement that “Earth is our mother, Reindeer is our Ancestor” (Yoikana 1). Veeran also informs Ramona that “in my land, we call buffalo our ancestor” (Yoikana 3). In Yoikana Raj also depicts the other similarities between Sami people of Norway and Dalit People of India through examples like song forms, drums, meat eating, Sami Shamanism the original religious path of Sami (Yoikana 131), and Shamanic cosmism, the Pre-Aryan philosophy (Yoikana 236). The Director of Samediggi himself attests “…we have many things in common such as history, culture, philosophy, spirituality, psychology, material issues, etc.” (Yoikana 288). Thus, Raj demonstrates the theory he stated in Dyche that, there is cultural, spiritual and psychological uniformity among Dalit and other Indigenous communities through his novel.

The novel That Deadman Dance also implicitly portrays the ethos, culture, and psyche of the Noongar people. They are described as friendly - “Noongar...are very friendly
and often assist the settlers” (TDD 35) - helpful, vibrant and living in close harmony with nature by way of their food, clothing, and shelter. To quote: “Cross guessed Wunyeran was in his early twenties. He wore a fine bone through his nose, a cloak of kangaroo skin across his shoulders and the belt of woven hair around his waist usually held a small axe of club. Sometimes he wore feathers in his hair or in a band at his upper arm, and he was inevitably coated in grease or oil” (TDD 90-91).

4.3 Migrants in India, Norway, and Australia

Historically in India, Dalits belong to the neglected sections of the society. They are the farthest from political power and at the lowest stratum of caste hierarchy. Similarly, the Sami people of Norway too are the original inhabitants of Norway. They are doomed by the people “coming and settling down in Norway as Norwegians” (Yoikana 85). Likewise, the Aboriginal people of Australia are neglected in their land owing to the overpowering of White settlers. The invasion of the migrants in India, Norway, and Australia marginalized the natives and dispossessed the indigenous people of their culture, livelihood, history, philosophy, and spirituality. In India, migrant Aryans introduced the concept of the caste system and their religious ideologies to “subdue the indigenous population of India” (Thomas 299) that has wounded the healthy indigenous psyche of Dalits. T.K.Oommen captures the origin of caste system in India thus:

“The Aryans brought with them, or gradually evolved, a religion (Hinduism), a language (Sanskrit) and a new social order and colour (varna) based stratification system, all of which are essential ingredients of the ‘national’ heritage today...The varna scheme, which divided population into five social categories – Brahmins, Kshatrias, Vaishyas, Shudras and the ‘Untouchables’- based on social division of labour, had become the founding rock of the caste system which institutionalized inequality in India. That is, the immigrant
Aryans got nativized and their cultural baggage became the ‘national’ heritage. But since it happened in the distant past and occurred gradually, the process appears to be, and has come to be, accepted as natural”. (qtd. Rathna 20-21)

In Yoikana, Veeran tells Ramona that “Aryans came into our country, and occupied our territory. They drove us out of the expanse of our own land and made us a landless people. We had to provide them our free labour in the name of our caste for sheer survival” (Yoikana 24). Therefore, it is evident that Dalits are victims of neglect in all walks of their life because of the migrant Aryans. Similarly the Sami people of Norway are the original inhabitants of Norway like the indigenous Dalits who are “wrought by people coming and settling down in Norway as Norwegians” (Yoikana 85). The Aboriginal people of Australia, also, like the Tribals and Dalits of India are victims of neglect and callousness and dispossessed of their land and other means of livelihood by non-aboriginals that is White migrant settlers. In Australia, the White settlers proved themselves to be an aggressive nomadic race craving for dominance and power. They assumed the role as masters and started looking at the ‘other’ as inferior. They took up the right to rule the Aboriginal people and to control their land and space.

Muecke and Shoemaker who traced the social and cultural history of the indigenous Australians have observed that

“The destiny of the Indigenous ‘tribes’ was forged as soon as the Europeans arrived with a terra nullius mentality. Impelled by the imperatives of colonization and development, they saw the country as a virgin land for their taking. The Indigenous people were chased off their lands, marginalised, and even poisoned and massacred”. (Muecke and Shoemaker 55)
Moreover, the migrants asserted their supremacy through aggression. “The Indigenous resistance … was stopped by some of the most brutal and lawless paramilitary forces in the history of the country” (Muecke and Shoemaker 60). Therefore, it can be perceived that the ideologies of the migrant races - Europeans and Aryans are identical. i.e., to rule the ‘other’. It is interesting to note the congruence in the approach they undertook to subjugate the indigenous people by implementing strict rules and stringent punishment for violation. Both the oppressors deprived the indigenous tribes of their right to be on their own and their authority to live in their own space. The extreme subjugation is neatly portrayed in Kim Scott’s That Deadman Dance too. In the novel, Noongar old woman Manit says that the White “people chase us from our own country. They kill our animals and if we eat one of their sheep...they shoot us” (TDD 26).

4.4 Migrant Psyche versus Indigenous Psyche: Perception on Nature and Land

In Yoikana Raj provides a great insight into the colonization of Dalit and Sami people because of Aryans and the Norwegians. As pointed out by Raj & Jyothi in Dyche, “Adijan people generally live in complete harmony with the cyclic movement of nature and therefore, their life is marked by calm and serenity” (Dyche 109). But their peaceful life is disturbed by the invasion of the Aryans the nomadic people who came to India with an ultimate aim to have comfortable living. Hence it is obvious that the wretched conditions of indigenous people started when the migrants arrived in the natives’ land. In Yoikana Raj depicts the degeneration of natives through the character Veeran “Our landlessness started from the mythic period. From the north of India to Sri Lanka in the south, the Aryans killed all our ancestral kings and queens, took away our land and started ruling over us. They enslaved us through the caste system, and this enslavement continues till today” (Yoikana 75). The same suppression and degradation are seen among the Sami people. In Yoikana, Nystard informs
Veeran that “We are the original inhabitants of this region. We are an indigenous people. We have been a historically oppressed people by those who came here to settle down” (Yoikana 74). Similarly, the novel That Deadman Dance also portrays the same alienation of Australian Aboriginal people after the coming of the Europeans. In Australia, the White people began their domination after the thorough exploration of the Australian land. Menak, an Aboriginal man neatly reveals the condition of the Australian Aborigines because of the self caring attitude of White “We share the whales, you camp on our land and kill our kangaroos and tear up our trees and dirty our water and we forgive, but now you will not share your sheep and my people are hungry and wait here because of you...” (TDD 349).

In Dyche, Raj & Jyothi point out that the Dalit people or Adijan people “have no conscious and subconscious feeling or thought that they are the owners of the earth” (Dyche 111) because they are “not guided by an accumulation and grabbing as they were settled people self- content with what they had” (Dyche 357). This same ideology is seen among the psyche of the Sami people. Ramona tells Veeran thus:

“We are a large-hearted people. Our culture is like that. We never thought we owned the Earth. Our ancestors always taught our people that the earth owned us. Therefore we allowed all people of the earth to come and settle in our land. They not only occupied our land, but also established ownership over the earth and tried to enslave us”. (Yoikana 24)

As a response to this, Veeran tells Ramona “Your history sounds very similar to ours” (Yoikana 24) Aryans came to India and occupied the indigenous people’s territory and made them landless people. Gradually, indigenous Dalits had to provide them free labour in the name of caste for their sheer survival. The philosophy of Adijan people of India is very closer to that of Sami people of Norway. They do not consider themselves as the owners of the earth. Appaji, Dalit elder explains to Ramona about the Dalit philosophy thus: “We come
from the earth and go back to the earth. This marks the entire Dalit community as rich in humility. That is why you will not see the tendency in Dalit community to establish its hegemony over anything or anybody” (Yoikana 235).

In India, Norway, and Australia the migrant people give paramount importance to land aggression for their hegemony over the ‘other’ because the migrants know that land is an immense asset which has a lot of resources and who ever controls it, will be the master of that land. On the other hand, the indigenous people have no idea of mastering the land because “In the psyche of the Indigenous people, space belongs to the cosmos and no living being can usurp the right to claim ownership over space” (Dyche 113). Therefore, when the migrant people come to their land, the natives allow the migrants to make use of the resources for their survival, which adversely resulted in their marginalised predicament. The migrants’ laws will be beneficial only to their self for their survival by excluding spaces to the natives. Therefore Raj & Jyothi rightly comment that the migrant people have “exclusive model of success as a societal system which all others have to accept and follow. They become owners of the systems and structures that they establish and demand acknowledgment of this ownership” (Dyche 204).

In Yoikana, one can see the exclusion of the indigenous people from their living space by the migrant people because of their simplistic and earth-centered ideologies in life. This is exposed by the characters in the novel. Ramona points out that they lost their “land to people who came from other places because of our simplicity and goodness” (Yoikana 253). Deepti, sister of Veeran expresses the pathetic plight of Dailts due to land catastrophe because of the evil design of migrant people: “We have lost our land because of the nefarious designs of the caste forces to grab our land” (Yoikana 252). In Australia too the indigenous people are exploited by the migrant White for their sheer survival. The consequences of this exploitation resulted in less survival space for the indigenous people all around the world. It is evident
that the dominant migrant psyche is responsible for the fringe spaces of the indigenous people. Raj & Jyothi observe that lack of ownership of the world does not allow indigenous people “to master over the dynamics of nature” (Dyche 111).

Unlike the migrant races, the indigenous people are noted for their harmonious living with nature without any intention to possess or master anything. Raj & Jyothi reason out: “dominance is impossible in their natural psyche. They are at variance with those communities of people who try to own nature and all its resources. Their psyche is conditioned by the subconscious and conscious reality that earth is not a resource but a relationship” (Dyche 111). Therefore, the kindness of the native people and their ideologies never allowed them to control the land. This inherent quality of sharing makes them highly accommodative and prevents them to be unrelenting and unyielding. Appaji, the elderly person in the Dalit ashram, whom Veeran and Ramona meet, also reflects the same. He expresses the outcome of this Adijan philosophy in Yoikana: “That is why you will not see the tendency in Dalit community to establish its hegemony over anything or anybody” (Yoikana 235). He also says that “All indigenous people of the world in pre-historic period were guided by the philosophy of cosmism. It still lives in the indigenous people of the world. It is very much alive amongst the Dalit women all over India” (Yoikana 236). The same philosophy is seen among indigenous Sami people of Norway because Sami people have lost their land to people who came from other places because of their “simplicity and goodness” (Yoikana 253).

In That Deadman Dance too, the same indigenous outlook which becomes reprehensible for the loss of Noongar people in their own land can be perceived. They shared with the White – their land, whales, kangaroos etc. The intrinsic indigenous perception of life is evident in the Australian Aboriginal context, and this authenticates the statement of Raj: “…what shaped the ancient psyche of the Adijan people was the conviction that all people
and living beings belonged to the earth. If all living beings belonged to the earth nobody had a right to deny a space for anyone else on the face of the earth” (Dyche 112).

In Yoikana, through the speech of Ramona to Dalit gathering, Raj portrays the common cultural agony of Sami and Dalit people due to this indigenous perception of life thus:

“Just as you are indigenous people here I come from the Sami community which is an indigenous community. You consider buffalo as your ancestor and we venerate Reindeer as our ancestor. Both of us have a history of losing our land to people who came from other places because of our simplicity and goodness. But your situation of losing land is much worse than what we have suffered. You have not only lost land but you are also treated as untouchables in your country”. (Yoikana 253)

As rightly observed by M.N.Srinivas, “Landownership is a crucial factor in establishing dominance” (Srinivas 11), the oppressors deprive the right to possess land from the oppressed. The land is the greatest source of economy, space, and identity to individuals; therefore if the right for land is deprived, naturally the space for the growth of individual will be bunged in the society. Like the Aryans who usurped the land of Adijans in India, the Norwegians grabbed the land of the Sami people who had the ultimate right over the land as the indigenous people of Norway and thus marginalised them. In her interview to Norwegian telecasting Corporation in Karasjok when she becomes the President of Samediggi, Ramona reveals the true agenda for empowerment as:

“Land! That is my agenda! All our people should have land and vast stretch of land for our reindeer herding. Though it is not the only occupation in which we are involved in, it is our traditional occupation and is our culture and economy. Now land will also become our politics. We shall have full right
over all the land that belongs to us. Land is the backbone of Sami economy
and it will remain so for a very long time to come”. (Yoikana 305)

In *That Deadman Dance* Kim Scott also highlights the same land crisis faced by the
Australian Aborigines: “we can’t even walk up river away from the sea in cold rainy time.
Gotta walk around fences and guns, and sheep and bullock get the goodest water. They
messing up the water, cutting the earth. What, we can’t kill and eat them? And we now
strangers to our special places” (TDD 400). While the White people have a great desire for
land and its resources, and marginalise the Aboriginal people to master their land, the
Aboriginal people have no such desire. They stand as a testimony to the words of Raj &
Jyothi: “In the psyche of the Indigenous people, space belongs to the cosmos and no living
being can usurp the right to claim ownership over space” (Dyche 113). Besides, in the
outlook of Aboriginals, nature is not lifeless and emotionless. On the contrary to this
viewpoint, to the migrant psyche, nature is only a source for comfort and it is a primary
object for living. Kim Scott portrays Dr. Cross and Geordie Chaine as representatives of
ambitious White individuals who are striving to incur benefits from nature by means of
acquiring lands and destroying the environment. According to them, “nature is just man’s
property which can be made use of at their will.” (Wang 133) The innate nature of Chaine is
brought out thus: “Chaine knows what he wants. Profits not prophets” (TDD 301). This
“tragedy of anthropocentrism which puts man above the nature” (Wang 132) turns out to be a
menace for the Aboriginal people who have the conviction that the natural space is the real
source to get their necessary food to sustain their lives. In *Yoikana*, Veeran voices out this
space constraint faced by the oppressed and points out the way how the dominant exploits the
subaltern to maintain their status quo, “There is always a big scrambling for the limited space
that is available at the bottom. Resources and space are appropriated unjustly at the bottom.
Resources and space are appropriated unjustly by the most powerful people” (Yoikana 57).
Thus, the resemblance among the dominant or the migrant psyche is discernible through the coercive approach adopted by them to oppress the natives, regardless of the geographical position. This similarity can be perceived in Indian, Norwegian and Noongar contexts where the indigenous communities are deprived of their rights on their land and relegated to the margins.

Land also plays a significant role in the identity of the human beings. Chris Huggins observes that “Land is essential to most rural livelihoods, but it is also bound up very strong with issues of identity and power” (5). Therefore, when the Norwegian telecasting Corporation in Karasjok interviews Ramona when she becomes president of Samediggi, her retort exactly reveals the true agenda for empowerment. She announces that ‘land rights’ for her people as she knows that “land relates to all aspects of existence- culture, spirituality, language, law, family and identity”. In the same way, the land becomes the chief agenda of Adijan people of India, as the right of Dalit dignity and their position in society are deprived by the Aryans. Similarly, in Australia too “Land to Aboriginal people is a major part of their identity and spirituality. They have a connection and sense of belonging to their land. They gain their strength through their land” (Kickett 203).

4.5 Characteristics of Indigenous Psyche and Migrant Psyche

According to Raj & Jyothi

Pre-Aryan indigenous people of India were spread out into the whole of the present India. There is no point in identifying the indigenous people of this country with only a name that will make sense to people either of the South or of the North. However, for the sake of gaining understanding of certain contemporary realities the word Dalit is used generally to specify the wounded psyche of the Adijan people. The term Dalit does not mean exactly wounded. But because of the specific emergence of the term in recent history it is used
characteristics of indigenous people and the migrants relevant to that of both the novels Yoikana and That Deadman Dance.

4.5.1 Characteristics of Indigenous Psyche

One of the characteristics of indigenous psyche is it is a ‘Naturally Hospitable Psyche’. According to Raj & Jyothi, by nature, the indigenous people are very hospitable to ‘others’ and they do not have the psyche of materialistic desires. In Yoikana Veeran explains the hospitality psyche of Adijan people. In India, upper caste people are not hospitable to ‘others’ because their social life is cultivated only on Hindu philosophical frame work. Therefore, they never allow the lower caste people into their community boundary. If a stranger comes to their social space, they will see them with suspicion. This suspicion is only to know the caste of strangers. In Yoikana, Veeran explains to Samediggi about the contradictions in his village.

When a stranger enters a village and asks for water in the area where the caste people live, generally there is a scorn and suspicion. No glass of water will be forthcoming, unless they are able to at least guess the caste of the thirsty person. Even thirst had a caste in India. Hunger had a caste. If the stranger happens to be a Dalit, the scorn turns into anger and hands begin to point out to the direction of the area where the Dalits live. (Yoikana 39-40)

But the philosophy of Dalit people is contradictory to that of upper caste. Their hospitality and friendly nature can be understood through the following lines:

When strangers enter their ‘colony’, the Dalits are very happy that some unknown person has come to their area. They rush to find out who he/she is.
Very naturally, they bring water even without asking and offer. They make the stranger sit, and begin to enquire. Caste identity will come only in the course of conversation or never at all. Every Dalit living area is a symbol of the heart and culture of Dalit people, where unlimited space is available for all people.

(Yoikana 39-40)

The Sami people also have the good hospitality psyche which can be highlighted through the character Ramona. When Veeran is affected by flu in Norway, Ramona takes care of Veeran. She takes Veeran to a doctor and at home she “administered the tablets the doctor prescribed for him” (Yoikana 124) and also gave him “breakfast in the house of Ramona” (Yoikana 125).

In That Deadman Dance the same hospitality psyche of Adijans and Sami people are seen among the Noongar people because the Noongars often assist the settlers (TDD 35) and the White people enjoy the support of Noongar people for their comfortable settlement. Dr. Cross the boss of the King George town maintained a healthy relationship with the natives. They “drank tea from small cups and sat in their soft chairs, and the talk all around them, the furniture, the spoons and cups; sharp sounds, tinkling. As is only right, Menak and Wooral sang and danced in turn; they didn’t do the dead man Dance” (TDD 27). But after the death of Dr. Cross, things have changed in Australia land, and the White people slowly changed their friendly attitude and began to be hostile.

Indigenous people are ‘Co-travellers with Nature’. This is another unique characteristic of indigenous psyche. According to Raj & Jyothi the worldview of Adijan people is “centred round the earth and nature” (Dyche 105). The philosophy of the Adijan people never allows dominating attitude towards other human beings and nature. Therefore, their psyche only goes along with nature as a co-traveller. Thus, Adijans provided unlimited space to all people, but in return, the migrants gave insecurity to Adijans. The same thing happens to Sami people of Norway because of the migrant Norwegians. The Sami people are
nature loving people just like Adijan people. In this context, Sami Ramona explains that “We are a large-hearted people” (Yoikana 24) and we have no desire to own the earth. When Veeran enquires Ramona about brown and red colours sprinkled throughout the canvas in Sami Parliament, Ramona replies thus:

The brown spots represent the Earth to remind us constantly that we belong to the Earth and Earth is our mother. As people belonging to the Earth, we must learn to look down and be humble. People who believe in gods in the heavens always look up, and many of them tend to look down upon others. But we Sami people are taught at home to be always humble. This is a precious lesson we pick up from Mother Earth. (Yoikana 46)

This humility can be seen among the Dalits also. The Dalit elder Appaji explains to Ramona that, Dalit people believe that they

…come from the earth and go back to the earth. This marks the entire Dalit community as rich in humility. That is why you will not see the tendency in Dalit community to establish its hegemony over anything or anybody. We are not owners of the Earth. Earth owns us. We are not owners of space. We are part of space and it belongs to us as much as we belong to it. (Yoikana 235-236)

In Australia, the Noongar people are also earth centric people like Dalits and Sami people of Norway. They are nature-friendly: they never tear up the trees and dirty the water resources for their benefits like White people. In the novel That Deadman Dance it is explicit that there is a contradiction in the way of living of Noongar and the White. Weiwei Wang & Hongwei Li observe that Noongar people treat nature equally. Nature is just a source for them to get their necessary food to sustain their lives instead of overcharging it. In the White’s eyes it is not equal
between man and nature and the nature is just man’s property which can be made use of at their will. Here, we can see the white always look themselves as the center of the world. (133)

Raj & Jyothi state that ‘psyche of ownership’ is not seen among indigenous people. The indigenous people have no feeling or thought that they are the owners of the earth. The “psyche of indigenous people is marked by their being completely integrated with the mechanisms of the universe” (Dyche 111) Therefore the indigenous people feel secure and comfortable in their land. But the happiness of their leisurely living shattered after the arrival of the migrants to their land. The migrants arrived with new goals and new ideologies, which are alien to the indigenous people to their simplistic living and eco-friendly philosophical life. Raj & Jyothi state that ownership psyche is not among indigenous people and the lack of ownership of the world does not allow them to master over the dynamics of nature…any type of dominance is impossible in their natural psyche… Their psyche is conditioned by the subconscious and conscious reality that the earth is not a resource but a relationship. This is very difficult for the dominant world of nomadic tribal origin to comprehend as in contrast they are completely overpowered by a psyche and craving for owning more and more and for dominating. (Dyche111)

The novels Yoikana and That Deadman Dance depict the earth centred psyche of indigenous people. In Yoikana, Ramona and Veeran in their conversation tell that Sami people and Dalit people never thought of owning the Earth. This same philosophy is conveyed by Dalit elder Appaji too in the novel Yoikana. He states to Ramona that establishing hegemony over others and ownership over others (Yoikana 235) is not seen in the psyche of Dalits. In That Deadman Dance too it clearly indicates that like Sami people of
Norway and Dalits of India, the Noongar people also have no desire of owning the earth and they are content with what they have because of their earth centric philosophies in life.

4.5.2 Characteristics of Migrant Psyche

‘Psychological Exclusion’ is one of the characteristics features of migrant psyche. Raj & Jyothi observe that:

By nature the nomadic people are exclusive. They do not have anything to include people...Psychologically over a period of time they begin to enjoy exclusion as it brings success...In a course of many centuries with the interpolation of the subconscious and the conscious in the trajectory of exclusion and the subsequent benefits it brought what started as physical exclusion developed into a psychic exclusion. The indigenous people, the Dalit people were not worthy of even thinking. There is no need of thinking of them. It does not bring any benefit to think of them. Thinking of them can pollute the mind as seeing them and touching them do. (Dyche 203-204)

In Yoikana, the physical and psychic exclusion of Dalit and Sami people are because of the trajectory of the upper caste and the Norwegians respectively. In India, the exclusion of indigenous people came into existence because of the Aryan philosophical framework. The Manu Smriti did not allow access to education for Dalits. Ramona says that after the arrival of Norwegians to their land they excluded the Sami people by occupying their space. Similarly in Australia the White people excluded the natives from the mainstream space. In That Deadman Dance, in the intial stage the relationship between Natives and White’s are like children of the same family with no differences. The burial of Wunyeran and Dr. Cross also reveals the harmony between the two communities. But, when the colony expands, and land becomes scarce, the White people decide that Cross’s burial place is inappropriate along with a native man and he is reburied in a new graveyard with other ‘important’ White settlers.
Cross’s remains are moved to a new cemetery while Wunyeran’s grave is desecrated. The burial hole is hurriedly refilled and then savaged by dogs that dashed away with the dead man’s bones when “Cross’s decaying coffined body was reburied in the new town cemetery” (TDD 362). This reveals that because of greediness, the colonizers destroy the environment and exclude the Aboriginal people in their own land.

‘Psyche of Co-option’ is another characteristic of migrant people. The dominant migrant groups are generous with the “provision of space to those who are willing to be co-opted according to their design” (Dyche 216). Raj & Jyothi present the difference between cooption and conversion thus:

…distinction between cooption and conversion is this that one is taken into the system of internal governance once someone is converted. In cooption one is not taken into the system. One agrees to be in the status that one is placed and agrees with the dogmas and ways of living that places him/her even in an under privileged position. For example, a Dalit is considered a Hindu but cannot enter the Hindu temple. A Dalit who stands outside the temple and perform worship to Hindu gods as an untouchable… (Dyche 216-217)

In Yoikana, the Dalit elder explains that the upper caste people want all the Dalit people to co-opt Hinduism by maintaining the Dalit status. They do not want Dalit people to have a separate identity. But the Dalit people continue to fight for their rights which are against the Hindu Varna caste system. The Dalit elder says that he does not “like hegemony of any sorts on any people in the world” (Yoikana 235).

In Yoikana, Kathir represents himself as a man of selfishness. He knows that going against the caste Hindus can never help him. Therefore, he subsumes with upper caste people and starts his dominance over his people who fight for equality in the society. Kathir is introduced in the story as follows:
This is Kathir. He had no constitutional authority over anyone in the village, but he usurped an unwritten authority to lord over the village, and the surrounding area. Kathir knew well, in India there was an unconstitutional authority that rules over all constitutional mechanisms. He knew if he wanted to succeed in life, he had to bulldoze his way, first amongst his people, and then, if possible, also in the whole region. Two hundred people were more than enough for him to establish his unconstitutional clout. He was leaning on the authority wielded by Boraiah, the caste lord in the village. (Yoikana 18)

Kathir moves according to the intent of the upper caste people. Therefore, they co-opt him for their plans. The upper caste people back him to do all things against his community. He even feels that if his community gets empowered because of Veeran, he would have no role in the society. On the one hand, is Kathir who does all actions to keep his community under his control and on the other hand is Veeran, an educated person who knows the history of his Dalit community and fights for his community liberation. He rebels against the imposed identity on Dalits. He has no plan to integrate with the upper caste ideologies. He is a revolutionary with a vision; therefore he acts as a reformer for the Dalits. Veeran believes that a lot of awakening happened in the Dalit community because of education. Once Ramona asks Veeran, why Dalits do not protest for temple entry. Veeran explains to Ramona thus:

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)
Veeran never compromises with the upper caste in his fighting for Dalit empowerment and liberation. This can be seen when he fights for the land issue. When Veeran and Ramona start the land struggle, in the village meeting, Ramona insists that a “struggle of such magnitude could not be won by the people of one village alone. No politician and no bureaucrat will support such a struggle if they knew that the people of one village were standing alone in their struggle. She placed before the Dalits the example of the Alta struggle where success was ensured because her mother Sarah mobilised all the Seedas together” (Yoikana 252). In public Veeran announces the land struggle and he says that

…the struggle is not only for the Dalits of my village. All of us living in different villages should lay claim to all the land that lies vacant without being cultivated, and ask the government to grant us the land. This cannot be done unless all of us stand in support of one another...Our strength lies in this that we achieve our goals standing as one people. (Yoikana 254)

The Dalit people could identify all their lands that were available in each village. They “also brought details of land that had been grabbed from their fathers and grandfathers for a pittance. The news spread like wildfire and Dalits from far off villages started thronging the house of Veeran with their cases of lost land. Some had land only in the documents (Yoikana 255). But the actual control of the land was in the hands of the upper caste people. “Some others had land on hand but there was no document of ownership. Others had land in their hands, but the caste people had fabricated documents of ownership for themselves. All details were collected and it was decided to meet the revenue minister with a well-documented application to settle all land cases of the Dalits” (Yoikana 255). When they gathered to give the application for land, the revenue minister becomes stupefied as it was signed by five thousand of them. He instructs the chief secretary of the department to do legal framework to grant the land to the Dalit people. The minister also adds that “When it is done.
I shall come to distribute the land to your people. Pls call as many Dalit people as you want. I like to speak to them on that day” (Yoikana 256). The Dalit people felt that they succeeded in getting the land. “There was an uproarious hooting when the minister announced that he was approving one hundred acres of land to the Dalits of that village” (Yoikana 258).

In the same way, when the Norwegian government gave pressure on Sami people through their acts, many Sami people got the inherent fear “if we identify ourselves as Sami, we may lose the benefits of the mainstream society” (Yoikana 80). Therefore, many people started to co-opt with the Norwegians. Ramona explains to Veeran “of the more than seventy thousand Sami people living in Norway, only fourteen thousand have registered themselves as Sami voters” (Yoikana 80). Further, some of the Sami people also co-opted or converted to Christianity. The president of the Sami people presents the changing scenario among them to Veeran thus:

> Our people have given up ‘gakti’ 4 and ‘komager’ 5, our drums, our spiritual leaders, the shamans’. Many of our people have gone and settled in industrial cities like Kirkens, Hammerfest, Mo I Rana, Sauda and Oslo and have merged with the larger society as Norwegians. If this continues, after a few decades the Sami people will not exist anywhere in the world. (Yoikana 97-98)

In Australia, the White people give space to the Noongar people to co-opt with them. The conversion of Noongar people to Christianity is considered to be a tool to adopt the Aborigines to their designed space. The civilizing attitude of the White people reveals that they are trying to convert the other people to their civilization through their education. The White people do not like those who do not support their values. In *That Deadman Dance* it is observed that “Christine and Christopher were a bit older than Bobby, but were obviously more advanced in their studies and social development. They were generous children and their proud mother observed the signs of their moral superiority...” (TDD 205). In the initial
stage, Bobby helps the White people in many ways and befriends them. When Bobby co-opted with the white people by learning their language and trying to live like their way of life, the White people were very happy. But the situation changes because of the materialistic desire of the White people. They start taking control of the Australian land and the people.

Raj & Jyothi identify ‘Psyche of Grabbing’ as one of the characteristics of Migrant psyche. They observe that the psyche of “giving was not a major influence in the evolution of governance systems in the nomadic people. It was the psyche of grabbing that conditioned them more both in their subconscious as well as in their conscious. What they had acquired was a psyche of taking, of grabbing, of plundering. Such a psyche continues till today in the spheres of the material, the spiritual and the psyche” (Dyche 234-235). In Yoikana, Veeran says that Aryans came to India and occupied the indigenous people’s land and made them landless. After India’s independence, the government distributes the land to the landless people, but the upper caste people have taken away the land from the Dalits through their cunning strategies. Deepti explains to Ramona thus: “The government distributes land to the Dalits occasionally...The little land that the government grants to the Dalits once in a way is quietly taken away by the caste people” (Yoikana 205). In Yoikana, when Dalits started cultivating hundred and fifty acres of village land, the upper caste people prevented them from doing that for grazing their cattle, but the main intention was “They do not want the Dalit to be owners of land on par with them. They want us to be their slaves eternally” (Yoikana 207). Raj explains in Dyche that this grabbing psyche remains and guides most dominant groups of the world from the subconscious which is very difficult to deal with. As long as needs remain in the subconscious they have the potential to become compulsions. When compulsions guide the destiny of humanity there is bound to be all sorts of happenings that can be characterized as immoral and unjust. (Dyche 235)
Therefore, due to the grabbing by dominant people the living space of the indigenous natives gets narrowed down. In Norway the Sami people allowed the Norwegians to settle down in their land, but the Norwegians took ownership of the Sami space and started controlling the Sami people. Similarly, the grabbing psyche is seen among the White people too. In Australia, the White people occupied the Noongar space for their farming and enforced their laws in the land. The changes that happened in Australia are explained by Aborigines thus:

“One time, with Mr. Cross, he shares his food and his beds with us, because he say he our guest. But not now, so we gotta do it ourselves.one time we share kangaroo wallaby tammar quokka yongar wetj woylie boodi wetji koording kamap kaip…Too many. But now not like that, and sheep and bullock everywhere and too many strangers wanna take things for themselves and leave nothing. Whales nearly all gone now ,and the men that kill them they gone away, too, and we can’t even walk up river away from the sea in cold rainy time. Gotta walk around fences and guns, and sheep and bullock get the goodest water. hat, we can’t kill and eat them? And we now strangers to our special places”. (TDD 400)

White people make use of the Australian land for their living, forgetting the natives and their needs and dominate over the indigenous inhabitation, and divide Australia into two, black and white: black should always be subordinates to them. The natives understand the White’s upper cultural thinking and its reflections on them. Nayar observes:

The hegemony of the ruling/dominant class is maintained through coercion and consent. The ideas of the dominant class are institutionalized in the civil society: the law courts, the bureaucracy, the religious and educational systems. The coercive apparatus is the state with its army and police apparatuses. A more subtle form of control is to employ intellectuals to naturalize the present
The aggressive colonial attitude is responsible for considering the Non-Whites as the others. Mudimble points out:

one crucial aspect of colonialist discourse is to transform those who are subjected-through forms of labour, systems of law, institutions of education, and the codification often everything from language to religion-through the constructs emanating from and structuring the world views of the colonizers.

The colonialists have the task of constructing a new world and thus of extending their own. (Cornell 106)

This divided mindset never brings harmony in any society because the migrants think the natives as real ‘others’.

The establishment of binary division alienates the natives in all walks of their life, the latter has no right to live comfortably in a natural environment, and they have no right to live according to the pace of changing life which leads to frustration and conflict in their minds. The extreme dominance of the colonizer gives repression to the natives, and this leads to the rise of insurgents. Their insurgency only gives them death, imprisonment, humiliations and injustice because the native protestors cannot with stand the power of the gun and cleverness of the colonizers. Such complication in the minds of the natives makes them feel bitter and feel extremely alienated in their home due to “the encroachment of white civilization on their lands and their life” (Van den Berg 129). The indigenous people’s rebel for equality is portrayed as misdemeanor against society by the West. And, this only makes the natives psychologically and inwardly strangers in their own places.
4.8 Conclusion

The exploration of *Yoikana* and *That Deadman Dance* reveals that the indigenous philosophy is much in contrast to the migrant philosophy due to which these indigenous people are marginalized in their own land. The inherent ethos of the indigenous people and their harmonious living with nature are exploited by the materialistic attitude of the migrants who shatter the identity and survival space of the indigenous people.