

MANIFESTATIONS OF DYCHE: AN INDIGENOUS STUDY OF M.C. RAJ'S YOIKANA: THE ROMANTIC REVOLUTION AND KIM SCOTT'S THAT DEADMAN DANCE

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Abstract: In *Dyche, The Dalit Psyche: A Science of Dalit Psychology* co-authored by M.C. Raj and Jyothi discourse about Manifestations of Dyche in book two, chapter four through their keen observation of various manifestations in different behavioural situations of the Dalit (Adijan) people. They authenticate that abnormal reflections of Dyche-psyche of Dalit people - is due to the dominating attitude of the migrant Aryans. Hence exploration of "Manifestation of Dyche" in the study of indigenous psyche could edify the cause of psychical wounds due to dominant ideologies in their own land. This research paper attempts to employ manifestations of Dyche as discussed by M.C. Raj in his book *Dyche* for studying the predicament of indigenous Dalits, Sami people of Norway and Australian Aborigines with reference to the Indian Dalit writer M.C. Raj's novel, *Yoikana: The Romantic Revolution* and the Australian Aboriginal writer Kim Scott's novel, *That Deadman Dance*. This paper also endeavours to explore the common manifestations of Dyche such as "Ownership Dyche", "Deprived Ownership", "Deprivation to Craving", "Appropriation", "Silent Dyche" and "Stealing Dyche" in different behavioural situations faced by the migrants and the indigenous natives in their arbitration with the 'other'.

Keywords: Dyche; Manifestations of Dyche; Dalit; Noongar; Sami.

INTRODUCTION

Dyche, The Dalit Psyche: A Science of Dalit Psychology is a book about Dalit psyche written by Dalit activists and writers M.C. Raj and Jothi from their grass root experience. In *Dyche* M.C. Raj observes that after the colonization of Aryans, "Dalits were never allowed to own anything... in India" (Dyche 366). This aspect of deprivation is effectively brought out in his novel *Yoikana: The Romantic Revolution* too. In the novel *Yoikana* M.C. Raj observes that Dalit (Adijan) and Sami people of Norway, the indigenous earth centric people who have a simplistic way of living are marginalise to the fringes because of the aggressive "alien race called the Aryans" (*Yoikana* 24) and the aggressive rules of Norwegians respectively - "if one did not speak Norwegian language one could not own land (*Yoikana* 75). Hence the application of *Dyche* theory to the study of *Yoikana* gives constructive dimension in the field of indigenous discourse. The present study attempts to strengthen the confluence of indigenous cultures and explore the manifestations of indigenous psyche by comparing *Yoikana* to *That Deadman Dance*, a novel written by kim Scott, an Australian Noongar writer.

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MIGRANTS IN INDIA, NORWAY AND AUSTRALIA

In India, Dalits have been considered as avarnas, who do not fall within the savarna system based on the four-caste division introduced by the 'Aryans who invaded ancient India' (Ramachandran 247). Ramsharan thus captures the caste system in India as:

“caste system was formalized into four distinct social groups called castes or varnas, which was organized in hierarchical manner. At the top of the social hierarchy were the Brahmins, who were considered arbiters in the matters of learning, teaching and religion. Next in the line of hierarchy have been the Kshatriyas who were warriors and administrators. The third and fourth in the social hierarchy have been the vaisyas who constituted the commercial class and the sudras who have been the farmers and peasants, respectively. The four castes are socially and religiously important because they are said to have divine origin.

Outside the varna system, there is a fifth group called dalits, who were prevented from doing any but the most menial jobs and were untouchable for the rest of the castes. They have been certain primitives, criminals, defeated and degraded people. Dalits were referred to as panchamas or people of fifth order” (Ramsharan 2).

Therefore it is evident that “Dalits of India are farthest from power and hence belong to the lowest stratum of caste hierarchy. The marginalization is based both on the religious principle of pollution and purity and the cultural construction of power” (Acharya 95) of the migrant Aryans. Their religious ideologies are chiefly formulated to “subdue the indigenous population of India” (Thomas 299). Therefore it is evident that Dalits are the victims of neglect in all walks of their life. In such a way the Sami people of Norway too are the original inhabitants of Norway “wrought by people coming and settling down in Norway as Norwegians” (Yoikana 85).

Similarly the “Aborigines of Australia, like the Tribals and Dalit of India, are victims of neglect and callousness and dispossessed of their land and other means of livelihood by non-aboriginals” (Karthikeyan) that is the migrant White settlers. Rajnismishravns encapsulates the cultural and social history of Dalit and indigenous Australians thus: “Just like the Dalits, the Australian Aborigines too had been silenced by the forces far beyond their control” by the migrant white people. The extreme subjugation is skilfully portrayed in Kim Scott’s *That Deadman Dance*, in which a 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” (Scott 26).

DYCHE: AN OVERVIEW

According to M.C. Raj “*Dyche* is the wounded psyche” (*Dyche* 255) of Dalits (Adijan), due to the extreme subjugation by the casteist forces. M.C. Raj observes that, the psyche of the Dalits before the arrival of Aryans in India cannot be legitimately called Dyche because it was not a wounded or broken psyche, and it was “resurgent and proactive psyche” (*Dyche* 255). But in due course, the proactive psyche of Adijan people deteriorate to become broken/wounded psyche due to the compulsive events external to them which are ultimately designed by the migrants (Aryans) for their comfortable living. Hazri observes that Aryans “wounds the healthy indigenous psyche of Dalits and creates a psyche of worthlessness in them” (Hazri 50) by implementing caste society. M.C. Raj et.al., claim that such events created a lasting impact on the psyche of the natives and the intensity of the impact can be understood by sensitively observing the multiple manifestations of Dyche. In the book, *Dyche, The Dalit Psyche: A Science of Dalit Psychology* the authors deal with the ‘Adijan psyche’, ‘Migrant Psyche’, ‘Dyche, The wounded Psyche’, ‘Manifestations of Dyche’, ‘The Angry Dyche’, ‘Loads of Anger’, ‘Taking out Anger’, ‘Negative Dyche’, ‘The Shadowed Psyche’, ‘Compensating psyche’, ‘Healing of wounds’, ‘Transforming psyche’ etc. In the present study researcher has attempted to trace the manifestations of the oppressed psyche. Therefore, the researcher ventures to study selected aspects of manifestations of indigenous psyche such as ‘Ownership Dyche’, ‘Deprived Ownership’, ‘Deprivation to Craving’, ‘Appropriation’, ‘Silent Dyche’, ‘The Stealing Dyche’ as revealed in the novels *Yoikana* and *That Deadman Dance*

YOIKANA AND THAT DEADMAN DANCE: AN INTRODUCTION

The Novel *Yoikana: The Romantic Revolution* celebrates Adijan and Sami Culture through romantic love. The protagonists in this love story are not just a couple of individuals but representatives of two indigenous communities from different parts of the world. Veeran is an Adijan a member of the so called untouchable caste from India while Ramona is a Sami woman from Norway. They meet under special circumstances and captivated by their ethnic homogeneity and similarity in their marginal predicament, they start loving each other. Ramona becomes the favourite of the Dalits as she takes up many struggles on their behalf but has to return to Norway because of the machinations of Veeran’s rival. Madderakka is born. Ramona becomes the president of the Sami parliament and she becomes very famous. However, she dies in an electric shock. Madderakka, the beloved daughter of Veeran and Ramona continues the fight that her parents had started in order to ensure that the Adijan community gets the recognition and respect they deserve. The novel brings to limelight the parallels between the oppression of indigenous people by newer settlers in different parts of the world.

That Deadman Dance is a historical documentation of the negotiation between Australian Aboriginal people and the white people in the initial stages of the White settlement. In the beginning the White have a close relationship with the Aboriginal people. Bobby Wabalanginy a smart boy of Noongars community befriends the settlers and later helps them to establish their new colony. His friendly behaviours and helping attitude toward the British endears to them. Dr. Cross leader of the White settlement maintain good friendship with the Wunyeran the tribal elder and other natives. The rapport between white and Aborigines slowly get changed because ownership has been deprived from the Aboriginal people not only by the deprivation of their cultural heritage but also by making them a colony of people. "In their own village they never feel that it is their village" (Dyche 263) like Adijans. Therefore, Noongar elders decide that they must also respond in kind. Bobby who keeps good liaison with the White people understands the exploitation and denial of environmental justice to his people and takes side of his elders and raises questions against the White. But the Noongar people's protest is considered as illicit by the British and they impose ever-stricter rules and regulations in order to maintain peace. Therefore, "Conflicts arise inevitably and a peaceful coexistence is hard to achieve between the Indigenous people and the colonists" (Wang and Li 132).

MANIFESTATIONS OF DYCHE

Raj points out that the Dyche (psyche of Dalit people) can be understood not "only through a clinical analysis but also by sensitively observing its manifold manifestations in different behavioural situations" (*Dyche* 356). Therefore M.C. Raj explicates that the manifestations of Dyche in various behavioural situation of the Adijan people which "are the result of very careful and sensitive observation of behavioural situations" (*Dyche* 356) of the author himself. In *Dyche* the authors reveal the root cause for the abnormal reflection of Dyche due to "dominating attitude of Aryans" (Hazari 50) and give possible suggestions to heal the wounds of Dalit for liberation and empowerment of the nation. In *Dyche*, M.C. Raj observes what constitutes Dyche and its manifestations:

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

Thus there is an exigency to study the root cause of the wounds and scars, so that healing can be expedited.

OWNERSHIP DYCHE

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

Throughout the novel *Yoikana*, M.C. Raj delineates this ownership dyche of the natives and the migrants. As rightly observed by Hazri

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

Ramona, encapsulates the indigenous perception of life while talking to Veeran thus: "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). Veeran responds that "Your history sounds very similar to ours. We also know that an alien race called the Aryans came into our country, and occupied our territory" (*Yoikana* 24). In Australia too, the aborigines are marginalized like the Dalit and Sami people because of their earth centric philosophies in their life which is totally contradictory to the material based and colour based philosophies of the migrant White settlers. In *That Deadman Dance* we can observe this behavioural attitude of these two philosophies. Scott describes, Noongars as they "are very friendly and often assist the settlers" (Scott 35). However, due to hatred over their "colour and blood" (kumar 13), the migrant White assert their superiority over them.

Therefore it is very apparent that the Psyche of the Sami people of Norway, and Noongar people of Australia is similar to that of Dalit people who “were guided by a psyche of being owned by the earth, by nature and by cosmos... They were not guided by an accumulation and grabbing psyche as they were settled peoples self content with what they had (*Dyche* 357). But the migrant people like Norwegians and Europeans were guided by materialistic accumulation like Aryans. M.C. Raj observes that “One of the first and foremost things they (Migrants) began to own was land. This was their primary need” (*Dyche* 361). Both the novels *Yoikana* and *That Deadman Dance* testify to this attitude. In the novel *Yoikana*, Veeran observes the Aryan invasion as: Aryans come to our “country, and occupied our territory. They drove us out of the expanse of our own land, and made us a landless people” (*Yoikana* 24). Similar is the predicament of the Sami people of Norway because of migrant Norwegians. Sami girl Ramona points out their philosophy: “We do not own space. Rather space owns us. We belong to space and therefore we have no right to take restrictive ownership over space” (*Yoikana* 45). Therefore the Norwegians marginalize Sami people in their home land. Ramona points out that they lost their “land to people who came from other places because of our simplicity and goodness” (*Yoikana* 253). In Australia too, the same sharing mindset of Noongar people and their earth centred philosophy are responsible for their loss in their land, and it is known through Bobby’s translation of Menak’s words “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” (*That Deadman Dance* 349). This attitude of the indigenous people gradually makes them subaltern in the hands of the migrant power in their own land.

DEPRIVED OWNERSHIP DYCHE

Deprived Ownership means refutation of ownership to indigenous Dalits. In *Yoikana* and *That Deadman Dance* there is a denial of ownership to indigenous people because of migrant people. M. C. Raj observes that “One cannot ignore the historical fact that Dalits were never allowed to own anything after the arrival of Aryans in India. Such was the aggression of aggrandizement associated with the migrant psyche of the Aryan race. Often enough there is nothing more than is left to be owned by the Dalits in terms of material resources” (*Dyche* 366). In *Yoikana* M.C. Raj provides a great insight into the denial of justice to indigenous Dalit and Sami people because of the Aryans and the Norwegians. M.C. Raj points out that “Adijan people generally live in complete harmony with the cyclic movement of nature and therefore, their life is marked by calm and serenity” (*Dyche* 109). But their life is totally disturbed by the invasion of the Aryans, are the nomadic people who come to India in pursuit of comfortable living. Therefore it is evident that the wretched conditions of Dalit people start with the intervention of the migrants.

M. C. Raj observes that “one of the worst things in the anti-history of India is the harmful impact in the psyche of the Dalits as a consequence of the deprivation of ownership” (*Dyche* 366). In *Yoikana* M.C. Raj depicts the degeneration of natives through the characters. Veeran explains the reason for their landlessness to Nystard: “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). In his response to Veeran, Nystard traces out the root cause for the degradation of Sami people by Migrant Norwegians, “We are the original inhabitants of this region. We are an indigenous people. We have been a historically oppressed people by those who came here to settle down” (*Yoikana* 74) in Norway by taking our land and other resources for their comfortable living, therefore today “our struggle was not only for land. It was also for water” (*Yoikana* 75). Thus the “deprived ownership leads to the deprivation of responsibility which has resulted in Dalit silence” (Hazri 51). In Australia too after the arrival of white the indigenous people loses their control over their space. The White implements their own rules in the Australian soil, such as “Natives must be clothed and without spears if they were to enter town” (Scott 376). This clearly portrays that the indigenous way of living of Noongar people are disturbed to the extreme because of the implementation of new laws which also shatter the authority over their land and its governance.

DEPRIVATION TO CRAVING

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

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

As a response Veeran tells Nystad that Aryans “enslaved us through the caste system, and this enslavement continues till today in bare-faced and subtle ways

sophisticating itself to be acceptable to changing times” (*Yoikana* 75). In *That Deadman Dance* Bobby grumbles about the pathetic plight of the Noongar people because of the inhuman attitude of the White people. They are made to crave for what is deprived from them.

“One time we share kangaroo ...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 now we can’t even walk up river away from the sea in cold rainy time” (Scott 400).

Therefore it is evident that “Such deprivation led towards craving and craving inculcated self centeredness” (Hazri 51) among indigenous people.

In India the upper caste people employs many trajectories to prevent Dalit people from ‘centeredness’ and make them crave for survival. M.C. Raj observes that one of the trajectories for craving is “the construction of a wall by the dominant caste people between their part of the village and the Dalit area. This is avowedly to prevent any interaction with the Dalits and consequent religious pollution. This is to prevent the use of public utilities” (*Dyche* 416). Veeran explains to Ramona about the repressed anger of his Amma when they prevented to draw drinking water from the government tube well of the dominant caste area and forced them to draw water from corner of village lake where upper caste people’s cattle drink and bath that resulted in the serious illness of Deepthi .Therefore,

“Amma picked the courage to go to the tube well and draw water... It was the caste women who came out first, and tried to prevent Amma from drawing water. Amma first pleaded with them citing the illness of Deepthi’s. But the caste women were hell bent on preventing Amma from drawing water. Amma’s frustration turned into righteous anger and she unleashed an array of vehement arguments. One of the ladies kicked the vessel that Amma had kept under the tap of the well. Then, the floodgates opened. Amma tied her sari tight around her hip and started challenging them left and right and dared them for a physical fight. She took the same vessel in her hand and approached the caste women menacingly. She also threatened them with dire legal consequences if they dared to turn her out. “All of you will be behind bars tomorrow for practicing atrocity on me if you dare to stop me now. This is a government well and it belongs to the entire village,”” (*Yoikana* 212-213).

In Australia after gaining superiority the white people cast out the Noongar people by making boundaries, “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” (Scott 400).

APPROPRIATION

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

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

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

In *Yoikana* the Dalit elder Appaji acts as a preserver of traditional customs. According to him the concept of Ashram is also associated to Adijan people. So he starts an Ashram to regain the lost heritage and spreads awakening to indigenous people. In this way he and his wife clarify about the misconception on Dalit Ashram to Veeran and also emphasis on the necessity to recapture the lost heritage. When Veeran asks Appaji and Ammaji that Ashram is normally connected with Hinduism and Brahminism and what made them to start a Dalit Ashram, Ammaji and Appaji explicate with a reference from the historical discourse,

“Veeran, can you tell me where you see the first ashram of India in written documents?” asked Ammaji,

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

“And who is Valmiki, the writer of Ramayana? He is an untouchable Dalit. Valmikis are still untouchable people in North India. It is to his ashram that Rama sent his wife and children for refuge and education. Ashrams originally belonged to Dalits. It is from Dalits that the Brahmins borrowed the idea of setting up Ashrams as centres of learning and spirituality. Today Dalit people have been deprived of one of their cultural heritages. We are not saying that Brahmins have no right over it. We only want to recapture our lost heritage. Unless our politics, our economy and our social life take deep roots in our culture there is no hope of sustaining our liberation when we shall ultimately achieve it” (*Yoikana* 237).

In Norway too the migrant Norwegians occupied Sami land and denied them the rights to practise their own culture:

“ ‘Sami Shamanism’ ... our original path. Traditional, Christianity destroyed the Sami cultural symbols and ways, by branding them as paganism. They asked the people to burn the drum. Shamans’ and the Sami people consider their drum as sacred. Christianity touched the nerve centre of Sami culture in order to destroy them as a people. They even asked people to torch some of Shamans. Consequently, the Shamans had to flee to big cities and live there unrecognised” (*Yoikana* 131-132).

In the same way the white people never allowed to own a heritage that legitimately belongs to Australian aborigines. This is explicitly seen through “the civilizing influence of Christianity on the blacks” (Scott 195) to change their customs and culture.

SILENT DYCHE

In *Dyche*, M.C. Raj et.al. reveal that the oppressors ensure that the oppressed are denied voice and the Silent Dyche is the need of the dominant psychic trajectory, “Silent Dyche is an Aryan need” (*Dyche* 376). The dominant unethical mindset uses “Silencing” as the mechanism to control the indigenous people and ensure their supremacy. In India the upper caste people silence the Adijan people through caste imposed rituals and practices. When Village head Boraiah asks Dalit people to “Clean the Village, prepare firewood, and announce it to the neighbouring village with your drums” (*Yoikana* 51) to announce the temple ritual, Veeran denies such customs and speaks against the Village head. But the Village head threatens Veeran in the name of God: “Maariamamma will punish if you dare to rebel against the age-old customs of the village” (*Yoikana* 52). Veeran asserts that the Aryans established their hold over the Adijans “through multifarious strategies and programmes. They began to own the bodies of Dalits, almost literally” (*Dyche* 361) through many trajectories like banning education and tries to keep them ignorant

and silent forever “Hindu law code known as ‘Manu Smriti’ banned education for Dalits” (*Yoikana* 209). In Australia the Europeans silence the Aboriginal people by means of enforcing laws and creating boundaries. In due course, the indigenous people understand the conspiracy of the White. “Bobby knew old Boss Chaine and his own laws. Chaine and them, they seemed to divide the world up into black and white people, and despite what they said, they put all black people together, and set to work and making sure they put themselves in control, and put their own people over the top of all of us” (Scott 371). This clearly shows how the dominant silence the subaltern in the name of laws, untouchability and moralizing.

THE STEELING DYCHE

When the dominant people enforce many trajectories for their power to prevail, the indigenous people are victimised and subsequently they even plan to take extreme emotional steps. However, because of their rationality they steel their emotions even in such testing circumstances. Stealing, according to M.C. Raj, “is a particular psychological state of being and action wherein a person either consciously or subconsciously decide to close the shutters to respond emotionally to situations that are beyond his/her control. Generally steeling is marked by a high level of rationalization even in situations that may require a high level of emotional response” (*Dyche* 383-384). When the indigenous “Dalits are forced to unbearable indignity and wretched treatment in caste society and it becomes hard and, in fact, impossible for them to deal with their emotions. And thus, Dalits invent a psychological mechanism of stealing away from their emotions which Raj names as stonewall or steeling” (Hazri 52). M.C. Raj observes “Dalits show a unusual characteristic of “stonewalling psyche”” (*Dyche* 383)

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

This kind of steeling can be perceived the psyche of Dalit people and Noongar people of Australia. In the novel *That Deadman Dance* when British settlement expands, White township leaders decide that Cross’s burial place is inappropriate as

he is buried with the native man Wunyeran. So Cross is reburied in a new graveyard with other important settlers, but in contrast Wunyeran's grave is desecrated, and the burial hole has been hurriedly refilled, and the town dogs scurried away the dead man's bones. The Noongar people feel humiliated to the extreme and are highly indignant towards the White, but during this occasion, Manit an elderly Noongar lady, speaks to Bobby in a rational way after steeling her emotion. Scott depicts the emotional balance skilfully thus:

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

Thus as observed by Hazri, “Dalits have to generally face tremendous emotional setbacks in caste society and thus they naturally develop a behaviour of steeling away, which denotes the shutting down of one's' emotional shutters so as not to feel any pain or hurt. Dalits, then always work with their intellect even when emotion is needed” (55).

Though the indigenous people know to steel their emotion it will be highly impossible to control fully through 'steeling' because the chain emotions and its by product anger are not because of their own choice but it is obviously because of the 'other'. M.C. Raj observes that “anger that is the consequence of what happens to one in the physical and psychological realms. Such anger is born out of a feeling that what happens to one is not because of one's own choice but because of someone else's choice” (*Dyche* 413). Through the novel *Yoikana* and *That Deadman Dance* it is evident that the indigenous people's anger is not because of their choice but it is because of the dominant migrant people's suppressive trajectories.

CONCLUSION

The exploration of *Yoikana* and *That Deadman Dance* reveal that the indigenous people such as Dalit, Sami and Noongar express multifarious manifestations due to the dominating attitude of the migrant people. The healing of Dyche will materialise only if the root cause is properly diagnosed and appropriate cure is effected. As rightly observed by M.C. Raj this detailed study on the manifestations of Dyche will enable the process of regaining the proactive psyche of the indigenous communities.

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