
ALIENATING FROM ANCESTRAL HOME: A STUDY OF AUSTRALIAN ABORIGINES' 'DEADLY COMPLICATIONS' IN KIM SCOTT'S THAT DEADMAN DANCE

S.FRANK JOISON

Abstract: “The ache for home lives in all of us. The safe place where we can go as we are and not be questioned” (Maya Angelou). The Aboriginal people of Australia feel secure, comfortable and unquestioned in their home. But the happiness of their living shattered leisurely after the arrival of Alien ship to their land. The settlers arrived with new goals and new ideology, which are alien to the native people to their simplistic living and eco- friendly philosophical life. The natives look barbaric to the Western eye without civilization. When White settlers started escalating, they implemented their own laws to the land, which is totally far-off to the natives. The white wishes the natives to follow their new laws and their system without question. Their wish brings immense complications to the natives. This research article makes a content analysis of Kim Scott’s ‘That Deadman Dance’ to expose the Western attitude towards native and the stiffest challenges encounter by the natives in the society, due to their mighty political and cultural system of West. It also brings into limelight the friendship relationship between the first settlers and the natives, the transformation of things fall apart happens to the natives and Europeans’ destruction of balanced Ecosystem of Australia and ruining of the Eco friendly nature of native people for their own comfortable living. When thorny social restraint and social codes for the natives in the name of comfort enforced, the voice of objection of the native people arises in the land, but the native protest cannot stand with the power of the gun and the cleverness of West. The indigenous peoples rebel for equality is portrayed as misdemeanor against society where to stand in such space and time? And, only have to bend to the ‘dominant’ system for living, but it makes complication in Aboriginal mind and makes them feel bitterness and feel extremely alienated within their home.

Keywords: Aborigines, Whites, Binary division, Alienating

Introduction: Australian soil gives hope, direction and good fortune to the Europeans but to Aborigines the arrival of White is an unfortunate disaster which ruins the unaffected spirit of the land from its age old heritage. The culture of the Aborigines is looked as uncivilized and their way of living is measured as primitive by the frozen hearts of the British, and they controlled the natives through socio-cultural, political, legal, administrative, educational, religious and economic institutions. There is no space given to the natives to live with dignity and self-respect. The voice of Aborigines are not willing to listen and gives no space for their rights “We learned your words and songs and stories, and never knew you didn’t want to hear ours...” (That Dead man Dance, (109).The rejection of their voice in the society gives complication to the natives.

That Dead man Dance appears as a document on Australia’s past and a critique of Europeans social, political, religious and cultural institutions. Sydney Morning Herald says this is “An extraordinary work, both realist and visionary” and presents cinematographic descriptions the curiously blend fact and fiction and historical documentation of Australian past. In Author’s Note Kim Scott clearly reveals “ the novel is ‘inspired’ by history ”(406).This novel That dead man Dance (Winner of a Common Wealth Writers Prize, Miles Franklin Award and winner of the Victorian prize for Literature) “An

enchancing and authentic book, giving us an insider’s view of Australia before it was Australia” (Keneally, Thomas) and it portrays the real situation of Australia when the settlers reach the land and projects the ultimate transformation happened in Australia after short years of western settlement in Australian land. Therefore, Dead man Dance is basically a saga that neatly portrays the first contacts of natives and whites in Australian land and projects the real association of first settlers to aborigines and former’s changing of relationship in due course of time. The locale of the novel takes place at Noongar community, at west Australia, where arrives the British ships, courteous Dr. Cross landed first, and then arrives a mixed group including the capitalist Chaine and his family, the ex-Sergeant Killam, the soon-to-be-free convict Skelly, the escaped sailor Jak Tar, and Governor Spender and his family.

Bobby is a nine-year-old native boy when we meet him. Then, we encounter him as an old man. Bobby’s viewpoint shifts in and out of those of his own people and those of the colonists, Geordie Chaine, who welcomes him into his home with hospitality and educational training. Then, Dr Cross, leader of the original settlement, love and respect for the Noongar, builds a good friendship with Wunyeran, a tribal elder. When Wunyeran dies from coughing sickness white men buried him with love and respect, and when Cross dies, to his wishes he is buried beside his

friend. But Slowly when the colony expands and land becomes more scarce, Cross's remains are moved to a new cemetery while Wunyeran's bones are smashed about by builders and left exposed to the ravages of scavenging dogs. This is a terrible portent of what is to come. As the sea is over-fished and the land over-hunted, the Noongars find out eventually a bad time when the settlers do not share, but the natives shared everything to them, their whole Australia for their living, the capitalistic "private property" nature of colonizers destroys the ecology of the land without caring of the poor natives. When the time for survival demands the natives ask the food and the response are inhuman.

In the beginning of the white settlement the association between white and the natives are in good comradeship, the native and whites experience a harmony in living by exchanging their experience with one another. Dr. Cross the boss of the King George town and his connection to natives is noteworthy:

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, but. Too special altogether that one and a dance for home only. Bobby explained a little of what the dances were about and sang some songs Cross and taught him (27).

The British and natives good relationship brings native protagonist Bobby Wabalanginy's halting expedition with whites, tilling the land for them and assist to establish a white colony. Booby proclaimed to the tourist about the real relationship between natives and whites in the initial stage, the native Wunyeran welcomed "the first white people that sailed here, just like I welcome you now"(80). The relationship between natives and white's are like children of the same family with no difference in the starting period. The burial of Wunyeran and Dr. Cross show the harmony of two communities, when "Wunyeran never grew to be an old man. Soldiers buried him just like his black brother Menak told them to, and when Dr. Cross died(Dr Cross was like the Boss of king George Town back them),they laid him down in the same grave as his good old friend, Wunyeran"(80).

The two communities black and white lived together in admiration rather than fear of the other in the Australian soil. The native Bobby is educated by the whites. Dr. Cross and Mr. Chaine family:

Bobby had taken to his letters easily with Dr Cross, liked the feel on chalk on slate and made patterns, drew small foot prints of animals and birds and the shapes of different skeletons. Some sounds had a

shape on the page, too, he learned. The alphabet might be tracks, trails and traces of what we said. He copied things from books, from Dr Cross's journals and letters, even. That helped him improve his spelling, thought not the words of his first language (169).

The care taken by White to educate him is immense. Then Mr. Chaine's wife takes charge of Bobby's education "Mrs Chaine took over as Bobby's tutor. It is our moral duty to do so, her husband suggested, to help him move towards civilization, and our friend Dr. Cross established it as a priority, to help and save him"(169). The way Bobby learns the alien language is surprising and astonishing the white man "Bobby wabalanginy surprised Cross with how quickly he mastered things" (163).

Bobby's attachment to the Chaine's family and Dr. Cross give him knowledge and learning the new culture mold himself to the new civilization. As the British settlement expands, things started changing in the Noongar land, the change of white is the arrival of dusk to the natives. When the dusk attitude of white arrived, white township leaders decided that Cross's burial place is inappropriate with burying with native man wunyeran's and in due course he is reburied in a new graveyard with other 'important' settlers. By contrast, Wunyeran's grave is desecrated, the burial hole have been hurriedly refilled and then savaged by dogs that dash away with the dead man's bones. "None of wunyeran's people were present when Cross's decaying coffined body was reburied in the new town cemetery" (362). These events have symbolic importance and exactly describes the dreadful association between coloniser and colonised that resulted, demolition of the Noongar's way of life. The life of the Noongar community faces cruelty when the natural food supplies increasingly depleted by the settlers overfishing and hunting, the Noongars begin helping themselves to the settlers' stores of food and other goods. The response to this attack on "private property"—an alien concept to the Noongar—is brutal. These events begin to rail against these "ghosts" that they initially trusted, but who have overstayed their welcome.

As Aborigines point out: One time,with Mr. cross, he share 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.(400)

Moreover the Australian White makes Australian land for their living forgetting the natives and their needs and try to dominate over the indigenous inhabitation, and divided the Australia into two, black and white and make black should be always subordinated to them. The natives understand the White's upper cultural thinking and its reflections on them, the primary motive of the British is maintaining their own laws and use it to prevent the natives from developing.

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 (oppressive order).The ruled must be made to accept things as they are, ie accept and consent to oppression of their own volition (Nayar,61).

The natives too know the Situations and truly know their Bobby in alien hands, the natives "look how chaine favored him, and hadn't Bobby himself helped that family?"(371). But natives believe "bobby knew old Boss Chaine and his own laws" (371) for his benefit which controls natives to work "and put their own people over" (371) the natives top.

When extreme destruction against the natives is horrible in Australian society, Bobby understands the destruction of his people by the British. And, he starts raising questions against White, and represents himself on behalf of his people and asks "We share the wales, 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..."(349). This is an extreme bad situation for the Aborigines and the British extreme actions in their favor makes the subaltern Aborigines to protest against structured codes of the ruling class, which codes are only created for their goodwill. So the native protest is against inhuman acts of the white's destructive nature, which destroys all the natural resources of Australia, when there is no way to live, with no hopes they started doing crimes for their survival. Governor-resident E. Spender's letter to the Governor telling rightly points out the crimes of natives:

It is with great regret that I must inform you of several depredations committed by a number of natives, led by two in particular, within the last month or six weeks and which natives baffle every

attempt of the constables in taking them. There are warrants for their arrest

Allowing these natives to be at large only tends to induce others to become thieves and hardens them in their daring attempts.

There not being a native constable upon whom we can depend is a great drawback to the white constable of this place (387).

The letter mentions the criminals of the native gang Bobby, wooral and Menak respectively on their repeated crimes.

on the 18th of August Mr chaine...on the 26th of August Mr killam's store...on the 4th of September Mr chaine's store...on this occasion the footmarks of Bobby,wooral and Menak among others were identified and the police tracked them for a considerable distance but was not enabled to come up with them owing to the native he had with him refusing to go any further (387-888).

This diversity in Australia never happens if the white Australians give space to the natives like the latter who shared space for them in their society. But on the other hand the white want to live alone happily forgetting their Spiritual ideology in all aspects of their life and controlled the natives by their iron hearts. The native rebel of the new political system is labeled as a crime. This labeling happened in many tribal societies too by the 'dominant' for the same means:

The Lodhas are one such group of the rural poor in west Bengal. A forest people they used to earn their living, traditionally, as hunters, trappers and gatherers of food and fuel from the Jungle. But the jungle, their provider, was taken away from them by the zamindar and the sarkar....Cut off thus from their principal source of subsistence and Lodhas had, by the turn of the century, adopted robbery and theft as almost a second profession. And then, in 1916,the law stepped in to fasten on them a new identity by naming them officially as a criminal tribe (Guha,84-85).

What the natives do if all his sources are taken away and how he lives. The extreme end of the way of living leads to stealing ,but how the white can maintain 'their' moral codes to punish their 'forbidden men' rather than give up their forbidden inhuman deeds, so there is no punishment for forbidden men except love for the forbidden men in Holy Text , the judgment above dominant law is care and love for forbidden people by loveable god and the true followers of Him.

The truth is the extreme aggressive mind of Colonialist is responsible for considering non- white as other and the treating them 'other'. '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 anew world and thus of extending their own (Cornell,106).

This divided mindset never brings harmony in any society.

Conclusion: The extreme selfish act of White people gives a real dream to dominate the alien society in their own way by projecting the native as real 'other': Orientalism constructs binary divisions. Fundamental to the view of the world asserted by Orientalism is the binary division it makes between the Orient and the occident (the west). Each is assumed to exist in opposition to the other: the orient is conceived as being everything that the west is not, its 'alter ego' (McLeod,40).

The establishment of binary division alienates the native in all walks of their life, the latter has no right to live comfortably in a natural environment and they have no own right to live according to the pace of changing life ,all these give frustration and conflict in their minds. The extreme dominance of the Colonizer gives repression to the natives, and this leads to insurgents . Their insurgency due to their repression and revenge only gives them death , imprisonment ,human humiliations and injustice not successful because the native protests cannot stand with the power of the gun and cleverness of West. And, this complication in Aboriginal mind makes them feel bitterness and feel extremely alienated within their home due to "the encroachment of white civilization on their lands and their life"(Van den Berg,129). The indigenous people rebel for equality is portrayed as misdemeanor against society by the West. Where to stand in such space and time? And, this only makes the natives psychologically and inwardly stranger in their own special places.

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S.Frank Joison/P.HD Scholar, Dept. of English/
B.S Abdur Rahman University/Chennai/frankjoison@gmail.com