

Relating The Theory Of 'New Historicism' And 'Cultural Materialism' To Study The Displaced State Of The Time Honoured Ethnicity By Displaced Racists.

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The Aboriginal groups (*Natives of the Land*) in Australia who are less in number are brutally silenced by the advent of the varied European White convicts. They are disseminated as the marginalized groups trampled them below human dignity, causing racial and cultural insecurity through their deceptive policies. This is obvious when we raise a question, 'How Australia has become one of the most multicultural countries in the world'. Almost Twenty-five percent of Australia's population was born overseas and more than forty percent of the present population of Australia has shared an experience of migration.

The investigative blending method of 'New Historicism' and 'Cultural Materialism' (a method based on the parallel reading of literary and non- literary texts, usually of the same historical period), reveals how Australia has arguably always been culturally diverse, given the differences between settlers from England, Ireland, Scotland and Wales, and an intake of immigrants from all over the world. However, it is the period after the Second World War during which Australia embarked upon a long and sustained programme of immigration which changed the very nature of Australian society. It is the contemporary post-war era that saw enough immigrants arrive over a long-enough periods so as to change the cultural make-up of Australia's predominantly Anglo-Celtic society. In a sense, all Australian writing is a part of new world literature, the literature of displaced peoples and cultures. Hence forth, the Aboriginal writers represent people who are displaced in their own land,

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disconnected from their own rich heritage and cultures, denied of their exclusive ownership of their culture. The migrant writers adapt by adapting the forms denying the Native Beliefs of Aboriginals and forced them to admit the global reality of their own history which is not acceptable to them.

The white man's world treated the natives like dirt, whipped them to obey, pointing out to their lack of intelligence. The Government also, would exact intensive labour from the Blacks but the harvest of gold was reaped by the mining companies. The Whites would call them as 'bloody mongrels' and 'sub-normals' incapable of being educated. The industry was built on slave labour. If the blacks refused to obey or work, the white man called in the white police. They would be chained around the neck and hands, beaten till they cried to obedience. The blacks were not allowed to live the way they wanted. They were not even granted the freedom to travel in their own country, and very often the permission to do so was not granted. When we look into the autobiographies of Daisy Bates and Arthur Corunnas, we were shocked to realize the bare about the treatment meted out to the black kids. Children were born, not knowing who fathered them. The women were not only slaves for labour, but also slaves to the white man's desire. The children were more or less orphans as their fathers disowned them and mothers were too busy fighting for survival. If the black child got into a fight with a white child, it was accepted that the black is wrong. If the child was less than pure black, he was forcibly taken away from his mother and put in a home- a home run by the missionaries at the will wish of the Whites world. This was the government policy as they thought the Aboriginal incapable of hygienic and disciplined parenthood. In the home they were taught never to mention being aboriginals as it was something to be ashamed of. Very often Aboriginals never saw their children again. Aboriginal girls were sent out as domestic servants once they reached the age of fourteen. Only the white child was thought of vocational training. The most heart-rending image is the one conveyed of small black children crying and begging to be allowed to stay with their mothers, but being harshly pulled away as they clung to their mothers. As domestic servants they were forced sweep, empty toilets, scrub the floors and the furniture, the pots and pans, clean

the hurricane lamps and work in the kitchen. It was hard life and after all the hard labour the servants were not given enough to eat. The people were really hungry sometimes, poor things. A lot of their history was misrepresented, forgotten, devalued and dismantled by the White Community. Aboriginal communities have been too frightened to say anything. "...There are all sorts of files about Aboriginals that go way back, and the government won't release them.... And they don't like letting them out, because there are so many instances of police abusing their power when they were supposed to be Protectors of Aborigines that it's not funny! I mean, our own government had terrible policies for Aboriginal people. Thousands of families by the government policy of taking children away (stolen generation). No one knows what it was like for u" (161).

Therefore, all the Aboriginal writers used to make a search for identity, seek to expose the injustice done to them and exploitation meted out to the natives by the rulers. Their search provides us in-depth knowledge of the past with its untold stories of the dispossessed and violated. The stories they write or re-write several attitudes and living conditions of Aborigines which are not found in official records or history. All aboriginal writers feel that 'there is nothing almost written from a personal point of view about Aboriginal people. All their history is about the white man. Some background information about the Aborigines of Australia would allow a better understanding of the novel. As a result of discoveries it is believed that the Aborigines must have been in Australia for the last 40,000 years. At the time of white settlement, about 600 dialects were spoken. Aborigine languages do not have words which translate exactly into English language words for example the word "own". The connection between the people and the land is expressed in terms of "being related to" rather than owning. The subtleness of this conception delayed recognition under Australian law of Aborigine land right: "Those Aborigines in the denser, they don't want to live like the white man, owning' this and owning' that. They just want to live there life free, they don't need the white man's law, they got their own. If they want water in the Gibson desert, they do a rain song and fill up the places they want" (123). The men were hunters and the meat they caught was

shared by the camp, the food gathered by the women was consumed by the smaller immediate family group. Their heart comprising ancestral designs was depicted on bark and sand. They have a special cultural tradition of rites and customs defined by a special emphasis placed on clanship and their belief in the spiritual significance of the land they occupy and each clan has various sites of spiritual significance on their land, places to which their spirits return when they die. Australian Aborigines still believe that to destroy or damage a sacred site threatens not only the living but also the spirit inhabitant of the land. Totems are links between Aborigine and their ancestral beings. Each individual has his own totem: fish, snakes, caterpillars, magpies etc. Songs explain how the landscape contain these powerful creator ancestors, who can exert benign or malevolent influence. Totems/Dreaming, envisaged as reality itself from which life, as we experience it, is derived. The beings that took part in the activities of the dreaming were referred to as Ancestor Beings. Various oral narratives recording the travels and activities of the Ancestral Beings are passed on from generator to generation. Wisdom and skills obtained over 1000s of years enables the Aborigines to use their environment to the maximum. They had a spiritual affinity with the land and respected the environment to the maximum. They didn't hold commercial look at the land. They feel that every object of Nature is a linkage to Aboriginal God reluctant to name. In fact, they were true ecologists. An intimate knowledge of plant harvesting, behavior of animals ensured that food shortages were rare. They experienced moments of unison with Nature. They loved the bush and were always curious about insects, birds, stones the children collected on picnics.

Before White settlement, Aborigine women worked constantly and their contribution made them indispensable to their men folk. The children of Aborigines became domestic servants to the white master and were sexually exploited. The Aborigine men had to remove their women from the white man's gaze. So, from a position of independence to vulnerability to protection by their men folk, the position of women became subordinate. "We had no protection when we was in service. I know a lot of native servants had kids to white men because they was forced. Makes you want to cry to think how black women have been

treated in this country. It's a terrible thing. They'll pay one day for What they've done (329).

Having gone through all these bare facts, we understood that there is a relation between history and literature which when exploited gives a clearer picture of any given time than either discipline would have been able to offer independently. The application of the theory 'New Historicism' and 'Cultural Materialism' exposes the existence of those Suffered Aborigines and their stories around the past. With the help of this application, we focus on the lives of those who are not in the headlines, but used broad details rooted in lived experience, and dramatizes particular facts of existence, in an effort to expose the ills of racism. The investigators of this method, sympathizes with the downtrodden and the victimized. It explores how domination works in physical, subtle, and psychological one that was being perpetrated on the Aboriginal people by being regimented, dehumanized and brain washed by the dominant white ideology. Thorough this process, we are more concerned about the unpleasant aspects of human life and write about them with an intention to get remedial cure.

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