

# Kim Scott as an Archetype of Exile Testimonio

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Abstract of the Paper Titled: “**Kim Scott as an Archetype of Exile Testimonio**”.

Literatures of oppressed voices are gaining momentum in the academia and they traverse the margins to revamp the histories. Muted voices act as a threat to Power Structures and it is a welcome augury too. Exile as a phenomenon is prevalent in literature right from the past and their voices are unified in the present scenario owing to globalization. Forced exile is a terrible pain and the people who undergo it are multifaceted and they are consciously unconscious when they undergo this process. These literatures opine the fact that the truths are known to the world through illusion and only through that one can understand the real meaning of life. Kim Scott, a typical writer of Australian literature emphasizes the fact that his writings are unique and it is of different multidimensionalities with the unheard voices and muted histories.

**Keywords:** History, Forced Exile, Truth, Voices

*I think to be in exile is a curse, and you need to turn it into a blessing. You've been thrown into exile to die, really, to silence you so that your voice cannot home. And so my whole life has been dedicated to saying , 'I will not be silenced'.*”

- Ariel Dorfman

Literature is a culture specific production. Texts are creating an interdisciplinary and multidisciplinary approach to literary studies and it is the need of the hour too. Books are said to be the repository of culture which keeps the wounds alive. Muted voices are creating a paradigmatic shift in literature which is gaining importance culturally and globally. The centre is not being shifted and the people who are at the centre are being shifted owing to the decline of political monopolization. History is being subjected to argument by the power structures which in turn enables the literary texts to be superior. Literature performs miracles with its language which the history books are unable to do.

Exile is a phenomenon of painful agony where so many truths are embedded. Being an exile in one's own homeland is being foregrounded in the works of Kim Scott. Even from 1948 exiles are present in the literary text and after the advent of culture studies, texts started to question the falsified truths. Exile literatures talk about the sensibility of Homelessness which is creating a rampant discourse in the academia. Society at present celebrates multiculturalism and instead of mourning the people who are in exile have multiple homes and the concept of banyan tree effect does not take place. These literatures in particular often argue for the selflessness sensibility whereas the academia often condemns them by stating that they leave their own homeland for their material needs, which is a complete misconception.

The terms "Diaspora" and "Exile" do not go hand in hand. Academia is of the misconception since both the terms talk about the concept of "Homelessness". Diasporic sensibility talks about the people who leave their own homeland for their own needs and where they face the cultural hindrances in the alien land. Exile sensibility showcases the sense of alienation in one's own homeland where the colonizers rule the natives in their own homeland. Yet this minor difference between "Diaspora" and "Exile" creates a paradigmatic shift in literature.

Testimonial Literature is derived from the word “testimonio” which means “witness narrative”. It had its origin in Latin America where the women protested vehemently against the patriarchal norms of the government. Initially it emerged as a women centered theoretical discourse where the plight of women were registered. This theory has its roots in Latin America and the writers of testimonio are said to be “Testimonialistas” which is a Spanish term. When this theory is being foregrounded academia has a misconception that it purely dwells on the religious perspective. This theory in particular condemns “History”. The importance of an individual is being highlighted in the history books and it had never spoken of the collective people. Critics like John Beverly register the fact that the misrepresentation of truths had been done deliberately and it is only testimonios that bring out these hidden follies and the falsification of truths are made known to the world.

Australian Literature in particular gives importance to the landscape where the people’s mindscape can be easily understood. This literature talks about the feeling of alienation in their own homeland which is understood as the exile in one’s own homeland. Writers who sprung from Australian Literature can be associated with the term “Ambivalence” where it’s a big threat to the cultural degradation which had ruined the lives of the people in Australia. The term Exile Testimonio can be associated with the Australian Writings where the falsification of truths are showcased. The plight of the aborigines is very terrible owing to the exploitation of land by the non-natives and also the cultural degradation is prevalent in the daily lives of the people. The natives custom and traditions were lively buried by the settlers and the supreme irony is that it is a falsified truth and it has been foregrounded owing to political monopolization. Interconnectedness takes place through exile testimonio and the literary texts of Australian Literature paves way for it.

Kim Scott is an Australian writer whose roots lie in Nyoongar ancestry and in his writings he affirms the fact that the concept of ambivalence is a sin. He is caught up between the clutches of two cultures and in other words he experiences the concept of “in-betweeness”.

The cultural dichotomy makes his work unique in particular and also the cultural imbalances faced by him are showcased deliberately in his novels which in turn informs the readers the fact that he had been “re-remembered” instead of being “remembered”. He is proud of his Nyoongar Ancestry whereas the laws in Australia were completely against the natives and he is forced to undergo displacement which paves way for dislocation and disjunction.

Memory is one of the key elements in the writings of Exile Testimonio . The writings of Kim Scott foreground the fact that horrible past and the terrible present will have some positive hope instead of impending doom in the future. “Roots” and “Routes” play a vital role in the works of “Exile Testimonio” where the natives undergo the rootlessness in their own land. It is appropriate to say that the Rushdiean phrase “Home” and “Homeland” has become a ghost to the natives and the writings of Kim Scott bear witness to it. Proactiveness is the need of the hour in the literary texts and Exile Testimonio stands as an impetus. The writings of Kim Scott deliberately act as a threat to the Power Structures . Exile Testimonial deliberately erases the line between “Personal” and “Political” so that counter histories are heard and the truths are visible in the heyman world of Post Modernism. Scott’s literary works portray the events which the people of Nyoongar ancestry want to erase. He registers those events in his literary works so that documentation of these events is unerasable.

The impact of the Kukanerup Massacre which took place in the year 1880 has created a huge disaster in the mind of Kim Scott. Author’s mindscape had been clearly portayed because of the injustice which took place in the landscape. The native men and women and children were killed in this massacre and the colonizers were not guilt of their cunning attitude owing to the power vested with them. In Scott’s perception he is an insider by heart and in reality he is an insider and outsider. The fragmentation of culture had been mourned by Kim Scott whereas Power Structures celebrate it owing to Political Monopolization which is evident in his work *Benang*. Kim Scott has penned a memoir along with his Aunt Hazel Brown where he vehemently protests against the government of Australia and registers how certain war events were hidden

literally and metaphorically; the histories of those war events histories are not recorded properly and Kim Scott condemns it.

Governmental measures for the welfare of natives is not sufficient and the native is instructed not to reveal their own identity. The complexity of Identities through ambivalence is a curse to Kim Scott and to his people. He follows the Nyoongar ancestry and his father believes in the traditional practice whereas his grandfather did not believe in the traditional rituals. Culture is the matrix of tradition to the natives. Exile Testimonio through Kim Scott asserts the fact that Mimicry was at a greater extent due to Political Monopolization and the people who condemned it are threatened. In particular, Exile Testimonio acts as a social documentary which in turn differentiates New Historicism and Autobiography.

In New Historicism the critic becomes the writer and in testimonio the writer himself becomes the critic. Autobiographies gives less importance to historical facts and the importance of an individual and their mental inclination will be penned in their works. In testimonios the collective self is being examined through the individual self and it is a welcome augury. Kim Scott as a testimonialista will revamp the entire histories and the historiographies so that space becomes politicized and land becomes an inevitable factor.

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