

White Superiority Deconstructed: Aborigine Values in Wongar's *The Track to Bralgu*

Dekonstruksi Superioritas Kulit Putih: Nilai Luhur Aborigin dalam The Track to Bralgu Karya Wongar

Didimus Estanto Turuk

Graduate Program of English Language Studies, Sanata Dharma University
tantosanpio@gmail.com

ARTICLE INFO

Article History

Received: 11 April 2019

Revised: 11 September 2019

Approved: 23 September 2019

Kata Kunci

The Track to Bralgu
post kolonial
superioritas
dekonstruksi
aborigin

Keywords

The Track to Bralgu
postcolonial
superiority
deconstruction
aborigine

ABSTRACT

Abstrak

Penelitian ini bertujuan untuk mengkaji ulang paham superioritas penjajah dan inferioritas masyarakat terjajah dalam *The Track to Bralgu* menggunakan konsep dekonstruksi dari Derrida. Penelitian ini menilik penggambaran karakter Aborigin untuk mengidentifikasi paradigma superioritas penjajah dalam penggambaran karakter dan menunjukkan bagaimana penggambaran karakter tersebut menuntun paradigma superioritas dari masyarakat terjajah dengan mendekonstruksi paradigma kulit putih. Metode deskriptif kualitatif adalah metode penelitian yang digunakan dan pendekatan poskolonial diterapkan untuk melakukan penelitian ini. Hasil penelitian ini menunjukkan bahwa (1) karakteristik orang Aborigin yang tidak merepresentasikan inferioritas mereka adalah melacak dan hidup di alam liar, peduli terhadap sesama manusia, bertransformasi dari wujud manusia menjadi hewan, dan menghormati jenazah; (2) karakteristik orang Aborigin yang mendekonstruksi paradigma penjajah ialah kepiawaian, kemanusiawian, dan kepercayaan; dan (3) orang Aborigin tidak memiliki intensi untuk menjadi lebih baik daripada penjajah, mereka hanya hidup dengan cara yang mereka yakini dan mereka menjadi superior dengan hidup dalam kebudayaan tersebut pada masa kolonial.

Abstract

This research aims to rewrite the paradigm of superior invader and the inferior colonized using Derridian deconstruction in *The Track to Bralgu*, a novel by Streten Bozig Wongar. It examines the depictions of the Aborigine to identify the superiority paradigm that is represented on the characters' description and reveals how the characters depiction in the story brings the idea of the superiority of the colonized toward the colonizer by deconstructing the White's paradigm. A descriptive qualitative method is the method used and postcolonial approach is applied to conduct the research. The results of the study show that (1) the qualities of the Aborigine people which show themselves not being inferior are tracking and living in the bush, taking care of human being, transforming from human form into an animal form, and honoring the corpse; (2) the qualities of the Aborigine which



deconstruct White's constructed paradigm are skillfulness, humanity, and faith; and (3) the Aborigine people have no intentions to be better than the White people, they just live the way they believe. By living the life the way they believe, it is proven that the Aborigine people do gain the paradigm of superiority in the period of colonization.

1. Introduction

The story about the expansions of the European countries to Asia, America and Africa started before the era of the conquering world in 1500s (Loomba, 2005). The expansions were primarily made for economic purposes which were well covered by the mission to civilize people in their destination lands. The effect of the "civilization mission" is the birth of the racial stereotypes and discriminations based on the colors and origins (Bhabha, 2002). The expansions also triggered the idea about the superior European colonizer (the invader countries) and the inferior colonized countries. The European countries did not only expand their territory but also invade the people and natural resources of the destination land. Therefore, the colonial era brought the hegemony about the superiority of the West over the East, and thus the colonizer will direct the whole world to the concept of binary position that structured people's mind into ideas of the colonized inferiority and the colonizer's superiority as it is stated by in Crima and Aji's analysis on Australian postcolonial novel (Crima & Aji, 2014).

As a result, all the avert qualities which the European people excluded from their qualities such as laziness, aggression, violence, greed, sexual promiscuity, bestiality, primitivism, innocence, and irrationality are attributed the English to the "others" (Loomba, 2005). Edward Said brings out the binary opposition between East and West in the way that he changed the term East to the "Orient" and the West to the "Occident" (Said, 1979). It affects to the claim of superiority over the other cannot be simply innate anymore, and by using the term Orientalism, the East can realize that the stereotypes were constructed (Das, 2010). By this point, Said (1979) contributed the orientalism to postcolonial theory to describe the relation between the White and Black, especially between the colonizer and the colonized, the superior and the inferior.

The stereotypes of the Black people are differently described in Wongar's *The Track to Bralgu*. In this novel, there are twelve different stories which give people the pictures of what *Bralgu* is through the relation between the colonizer and the colonized. The stories are concerned with the destruction and exploitation of the land and the Aborigines. It emphasizes on the superiority of the colonizer as a surface representation. All those twelve stories tell how the relation between the colonized and the colonizer which are dominantly exploitative and rude. In *The Tract to Bralgu*, the White's paradigm which considered Black as inferior, uncivilized and barbarous, are reversed to the representation of different concept of superiority. Consequently, White's justification of colonialization of Black as lacked all the genius will no longer depreciate the East. This new paradigm can be brought to the surface by the representation of new concept of the superiority. The colonizer-colonized relationship is described in the opposite way through the new superiority paradigm. The postcolonial theories can be used to see the phenomena, more than just the surface of power like land exploitation,

expansion and slavery like in the text but also cultural belief, tradition, perspective of life can also be considered as the superiority in this text.

There are four stories which will be the object of this writing, and they cover Mogwoi, the Tricster, Willy-Willy Man, Poor Fellow Dingo, and The Tracker. Those four stories are chosen because the qualities of the characters can represent the qualities of the whole 12 stories in Wongar's *The Track to Bralgu*. The qualities presenting Aborigine people not being inferior in the story are the focus of the writer to be articulated into a narration that shows their belief out of the Western concept. Even though they are different one to another, every story has its own articulation of the pictures of *Bralgu*, Aborigine dream land. The pieces of the depictions in every story shape the clearer and intact idea of what *Bralgu* is. Each story depicts the character in the special occasion showing struggles and efforts to live by their own ways. The different struggles and efforts are the qualities which are being represented by the four stories that have been stated before.

This writing is going to examine the paradigm of the native Aborigine which represents their superiority in *The Tract to Bralgu* in the form of character analysis from the four selected stories. Each story has its own significant kind of superiority to highlight using the distinctive way of presenting the characters on the story. The superiority paradigm of the native Aborigine will be examined by using postcolonial approach. The analysis is going to describe the relation between the colonized and colonizer in this Wongar's novel. Most of his works explain about the journeys in the Australia, the land and the people. However, the text also can be deconstructed to the postcolonial text. This writing is worth examined because it gives a new perspective that the colonized people also gain superiority in the colonialization period. It will change the paradigm that the colonized always backward and inferior because it turns out that there is another concept of superiority that appears in the text. *The Track to Bralgu* in a particular way can be seen as the superiority representative of the colonized which is unusual in the era of colonialization.

There are two goals that are going to be gained from this study. First, this study is aimed to observe deeper on what qualities Wongar describes the characters in the novel. Thus, the depiction of the Aborigine will lead to identify the superiority paradigm that is represented on the characters' description. Then it will guide to the second objective which is to reveal how the depiction the characters in Wongar's *The Track to Bralgu* brings the idea of the superiority of the colonized toward the colonizer by deconstructing the White's paradigm.

Derridian deconstruction is employed in this article to show how the reversal process of the superiority paradigm is done. This theory allows the text to project the reversal meaning of what it may be (commonly) accepted. The deconstructive reading is not only the alternative interpretation of reading the text, but also it needs to against the (first accepted) meaning. This theory believes that there is no fixed meaning in language (Atkins, 1983). Meaning can be changed through interpretation and even through the same words in the text.

The writer reviewed some other researches which also discuss Wongar's *The Track to Bralgu*, especially on superiority and postcolonial analysis. There are two writings which could help the writer grasps wider understandings about the superiority using the postcolonial analysis. The first one is the undergraduate thesis written by Crima (2008) entitle "Superiority of the Native Seen in the Tone of Track to Bralgu by

Wongar". It focuses on how tone is examined to show the native superiority. It emphasizes how the tone of the text shows the idea of surface superiority of the colonizer and later provokes the superiority of the native seen in the depth. It uses the postcolonial study to describe the deconstruction which can be seen through the description on the text. The thesis uses library research to examine the problem by configuring the relation between the colonized and the colonizer and defining the terms and /or actions which are indicating the tone of each story. Crima (2008) attested that the superiority of the colonizer is depicted through the superiority of the tool and the technology, while the superiority of the native is seen through its close relation with nature. The result of her writing is that the tone of the story is cynical as seen from how the colonized/native see the colonizer.

The second related study is the writing by Dr. Gabriel Fajar Sasmita Aji entitled "The Deconstructive Novel of Woman of The Sun and Track to Bralgu Against The White Rhetoric" (Aji, 2008). This postcolonial article described the new perspective of colonialism. As stated on the title, this study proves that the idea of identity which sees colonizer superiority and colonized inferiority is not always right. It writes back the perspective of binary oppositions as the result of the deconstruction which the writer writes in this thesis. The two novels which were being discussed on this writing both are talking about the struggles and journeys. The analysis uses those elements to define the new concept of how postcolonial supposed to see the struggles of the colonized people. The analysis gives a new line of seeing the colonizer-colonized relationship which has already been superior-inferior relationship before. It attests the superior colonized in some particular way of views. In the end of the thesis, it proclaims the superiority of the colonized is an actual part of the new perspective of the postcolonialism.

The significance of this article lies on the superiority paradigm which is presented on the novel. Both the related studies did not discuss about the paradigm. The tool of analyzing is even different one to another, while the first related studies make the tone as an entrance to the analysis and comparative against rhetoric in the second related study, this study make character as the gate to examine the paradigm of superiority. Each selected story brings up the unique experiences indicating the perspective of a life-journey of the native against the (superiority of) colonizer. Using the postcolonial approach to deconstruct the superiority of the colonizer by clustering a kind native superiority perspective about life of the selected stories, it speaks up the unity of superiority paradigm that is finally presented as a result of the analysis.

On the *Madah* Journal, it is not founded the discussion on both the postcolonial analysis and Australian literature as this paper examines. However, there are some articles use the ideological criticism or literature approach such as "Psychological Condition of Richard Strickland in *The Shape of Water*" done by (Adji & Bilbargoya, 2018) and another article by Mustafa (2018) entitles "The Folklore of 'Saliwu, Pahlawan Suku Padoe'". These two discussions are still taking the object of the study of the literary works as this paper does, but the approach applied on analyzing the object are different.

2. Research Method

A descriptive qualitative method is the method of this study. It means that on arranging the analysis, the writer used the library research to examine the study. There were two kinds of data which would be needed to accomplish this study. The first was the literary work, *The Track to Bralgu* by Wongar (1992), as the primary data which is analyzed in the text. The second was the several writings providing the theories and studies related to the topic, either books or journals. Those data work altogether would help writer to analyze the story.

There were three steps to enlarge the study. The steps were collecting the data, analyzing data and drawing the conclusion. The first step, collecting the data was done by reading the text for several times in order to understand and grasp the idea completely. The ideas which were going to be grasped and understood were mostly related to the act, behavior, speaking, belief and ability which become the media to analyze the superiority which might be seen in the story. The second step was analyzing data by applying the related theories which have already stated in the introduction. The main theory which would be used was the postcolonialism. The writer would correlate superiority paradigm that the natives has with representation of the cultural values against the superiority of the colonizer. The postcolonial theory helped writer to broader the examination about the idea of native superiority paradigm. The third step was drawing a conclusion about the paradigm of superiority that the native Aborigine people have toward the colonizer.

On arranging the article, there are four theories used in solving the problem which have been stated on the problem formulation. Those four theories have their own particular functions and reasons why they are used in this research. Those are theory of character and characterization by Holman and Barnet the theory of superiority by Adler (1979) and theories of postcolonial from some postcolonial critics and the theory of deconstruction by Derrida seen in Christopher Norris's *Deconstruction*.

The use of the theory of character and characterization will guide the writer to analyze the character in the literary work. The theory is used to dissect how the native Aborigine depicted in the story. The second is the theory of superiority which is used to define what is superiority in the proper way to be suitable to use in the analysis. The concept and limitation of the understanding superiority is quite different from the common understanding. It makes the use of this superiority theory is significance in this writing. The theory gives an understanding of what kind of superiority that suits the analysis. The theory of superiority of Alfred Adler is the one that is used. The third theory is the theories of postcolonialism. While arranging the analysis, there are several perspectives form some postcolonial critics like Edward Said, Gayatri Spivak, Homi K. Bhabha, Bill Ashcroft, Gareth Griffiths and Ania Loomba. To examine the relation between the colonizer and colonized is the main issue dealing with postcolonial analysis. The fourth theory is Derridian deconstruction. This theory has a significant part to examine this research because its function to reverse the superiority paradigm of the Whites. It also helps to prove the inversion paradigm which become the aim of the research, to prove that there is the native Aborigine's superiority paradigm.

3. Findings and Discussion

3.1 The Qualities of the Aborigines through Characterization

The qualities of the natives which are presented in this analysis are dealing with Mogwoi, the Trickster, Willy-Willy Man, Poor Fellow Dingo, and The Tracker. The writer only uses four stories to be the object of analysis. The struggle of preserving themselves as the intact person with the whole belief and way of living their own way are focuses of the analysis. The depictions which are presented by Wongar in this novel will be clustered into several qualities showing they are not being inferior in the story.

Qualities of the character can be detected from what the character says, does, and what other characters say about them just like Barnet says in his book and this idea is exemplified by Harmon (2011) that those qualities have to indicate the idea of the moral constitution of the human personality, the presence of moral uprightness, and the simpler notion of the presence of creatures of creatures in art that seem to be human beings of one sort or another. The identification in this analysis is using those concepts to indicate the Aborigine's qualities which prominently appear in the story.

3.1.1 Tracking and Living in the Bush

The quality of tracking and living in the bush is the quality shown most in *The Track to Bralgu*. Wongar's depiction of the Aborigine reflects the setting of the novel is in Australia, the origin of the Aborigine's tribe. The quality of tracking and living in the bush is placed on the top of the order because these qualities belong to the whole tribes. These are the ability which are taught throughout generation. On the story, some chapters provide the evidence of this quality of the native. They are The Willy-Willy Man and The Tracker.

The Willy-Willy Man is depicted as a character with skills in the story. It is obvious when the character tells about squeezing the water from the tree leaves or making a fire with fire sticks (Wongar, 1992). It is stated on the text that Nulumb finds it hard to live the way Aborigine's people live. Though he lives with them, he has never gained the skill the Aborigine has, "I taught him to squeeze water from leaves in the bush, but he was never good at it. A White man, even if he's grown up with us, can't learn to live the Black man's way" (Wongar, 1992). The ability to live in the bush like what is just the writer quoted is repeated twice indicating that it is important to see them as the abilities belong to the Aborigine.

The story about The Tracker is the one which shows the Aborigine skill the most. Placed as the story number six, the story is narrated by an Aborigine which is on duty on tracking. Just like the title of the chapter, the story tells about an Aborigine with a few White men track a young Aborigine which run away from the capture of the White to the bush. The depictions which appear in the story lead to the quality of skilful. The quality is attributed to the Aborigine through the thought and the action the character plays in the story.

The characteristic of skilful which is obviously depicted in the story is the tracking ability. It is written in the text that the Aborigine man in charge with some White men are after a young Aborigine like what the writer has written before. Even though the Aborigine in charge feels that it is wrong to track the beings in the same kind (human), he does not have many choices to make, he has to do it as his masters said, "I shouldn't be in this at all; you track an animal or a snake, not a man" (Wongar, 1992). The ability

to track is the attribute belongs to the Aborigine, even the White people admit it directly, “Aborigine know what’s expected from them, it is like a hound. You point the track, and away he goes” (Wongar, 1992). Still in the same page, the master of the Aborigine in charge, the Sergeant, mentions that the Aborigine is the best on tracking and never fail on this job before, “‘Could you find anyone better at this job?’ ‘He’s never failed yet” (Wongar, 1992). The Aborigine shows some technical tricks to track in the bush both in his mind (silently) and in action such as the way he makes the fire from the sticks, how to drink a water from the frog’s belly and how to identify how close their ‘prey’ is. This characteristic of skilful is also indicated by the depiction of the unskilled White men’s attitude in the story by making the wrong identification about the leg of animal that the Aborigine man knows for sure.

“Look here, he’s had a cockatoo for his tucker.”

“That’s a leg of lizard, not a bird.”

They are both wrong – that’s a frog’s leg. Malu’s had food and water from the owner of that legs so he is going all right (Wongar, 1992).

Another depiction showing the skill of the Aborigine in charge is when he mentions about the White man, the Sergeant, is easy to fool, “The Sergeant is easy to fool” (Wongar, 1992). In this point, the Aborigine looks down to his master, because of his incapability to track. Not only for his master, but the Aborigine also stated that the White man is not good to live in the bush. The Aborigine even uses the metaphor “gallop like bullock” to express the incapability to be as good as him of the White man to track or live in the bush, “The boys who’ve grown up in the settlement are not good in the bush—they gallop like bullocks, without thinking” (Wongar, 1992). This statement indicates that the Aborigine feels better than the White men in terms of tracking and living in the bush. The last indication showing how skillful the Aborigine people in this chapter is when they talk about the endurance of the Aborigine to walk without water for days and walk under the boiling sun, “A blackfella never dies of thirst” (Wongar, 1992).

3.1.2 Taking Care of Human Being

The quality of taking care of human being is the prominent quality appears in the story. There are some depictions can be proven on the story of the Willy-Willy Man, Poor Fellow Dingo, and The Tracker as the represented stories. This quality is depicted through the action and the belief of the Aborigine’s people in their daily life.

The first evidence is on the story of the Willy-Willy Man. There are three depictions which indicate how humane the Willy-Willy Man is. The first one is when he found Nulumb with his death parents. Nulumb was the first White men he has ever seen. The Aborigine people named the boy they found Nulumb which means one who spring the life again (Wongar, 1992), while the White men call him Alan (Wongar, 1992). “He was such a little boy when we found him, lying on the sand in the dry creek bed. ... His parents must have been the first Whites to travel up the valley, ... we found them dead for thirst” (Wongar, 1992). Due to the fact that Nulumb’s parents dead and he is too young to identify himself and his old man, the Aborigines raised him there, “He (Nulumb) stayed, and grew with us here” (Wongar, 1992). Raising him is the second depiction which shows the humane quality of the Aborigine people/ Willy-Willy Man. The outcome of his work is the good relation between Nulumb and the Aborigine people

especially Willy-Willy Man (Wongar, 1992). Even though it has not been stated in the text the kind of relationship they have, from the attitude they share, it indicates the good relationship between them. The proofs indicated are like when the Willy-Willy Man waves Nulumb every time he comes and goes, the affection the Willy-Willy Man shares when he is worried about Nulumb's water stock or matches (Wongar, 1992); and when he underlines that Nulumb will come back because the place (Aborigine's place) is his home, "This place, right here is his home" (Wongar, 1992). These attitudes might also depict the quality of a loyal man. The Willy-Willy Man is always there to wait for Nulumb. The last depiction indicating the quality of humane the Aborigine have is when they consider the human has the same dignity one to another. They are putting the same standard for both White and Black. They see all kind of people will have name and home, whoever they are, "...a man has only one place he can call by that name, whether he's White or Black" (Wongar, 1992).

The second evidence of the quality humane is when Kua takes a full responsibility of his family. Kua is the man of the family (Wongar, 1992). His effort to feed his family, even though the condition (becoming a dingo) holds him up, is splendid by risking his own life. This responsible attitude is also shown by concerning about the safety of his family when he warns his wife about something dangerous is coming, "...he would prop against me, scratching my skin with his front claws as if he was trying to tell something, through weather : it is a warning of coming danger" (Wongar, 1992). It is not only the safety of his family that he concerns but also with the city. It appears when he felt afraid since he danced rainmaking dance too often. He is worried that there will a flood coming, "...but Kua was worried. He had so often called for rain, day after day, that when Pinggal answered and splashed down the water there would surely be such a flood as had never been seen before" (Wongar, 1992). This attitude depicts Kua feels responsible for what he has done. Even though the Whites did not know what was the dance for and Kua did it for surviving, he still felt responsible for what might come because of his dancing.

The third evidence of the quality of caring human is taken from The Tracker. The prominent quality which is appear in this chapter is humane, besides the skill to track in the bush. The Aborigine in charge, the main character/narrator of this chapter, does not want to chase after his own kind (human), because it is considered as an odd thing for him. It is stated on the very first line on the story that he feels that way, "I shouldn't be in this at all; you track an animal or a snake but not a man. White fella will never understand that—he's keen to hunt down even his own kind" (Wongar, 1992). From this statement, the Aborigine reveals his feeling about the odd thing he is facing. He is doing that because of the order of his master. The characteristic of humane, to honor and to look after each other is the one that he keeps in his heart. He mentions it himself that if he wants to catch the young Aborigine (the one that the Aborigine tracks), he must have gotten it in the first day of tracking, "Malu would have been caught the first day out if that mob had anyone but me in the job" (Wongar, 1992). The Aborigine in charge has a special relation to the young Aborigine that they are after. He even mentions his name, Malu, "I know it's Malu" (Wongar, 1992). Not only knowing the name of the boy, the Aborigine in charge also mentions about how he taught the boy to live in the bush, "I taught him that trick long time ago, and he shouldn't been forgotten" (Wongar, 1992). The other action showing how the Aborigine in charge respects to not

haunt his people by letting the young Aborigine goes by delaying the tracking path or following the wrong path to make sure that the young Aborigine makes it, “We’re not following the tracks any longer, but the boss men haven’t noticed...” (Wongar, 1992). In the end of the story those White men are dead from thirst because of days of journey. The Aborigine man states it himself that it is a wrong idea to have him tracked such an odd thing like that, “They shouldn’t have me tract Malu—even a dingo doesn’t hunt his own breed; but White man...they’ve got no such pride” (Wongar, 1992).

3.1.3 Transforming Human Form into the Animal Form

Poor Fellow Dingo is the fourth story in Wongar’s *The Track to Bralgu*. It is one of the four stories using animal to deliver the meaning of the story. The other three are Buwad, the Fly, Goarang, the Anteater and Mogo, the Crocodile Man.

Kua is the name of the dingo in this chapter. To be exact, he is a husband of an Aborigine woman, father of three children which changes into a dingo over a night. Being strong and responsible are two qualities which are shown in the story revealed by the way Kua and his family deal with problems they face. The whole story is the narration about problems Kua and his family face to survive in the town. They are homeless because the bush they lived before was gone and they are not accustomed to the town’s life. Solving each problem with husband as a dingo is the line of the story.

From the first line of the story, Kua’s wife has already shown how the condition that they face is a common phenomenon in their culture. “Even if I tried to explain what happened to my husband, the Whites would not believe a word of it. No, that mob knows only its own god and holds that nothing else on this whole earth could be so right” (Wongar, 1992). On the other page, it also stated about how Kua’s wife describes her children react to the transformation of their father. “They all seemed, silently, to understand. Perhaps when they were born they already knew that one might be changed into a tree or an animal; or maybe as they grew older they came to know that whatever shape your people are force to take, you must still stick by them” (Wongar, 1992). She depicts her children’s acceptance of the change of their father.

3.1.4 Honoring the Corpse

Honoring the corpse is one of the qualities which belongs to the whole tribe of Aborigine. This quality is identified as the one who shows the high quality culture of the Aborigine because it indicates the appreciation of humanity that attributes to the quality of the Aborigine. The evidence of this quality can be seen on the story of Mogwoi, the Trickster. It was stated on the story that before going for help of those three person, George was complaining about how bad the White treat the corpse, his body. “...the local Whites in the Settlement are ignorant, even worse than Black. They never try to see things the way you would like them to” (Wongar, 1992). George reveals one of the reasons why he wants to find help from his “friends”. He even proclaims that the Black people puts more honor on the corpse than the White does. In the next page, George explains how Black people (Aborigine) honor the corpse by seeing it as the crucial path of life. “...every born creature in the tribe was in the queue to die” (Wongar, 1992). The way the Whites threat his corpse is the one that makes him disappointed. Right after the complaining, he moves around visiting his friends for help. From the novel, it is observable that the Aborigine treat the corpse as a sacred thing. They honor it because it is important for each one of them and everybody will get the turn.

3.2 The Qualities of Aborigines to Deconstruct the White's Paradigm

There are four qualities of the Aborigines showing their superiority to deconstruct White's paradigm in the selected stories. The clustering of the qualities of the Aborigine in this section is made based on the quality which is shown in those four stories. The focus of this analysis is on the qualities of Aborigine people that deconstruct Whites' constructed paradigm. The qualities which are used are described by using the common terminology so that the qualities can occupy both cultures.

There is a unique concept of superiority presented by the psychologist Alfred Adler. Alfred Alder states that the superiority is not just something which is derived from the desire of taking control or dominating a certain kind of people or situation, but it is also such a part of self-mechanism to overcome the hard situations (Adler, 1979). The Aborigine feels weak in terms of surface description. They want to solve the problems of life in such a way as to obtain personal superiority without any admixture of social interest or power like the colonizer has. A superiority is a second phase. It is a compensation for the inferiority (stereotype) that the colonizer put on them. The inferiority of the colonized brought the postcolonialist into existence. The uses of postcolonial theories in this writing is to make this analysis significant which is to articulate the oppressed consciousness of the colonized subject and also to overcome the stigma of marginality (Edgar & Sedgwick, 2007) as it is also elaborated by Crima and Aji (2014) using that idea in their discussion, showing the superiority that they have toward the colonizer. After revealing the paradigm of superiority lies in the story, the writer will describe how those paradigms of superiority could deconstruct White's constructed paradigm.

3.2.1 Skillfulness

A short narration about the story of *The Tracker* in the previous subchapter also mention skilful as the quality attributed to the native Aborigine. In this part, the writer choses this story to be a tool of describing how this quality showing the paradigm of superiority to deconstruct White's constructed paradigm.

Spivak (1999) explains about the real colonized situation, presenting the person of colonized that was being subaltern. She speaks up through the situation in India to read the postcolonial phenomena. She reexamines the representation of the voice of the colonized people, which is usually heard by others voice and usually not the same as the original. Speaking through her concept of postcolonialism, the Aborigine in charge in *The Tracker* is doing exactly like what Spivak (1999) argues. He is becoming a pet of the White to do a tracking since the Aborigine is good at it. It was explained in the previous subchapter that the Aborigine does not want to track the young Abo, but because it is his job ordered by his master, he has to do that, "I shouldn't be in this at all; you track an animal or a snake but not a man. White fella will never understand that—he's keen to hunt down even his own kind" (Wongar, 1992). The Aborigine in charge is after the young Aborigine because he is told to do so. The Aborigine is presented I the White man's perspective. The Aborigine man since the beginning of the tracking has already prepared for the escape plan but he is waiting for the perfect moment to do that. He whispers all his plan in his mind, while just listening how the White people tell to each other about what and how good he is.

“I wish they’d cracked up already, then the hunt would be off—but no, good things don’t come my way so why even think about them. This time tough. It’ll be bad luck for all of us. It’ll finish us all off and just for once the White man won’t have his way” (Wongar, 1992).

To the end of the story, the tracker even let his master and his White fella dead for thirst because of the days of journey. He is preparing the whole unwanted journey to let the White die because if he want to catch the boy he will do it in the first day of the tracking, “Malu would have been caught the first day out if that mob had anyone but me in the job” (Wongar, 1992). The Aborigine in charge has already fooled his master and the other White European men the whole journey. He intentionally prepares for this plan to escape and let the White die in the chase, “Now they are lying still; the shade of them has noticed. I could easily walk away now” (Wongar, 1992).

Slaving an Aborigine is the White man’s idea to help them track everything they want in the bush. The skill of the Aborigine itself is admitted by the White people, “He’s never failed yet” (Wongar, 1992). However, it turns out that “the slave” is now killing his master intentionally with a perfect plan out of his master’s mind. There is no indication that the Sergeant, the Aborigine’s master, knows that they will be left to dead for thirst by the Aborigine in charge. The local smartness, tracking ability that belongs to the Aborigine in charge helps him to live by his way again. He has been longing to dance freely as an Aborigine, “I would like to see myself dancing again...” (Wongar, 1992). He is setting this escape plan so that he can live by his way again, releasing from the White’s slavery. Living by his own way of life means he is gaining his superiority.

White’s concept of slavery does not work well in this story because of the Aborigine’s skill. The quality of skillful ought to articulate the superiority the Aborigine has. The Aborigine was attributed to the characteristics of primitive, uncivilized, barbaric by the west as Loomba (2005) states. However, when it comes to the cultural equality and standardization, every person is putting in the same base. From the story, the one which is being deconstructed is the attribute of being skillful. It was stated on the previous quotation from Loomba (2005), the fact that the attribute of skillfulness does not belong to the White people is the cynical phenomenon. Even though from the story, it was observable that the White people have guns and all the technology, those kind of advances did not really help them in saving their life from the Aborigine in charge planning to demolish them. It can be seen that, both culture have the particular advances in both side. The fact that the White people oppress the Aborigine by exploiting them and their land shows the power of their machinery advances of mining and conquering others. Nevertheless, the most significant part in the story The Tracker is the one when the Aborigine man fools the White men. It cannot just take it for granted. It drives the idea that the land that is being colonized belongs to the Aborigine. The whole circumstances support the Aborigine people to live in their land. The terminology of invader for the White and the native for the Aborigine make the Aborigine people able to practice this quality, their skill, to signify their high quality culture in their own land. Practicing their skills of living in the bush, tracking or calling the rain are a kind of superiority belongs to the Aborigine which never been in the side of the White. Those practices do not meant to oppress the White or show that the Aboriginal culture is better than the White but to simply show the way Aboriginal’s way of living. In the standard of tracking and living in the bush, the Aborigine is much more advance. The attributes that the White have already placed for the Aborigine people

(colonized) have proven wrong by this story. It turns out that in terms tracking and living in the bush, the Aborigine takes all the good shoots. In the end of the story, the Aborigine man frees. He is living by his way now, he is gaining his superiority.

3.2.2 Humanity

Characteristic of being humane is the prominent quality which appears in the selected stories. To describe how this quality shows the superiority paradigm of the native Aborigine, there will be three events used. There are the events when Nulumb was being adopted by the Aboriginal mob (Willy-Willy Man), when the White treated the George corpse in the coffin (Mogwoi, the Trickster), and when the Whites tracked human just like animal (The Tracker).

In the story on how an Aboriginal mob adopted Nulumb, it was stated that Nulumb is the first White men they have ever seen, "He was such a little boy when we found him, lying on the sand in the dry creek bed. ...His parents must have been the first Whites to travel up the valley, ...we found them dead for thirst" (Wongar, 1992). It was not told in the story about how their impression toward Nulumb in the first day they found him and found out the difference between them. However, what is stated in the text that they took Nulumb home to their mob and raised him, "He (Nulumb) stayed, and grew with us here" (Wongar, 1992). The Aboriginal mob is so kind to a White homeless orphan young boy. They even raise him and build such a good relationship with him, as the writer described in the previous subchapter. The attitude the Aborigines have is so humane. They treat how it supposes to treat human. On the other story of the novel, The Tracker exposes how White man treat human. In the beginning of the chapter, it has already depicted how the Aboriginal people do not understand how the Whites think that they hunt human, because in the Aboriginal mind, the one that being tracked or hunted is animal, "I shouldn't be in this at all; you track an animal or a snake but not a man. White fella will never understand that—he's keen to hunt down even his own kind" (Wongar, 1992). Not only hunting a human, White men even slave another human to do such a job they want. It is seen in how the White man has the Aborigine in the tracking, "It's like a hound, says the stockman. You point the track, and away he goes" (Wongar, 1992). It is obvious to see how the different attitude the Aborigine treat the White and the turn. Said (1979) in his book, explains about how the European depicted themselves as an image of an ideal civilization in general and ideal person as particular by projecting all the negative qualities or what is considered bad to the image of the East in the era of colonialism. However, those depictions do not appear in this novel. The word 'ideal' uses to describe European is questioned. The quality of humane comes from the civilized settlement which Loomba (2005) clearly stated that it is the attribute of the colonizer. The depictions on the story show that Aborigine people are more human than the Whites. The Aborigine lives their way by helping, adopting, honoring the beings of their own breed (Wongar, 1992). Those actions depict their superiority paradigm to have that kind of characteristic, humane. When Said (1979) attested cultural barrier through Orientalism, he provoked that every culture is essentially equal so that no one can claim superior one to another. Continuing the concept of superiority by Alfred Adler which attests superiority is simply to live by someone own concept of life, the Aborigine people gains their superiority through the quality of being humane. It

is their way of life and they live with it, even though the White treat them not as 'ideal' as the civilized settlement should treat human as written by (Said, 1979).

Another event showing the characteristic of humane by the Aborigine is when they correspond to the death of George of Riratjingga in the story of Mogwoi the Trickster. On the previous subchapter, when the writer discussed about Mogwoi, the Trickster, the writer has described that one of the reason that George is going for help to his White friends is because the Whites which should take care of George's corpse are not doing their job well. George is disappointed, "...now four days have gone by and I am still in the coffin, locked in the room of the church. One takes care to dispose of the carcass of a crow or mouse but...the local Whites in the Settlement is ignorant, even worse than Blacks" (Wongar, 1992). George is expecting a better attitude toward his corpse. In Aboriginal tribes' belief, they really respect the corpse because they do consider it as a crucial part of life and because everybody dies, "...every born creature in the tribe was in the queue to die" (Wongar, 1992). The Aboriginal people even do not put such a resentment on the corpse. It is seen on how they are still ready for Gurg (George's tribal name), even though Gurg has turned his back for them and betrayed his mob as well, "They are coming to me as though we have never been parted and are busy with details of ceremony; not one—scores of them. They will farewell my soul as though I had never heard of the Cross or God" (Wongar, 1992). It implies the Aborigine accepts George for everything he has done. They still farewell his soul even though his entire life is full of White's god. They respect George's corpse as same as one of the mob, even though George tried so hard to run away from the mob's belief. The attitude the White and the Aborigine have is different. The Whites treat the corpse not as good as the depiction of the ideal civilization that supposed to be attributed to them. Otherwise, the Aborigine which are depicted barbaric through White's concept, proven more humane on how they treat corpse and the belief they brought in it.

The idea which is being deconstructed in this part is the quality of humane. Besides Said's description about this quality which is supposed to be attributed to the colonizer/ the Whites, the history of human civilization also be used to deconstruct this quality as the quality that signifies the White. The use of gun on gaining power is consider as a barbaric. While the Aborigine people show themselves as the culture which open to help any kind of people, accept and honor every living thing in the same breed, but the White people are doing exactly the reverse. J. Mancip White defines civilized civilization is the group of people which put the appreciation on accepting, honoring and living together as the same human on any advances of progress made by human. The most important thing is the human side of any kind of difference. Mancips argument suits Said (1979) concern of humanity as a primer consideration to scrutinize Western mystification of power domination. Surprisingly, the attribute of civilized civilization which is stated by Mancip White suits the practice that the Aboriginal people make. However, the action of using the gun to force human do, behave, and become for a particular one side gain is still consider as barbaric means. The core of difference between barbaric and civilized is on the orientation they have. While the focus of the barbaric civilization on the personal/group gain, the civilized civilization is on the overall human. From the story, it is clearly depicted that the Aboriginal mob is showing how they care human and honoring humanity. Those actions do not mean to dwarf the White civilization but to show the high quality culture belongs to the Aborigine. The Aborigine lives that way before the era of civilization mission begun. This quality, the

attitude of honoring the corpse and threat the being of the same breed appropriately, the humane characteristic, makes the Aborigine people pop their superiority. It is their way of life proving the White's constructed paradigm toward them is wrong. The Aborigine is more humane, they are gaining their superiority from it.

3.2.3 Faith

There are two issues indicating that the Aboriginal concept of life shows their superiority paradigm in the selected stories. This section is important to be discussed because there are some qualities which are depicted through ideas or paradigm not through the characteristic of the Aborigine people. These ideas also can deconstruct White's constructed paradigm which appears to strengthen the paradigm of superiority of the native. The paradigms indicating the paradigm of superiority of the native are depicted through Aboriginal views of Christianity concept of afterlife.

Christianity concept of afterlife is one of the topics which highlights the Aboriginal paradigm of superiority. Christianity concept of afterlife, White's constructed paradigm of heaven is the focus in this paragraph. In the story of Mogwoi the Trickster, there is an Aboriginal reverend trying his best to not being buried as an Aborigine. He (his spirit) is making a journey to visit his White friends to ask for help to provide him a land for his grave. The story ends with the dudgeon of the reverend because even though he has given all his life to the White, he get nothing in turn. On the previous discussion about Mogwoi, the Trickster, it was described how the reverend deals a conversation with all his White friends. Spivak (1999), when discussing a subaltern group, mention about those class of society that have a tendency to be like a colonizer. This class of society will be looked like the colonizer in the way they lives or thinks but still native as the way they are looked. They are trying to be classified as the colonizer through the way of thinking, schooling, dressing, believing or behaving one to another but they are never been the same. The reverend Aborigine here experiences the exactly the same thing like what Spivak (1999) says. George, the reverend, even changed his name from Gurg (Wongar, 1992). Norris (2002) says that a choice of language is a choice of identity (Atkins, 1983). George wants to be like a colonizer, to change his name means he want to be as close as possible to the colonizer. By becoming a reverend indeed is one of the ways to be a local colonizer. George is sacrificing his belief, culture, and mob to be like a colonizer. He is accepting what Bhabha calls the invitation to identity of the colonizer (Bhabha, 2002). In this moment, George is having a bias and elusive identity like Fanon says on Bhabha's book *The Location of Culture*. It is like the slogan "Black skin, White mask" keeps making the identity of the colonizer looks bias and elusive (Bhabha, 2002). It is bias and elusive because in the end of the story the identity of an Aborigine is still the one that George use. The Whites never acknowledge him as part of them. This situation triggers a turning point for George. The dudgeon embedded in his heart evoking the resistance to the colonizer. He decides to be back as an Aborigine, so he can fight back the colonizer by becoming a Mogwoi, the trickster spirit, so he can haunt those who make his life looks wasted, "I am going to be a Mogwoi, the trickster spirit, moving around this world, and from time to time I will call all those I met in life to make their time uncomfortable too" (Wongar, 1992).

Griffin said that identity was the figure of the resistance of the colonized as Crima put in her undergraduate thesis (Crima, 2008), the maternal effort to resist the

oppression of the colonizer and George uses his tribal identity, his culture back to resist from the colonizer's disrespectfulness of his dedication for them (church). Choosing his own path of afterlife is the superiority his culture has. Heaven is not the ultimate afterlife like what he believed the whole life by becoming a reverend. The afterlife concept of Christianity is easily swept away from George's mind. What a reversal paradigm George has. He is a reverend in the most of his life but he leaves it right away after getting the refusal from his White friends. This situation indicates how swallow the concept of afterlife the Whites offer him. Evidently, he has a suitable concept of afterlife by his own culture. What a thing that Christianity, the invitation of the Whites to have the same identity like them, which is a part of the colonialization tolls to ease the economic purposes fails. Whites/Christianity's concept of afterlife seems shallow and easy to be abandoned. The one which is being deconstructed is the concept of afterlife, White's heaven, the belief that George holds his entire life. The situation forces George to be an Aborigine people again, to come back as a part of the mob. By being so, he is able to do the thing which is impossible to do in the Whites concept of afterlife. The belief, Christianity's concept of afterlife, which is supposed to ease the colonizer to colonize the native people, surprisingly affects the reverse. By becoming back as Gurg of Riratjingu and choosing to be a Mogwoi on the afterlife form, George is showing the paradigm of superiority that belongs to the mob.

4. Conclusion

This paper has shown two major findings on the superiority paradigm found in the Wongar's *The Tract to Bralgu*. The first finding is discussed in the first section of analysis showing the qualities which are found in the four selected stories depicting the qualities of the native Aborigine not being inferior toward the colonizer. The qualities found in the stories are clustered based on the qualities appearing on the stories which are tracking and living in the bush, taking care of human being, transforming from human form into an animal form, and honoring the corpse. Those qualities prove that the depiction of the Aborigine is not being inferior in the story. While the first half of the analysis shows the qualities of the native Aborigine to show that they are not being inferior toward the colonizer, the other half is focusing on how those qualities deconstruct Whites constructed paradigm. The qualities are skillfulness, humanity, and faith. These qualities are the prominent qualities which appear in Wongar's depiction of each selected stories. How the qualities deconstruct the Whites constructed paradigm is described through the description of each quality.

By the findings seen in previous paragraphs, the main idea of this writing is that the Aboriginal people is gaining their paradigm of superiority by living their own way of life. The qualities stated above are the proofs of the different degree of superiority that the Aboriginal people try to articulate. It is not conquering other that makes one race superior toward others but it is to live by the path they believe is superiority. The depictions about the ideal civilization written by colonizer is just a media to enlarge their hidden agenda, economic enlarging. The equality among cultures is the figure of the writing proved by the way Aboriginal people's life. Aboriginal's paradigm of superiority appears in the story because of their characteristic and it deconstructs the White's constructed paradigm about the superior colonizer and the inferior colonized. They prove that the colonized also has the paradigm of superiority by living by their own way of life in the period of colonization.

References

- Adji, A. N., & Bilbargoya, A. (2018). Psychological Condition of Richard Strickland in The Shape of Water. *Madah: Jurnal Bahasa Dan Sastra*, 9(2), 165—178. <https://doi.org/http://ejournalbalaibahasa.id/index.php/madah/article/view/746>
- Adler, A. (1979). *Superiority and Social Interest: A Collection of Later Writings*. (R. R. Ansbacher & H. L. Ansbacher, Eds.). New York: W. W. Norton Company. Retrieved from https://www.goodreads.com/book/show/255259.Superiority_and_Social_Interest
- Aji, G. F. S. (2008). The Deconstructed Novels of Woman of The Sun and The Track to Bralgu against the White Rhetoric of Civilization. *Phenomena Journal of Language and Literature*, 11(3), 156—170.
- Atkins, G. D. (1983). Reviewed Work: Deconstruction: Theory and Practice by Christopher Norris. *MLN*, 98(5), 1308—1311. <https://doi.org/10.2307/2906077>
- Bhabha, H. K. (2002). *The Location of Culture*. London and New York: Routledge.
- Crima, D. (2008). *Superiority of the Native Seen in the Tone of The Track to Bralgu By Wongar*. Sanata Dharma University. Retrieved from https://repository.usd.ac.id/26289/2/044214007_Full%5B1%5D.pdf
- Crima, D., & Aji, G. F. S. (2014). Superiority of the Native Seen in the Tone of The Track to Bralgu by Bozic Wongar. *Journal of Language and Literature*, 14(1), 61—68. Retrieved from <https://e-journal.usd.ac.id/index.php/JOLL/article/view/399>
- Das, B. K. (2010). *Twentieth Century Literary Criticism, 6th Revised and Enlarged Edition* (6th Revise). New Delhi: Atlantic Publishers & Distributors (P) Ltd. Retrieved from <https://www.amazon.com/Twentieth-Century-Literary-Criticism-Enlarged/dp/8126913770>
- Edgar, A., & Sedgwick, P. (2007). *Cultural Theory: The Key Concepts (Routledge Key Guides)* (2nd Editio). London: Routledge.
- Harmon, W. (2011). *A Handbook to Literature* (12th Editi). London: Pearson.
- Loomba, A. (2005). *Colonialism/Postcolonialism* (Second Ed.). London and New York: Routledge. Retrieved from [http://armytaget.net/pdsdata/\[Ania_Loomba\]_Colonialism_Postcolonialism_\(The_New\(Book4You\).pdf](http://armytaget.net/pdsdata/[Ania_Loomba]_Colonialism_Postcolonialism_(The_New(Book4You).pdf)
- Mustafa. (2018). Kajian Antropologi Sastra: Cerita Rakyat Saliwu Pahlawan Suku Padoe. *Madah: Jurnal Bahasa Dan Sastra*, 9(2), 203—216. <https://doi.org/http://dx.doi.org/10.31503/madah.v9i2.778>
- Norris, C. (2002). *Deconstruction: Theory and Practice* (Third Ed.). London and New York: Routledge.
- Said, E. W. (1979). *Orientalism*. New York: Vintage Books. Retrieved from https://monoskop.org/images/4/4e/Said_Edward_Orientalism_1979.pdf
- Spivak, G. C. (1999). *A Critique of Postcolonial Reason: Toward a History of the Vanishing Present*. Cambridge: Harvard University Press.
- Wongar, B. (1992). *The Track to Bralgu* (2nd Ed.). Pymble: Harper Collins Publishers.