



Land Dispossession In Poems *Tribal Birth* by Margaret Armstrong (1998), *We Are Of A Tribe* by Alberto Rios (2017), and *Mother Earth* by Nola Gregory (2020)

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Abstract

This research is an analysis of the poems *Tribal Birth* by Margaret Armstrong (1998), *We Are of A Tribe* by Alberto Rios (2017), and *Mother Earth* by Nola Gregory (2020). In this study, the author aims to reveal the form of land dispossession and the effort in protecting the land faced by the Aborigines in Australia. In this analysis, there are two forms of land dispossession as a part of Aborigine. The first is colonial domination by the white people in order to take the land. The second is indigenous rights as Aborigines. This analysis uses Post-Colonial theory to reveal the forms and the effort in protecting the land by the Aborigines. The use of concept based on the context of the poems and the interpretation of the text. In this analysis, the element of poetry that help reveal the implied meaning are tone, speaker, repetition and symbol.

Key words: Aborigines, Land Dispossession, Post-Colonial

A. INTRODUCTION

Indigenous people are community groups that have a history of the formation of a tribe and have the authority to occupy customary territories for generations. They have a social and cultural life that is governed by customary law and every decision is made by deliberation. This illustrates that their lives are structured and can not be easily dominated by others. Indigenous people include various tribes around the world, one of which is Aborigine. Referring to Andrews, et al (2006) "The Aboriginal people of Australia are part of the oldest continuous living culture human in history, they have a rich culture involving custom, lore and value system based on the sustainability of their spiritual connection, obligation and responsibility to care for their tribe".

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According to Howitt (2019), "The history of colonial plunder took geography for granted for settlers. This accounts for the privilege of domination received by the natives." The arrival of the colonizers to Aboriginal territory aimed to dispossess the Aborigines of the land they had built and guarded for so long. Land grabbing by colonizers covers various aspects, such as land or territory, ethnicity, culture, natural resources and human resources.

Land grabbing by colonizers from Aboriginal tribes was carried out by forcible taking by using various methods so that the Aborigines wanted to give up their territory. Ruiz, et al (2018) examines about the categorization and classification of human rights violations. It shows that there is a categorization and classification of human rights of violation that condemns oppression and violence that occurs in a region nationally and internationally which aims to show the world the actions of indigenous people and generate togetherness and solidarity for people who are subjected to violence and oppression.

Since the colonizers became the rulers of the Aboriginal tribe's territory, their treatment has become more and more severe. Aborigines received human rights abuses from the colonizers that caused them to be unable to fight back only by using force, Aborigines need authorities to be able to voice their rights as indigenous people of the region. Phillips (2011) asserts that law reform campaigns can be rendered ineffective by political parties and by the powerful opposition that can be generated against activist groups.

Related to the explanation above, the author were interested in doing research about land dispossession in the poems *Tribal Birth* by Margaret Armstrong (1998), *We Are Of A Tribe* by Alberto Rios (2017), and *Mother Earth* by Nola Gregory (2020). Author wanted to reveal the meaning of the poem about the struggle faced by the Aborigine. This study was to determine the forms of land dispossession and the effort by the Aborigine to protect and defend their land.

B. RESEARCH METHOD

The study is conducted by using a qualitative descriptive method. The data were taken from the quotation of the poems *Tribal Birth* by Margaret Armstrong (1998), *We Are Of A Tribe* by Alberto Rios (2017), and *Mother Earth* by Nola Gregory (2020) by using qualitative research with content analysis to express the meaning when researching the problem contained in the literary works. With qualitative method, it help the author to reveal the implied meaning of the poems. to support data collection, authors uses element of poetry such as tone, speaker, repetition and symbol.

C. RESULT AND DISCUSSION

After analysing the data, the finding of forms of land dispossession and effort in protecting by the Aborigines was shown in the quotation from the poetry that has been used. The forms of land dispossession that the author found is about

the colonial domination by the colonizer to the Aborigines. Colonial rules was still the dominant force when a regime was formed that made indigenous people had boundaries with other people and caused them to define themselves as indigenous people. This is the impact of colonial domination on Aborigines which causes Aborigines to not be owners of their own tribe because it has been dominated by colonialists. One form of domination that is carried out is by forcibly taking the colonialists on the Aborigines. The quotation from the poem *Tribal Birth* (1998) below will show how the Aborigines' territory was forcibly taken by the colonizers.

“You came to our land and took it
Devastation to our people you knew it
You thought that putting us away
We should be here to obey
Your every command and demand.”
(Armstrong, 1998)

The forcible taking that occurred in the Aborigines was caused by the greed of the colonizers who had the desire to be able to control the beautiful territory that was well guarded by the tribe. From the quote "*You came to our land and took it, Devastation to our people you knew it*". The colonizers came intentionally to seize the territory of the Aborigines because the limitations possessed by the tribe could make it easier for the colonizers to conquer what the Aborigines had guarded. The destruction that was done was not only the seizure of the territory but also the destruction of the people in it. The word “you” refers to the colonizers and Aborigines are the victims of the colonization. As colonizers, they have the authority to control an area because of the support of the government or parties who have great authority in the effort to take the area.

Additionally, the form of land dispossession also shown about the indigenous rights reduction to the Aborigines. This is not only about basic human rights, but also about the protection of their lands, territories, languages and cultural elements. As well as, human rights are a concept that acknowledges inherent rights of individuals as living beings who coexist with one another. As indigenous people, the Aborigines deserve the right to live in freedom, peace, and security. They also deserve protection from acts of violence committed by colonizers on their territory in their quest to seize the land that has been developed by their predecessors. Moreover, there is a social gap that renders human rights applicable only in rhetoric. This is evident in the treatment the Aborigines received, characterized by the inhumane seizure of their land and territory by colonizers driven by fervent greed to control the Aboriginal population. As the original inhabitants, the Aborigines had every right to manage the area and safeguard their assets. However, due to various limitations, the colonizers treated them arbitrarily. The following excerpt will illustrate the injustice felt by the Aborigines, who were denied humane treatment.

“Let us once more be in peace
Do not let this discrimination increase
Each one of us put on this earth
All have Our Rights Our Land Our tribal birth.”
(*Armstrong*, 1998)

This stanza explain the unfair treatment experienced by the Aborigines, aiming to prevent its recurrence. As fellow human beings, the Aborigines deserve protection to defend their lives and the territory they hold dear. They have an equal right to live, free from coercion and mistreatment by others, particularly colonizers who seek to seize their land. The sentence "*Do not let this discrimination increase*" expresses the speaker's desire to protect the land. They have the right to coexist with other humans without being subjected to discrimination based on their race, ethnicity, and culture. This sentiment is further emphasized by the phrase "*All have Our Rights Our Land Our tribal birth,*" conveying an enthusiastic tone to rise up and fight back in defense of their land, seeking the same equality enjoyed by other humans. This serves as proof that the world must recognize the Aborigines' equal right to life. They deserve the right to be different and to be respected for their uniqueness.

Besides that, after analyzing the data, there are the efforts by the Aborigines to protect their land by doing demonstration and claiming the land as their own. As indigenous people, Aborigines have the right to defend their land from the greed of invaders who want to seize and control the territory. This became a trigger for the Aborigines that in order to maintain their land and identity as indigenous people, they had to fight back by way of protests against law enforcement officials in order to get justice and punishment the same as other humans and recognition that as natives, they had the right to do various things. so that their land is not controlled by force and can protect the land that has been guarded. This can be proven in the following quotation from the *Tribal Birth* poem (1998) that shows the spirit of the Aborigines in defending their land from the colonizer:

“ By our almighty one and Mother Earth
Who gave each of us our tribal birth
Aboriginal Australia has a myth of its own
Our Land Our Culture Our Mother Home.”
(*Armstrong*, 1998)

In this quote, we can perceive the determined spirit of the Aborigines as they strive to defend their land from the encroachment of colonizers. It can be shown in the line “*who gave each of us our tibal birth*” which indicates that the aboriginal tribe was born to protect the land from various threats that come, both from within their own tribe and from invaders. They firmly believe in their strength to rise above the challenges brought about by the colonizer attempts to assert control over their region. There is a resolute and unwavering confidence in

their ancestors, evident in the use of the terms "*almighty one*" and "*mother earth*." These expressions signify that the struggles undertaken by their ancestors to establish their territory instill the Aborigines with the strength and enthusiasm necessary to protect and sustain the efforts of their predecessors. The phrase "*tribal birth*" symbolizes that with the resilience and determination of the Aborigines, the outcomes will encompass their glory, peace of mind, and the attainment of equitable human rights.

Land ownership by Aborigines is a mandatory right for them to manage and protect their land from attacks by various parties. The three poems show the Aborigines' efforts to defend their land from the colonizers by claiming that the area entered by the colonizers is the right of the Aborigines to decide everything. This effort of claiming the land aims as a form of compensation for the land grabbing by the colonizers and as an effort to support their development and economy.

Aborigines' efforts to defend their land are by claiming land as seen in the poem *We Are of A Tribe* (2017).

“ The sky is our common home, the place we all live
There we are in the world together.”
(Rios, 2017)

This stanza shows that The house they live in is their right that cannot be interfered with by anyone. “ *The sky is our common home, the place we all live*” expresses that the land seized by the colonizers belongs to the Aborigines and with that, it requires procedures and consent by both parties to get justice for each other. It also indicates that Aborigines will go to any lengths to protect and safeguard their land. By claiming the land, they have legal protection and will be compensated accordingly if something goes wrong. This is supported by the next sentence, "*There we are in the world together*", which symbolizes the strength of the Aborigines who will protect their land with the togetherness that has been established for a long time. This quote is also a reminder that Aborigines are part of a tribe and a human family that will share with other humans on this earth.

D. CONCLUSION AND SUGGESTIONS

The results found from this study indicate that Aborigines have the same rights as other human beings and are entitled to fair treatment from any party. As indigenous people, Aborigines have the opportunity to defend the territories and lands that have been inherited by their ancestors, get the right to have freedom of opinion, get the right to live in peace, safety and security. The final result of this study shows that Aborigine have the strength and spirit to protect, defend and keep their land from being taken by the colonizers by doing demonstration and claiming the land as their own. The forms of efforts made by Aborigines are an effect of the colonization that happened to them. To minimize the prolonged effects, further action is needed with a legal system that will favor indigenous peoples.

As the result, land dispossession in the poems *Tribal Birth* by Margaret Armstrong (1998), *We Are of A Tribe* by Alberto Rios (2017), and *Mother Earth* by Nola Gregory (2020) still exist at this time. Aborigines who still do not receive equality with other communities still need to be followed up in order to create peace and comfort for all indigenous peoples to be able to maintain and preserve their customs and culture.

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