



THE MANIFESTATION OF WHITE SUPREMACY IN THE TRACK TO BRALGU BY B.WONGAR (1978)

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Abstract

This thesis focuses on *The Track to Bralgu*, an anthology of Aboriginal stories written by Bozic Wongar. The novel concerns the domination, exploitation, and discrimination of the Aborigines. The novel emphasizes the superiority of the Whites. The aim of this study is to gain an understanding of how white supremacy is manifested in *The Track to Bralgu* by B. Wongar and how racial discrimination or racism is being implemented as the manifestation of white supremacy in *The Track to Bralgu* by B. Wongar. The objectives of the study are: first, to explain the manifestation of white supremacy in *The Track to Bralgu* by B. Wongar; second, to analyze racial discrimination or racism as the manifestation of white supremacy in *The Track to Bralgu* by B. Wongar. The method that was used in the study was the qualitative method. In conducting the analysis, the postcolonialism approach was applied. By applying the postcolonialism approach, the writer is able to understand the motives behind the whites actions toward the Aborigines. The result of the study shows that in *The Track to Bralgu*, the manifestation of white supremacy is depicted through the racial discrimination or racism of the whites towards the Aborigines. The implementation of the manifestation of white supremacy in *The Track to Bralgu* is marginalization and segregation.

Key words: White Supremacy, Racial Discrimination, Racism Marginalization, Segregation

A. INTRODUCTION

Life is full of diversity. It cannot be denied that humans are not the same. God has blessed us with a wonderful gift of diversity. The world's various races, ethnic groupings, and people are a good and blessed gift from our Lord. The creation of human is manifested into many different shapes and forms.

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Therefore, it then created the term multiculturalism. Fessler (2012) states that diversity, as described in the concept of multiculturalism, categorizes people into race (ethnicity), gender (or sexual orientation), and class. Multiculturalism's viewpoint is likewise relativistic. Its moral relativism creates a concerning sort of tolerance. Multiculturalism's "tolerance" embraces all cultures and lifestyles.

Apparently some people do not perceive diversity or multiculturalism as beauty but instead they perceive it as disgrace or even flaw that they consider as an abomination. With that perception in their heads, it then creates a sense of intolerance and then develop into a sense of superiority. This feeling of superiority over other races, as found in how the indigenous people or the Aborigines in Australia have been treated by the dominant race such as the Whites, compels them to dominate the race who they think are less superior than them. The act of domination over others exists because people fail to understand the concept of multiculturalism. Because of this phenomenon, critical multiculturalism emerges as a direct challenge to deal with this phenomenon. Steinberg (2009) insists the capacity to evaluate the domains of race and white supremacy, gender and patriarchy, socioeconomic class and middle and upper-class privilege in connection to and as functions of one another is central to critical multiculturalism.

The diversity that humans have in life does not justify the act of domination. It is true that humans are different and yet we are also similar at the same time. people are different in terms of appearance but people all have the same rights, the right to be free, the right to live, the right to speak, the right to get education, and many more. Even though humans are very aware that every people all have the same rights especially in this modern era, apparently the domination of one over another still exists in this world until now because of their belief, a belief that one race is superior than any other races and they believe the inferiors are supposed to be dominated.

Despite all the campaigns that have been done to stop and omit this feeling of superiority that pushes a race to dominate other races, ironically it still exists and it cannot be overlooked that this is a very big problem or concern for all of us. The feeling of superiority that the Whites have then created a belief called White supremacy or White supremacism. White supremacy refers to views and ideologies that assert that lighter-skinned, or "white," human races are naturally superior to other racial groups. The word "white supremacist" is now used to designate various groups that advocate ultranationalist, racist, or fascist ideologies. Moreover, White supremacist organizations have frequently used violence to attain their objectives.

DiAngelo (2016) argues that Institutionally sanctioned White supremacy is the foundation of the United States, and racism is the manifestation. White supremacy is the institutional conviction that White people are superior to all other races, particularly the Black race, and hence should dominate society. Martinot & Sexton (2003) states white supremacy has traditionally asserted that

White people should have better access to resources and power than members of other communities.

The Track to Bralgu, an anthology of traditional Aboriginal stories written by B. Wongar. It consists of twelve independent short stories where each story in the novel talks about the relation between the Whites and the Aborigines. They have a complex relationship and it causes conflicts. Many things in their life such as belief and culture are affected by the conflicts. These twelve stories depict the relation between the invaders and the native and it concerns with superiority, and inferiority. It is explicitly portrayed in the stories that there is a domination and discrimination done by the Whites caused by white supremacy. The harassment done by the Whites in the novel is a concrete proof of domination. The novel also shows the superiority of the Whites and the inferiority of the Aborigine in a very explicit manner

B. RESEARCH METHOD

The analysis of *The Track To Bralgu* novel is carried out with context-based textual interpretation using qualitative research method which are considered the most appropriate method for analyzing a literary work because it requires analysis of meaning and in-depth understanding. The application of this descriptive qualitative research method aims to better understand the experience Aborigines went through after the arrival of White in Australia and how it changed their life. The writer took several steps to process the research data. The first was the Writer chose *The Track to Bralgu* as the main source and several books that can be categorized as the secondary source regarding postcolonialism to gain some information about it. Then the writer proceeded to do close reading of the novel *The Track To Bralgu*. In order to get better understanding and of the novel, the writer read the novel several times. The second step is selecting and quoting some quotes that were deemed necessary which would later be collected into one. The third step is classifying the data that has been collected and doing the analysis. The last step is drawing the conclusions from the analysis that has been done.

C. FINDING AND DISCUSSION

1. The Manifestation of White Supremacy in *The Track to Bralgu*

The first time the writer read the *Track to Bralgu*, the researcher deeply felt the discrimination that the Aborigines have. The discrimination that the aborigines undergo in the novel are all grounded on race even though there is an additional or supporting factor such as colonialism that compels the Whites to discriminate the Aborigines. The Whites assert their dominance by racially discriminating the Aborigines. The Whites use a derogatory term such as Abo and address the Aborigine with the word 'black' which shows the Aborigines are discriminated racially. Since the discrimination the Aborigines have is based on race, it can be said that the manifestation of White supremacy in the *Track to Bralgu* is racism. The Evidence of racism can be seen in the following quotations:

“How soon before we get that bloody bastard? . . .
Hey you, Abo,” shouts the man in the dark glasses.
“He can’t hear you,” says the Sergeant.
“Seems he doesn’t talk either.”
“He mumbles a few native words now and then.”
“Couldn’t you find anyone better for the job?”
“He’s never failed yet.”
“What a queer bugger he is. How do you communicate with him?”
“Abos know what’s expected from them.”
“it’s like a hound,” says the stockman,
“You point to the track, and away he goes.” (48)
What a bastard, this white man, who likes neither my voice nor my color,
yet wants me to come up with a miracle that will make him a god. I
shouldn’t have got myself into this, but . . . what can you do? When you’re
black, no one asks you how you want your own life to be led. (65-66)

As explained prior in the chapter 1, in a simple way, racism is a set of beliefs, ideologies, and social processes. This definition of racism is overly simple. A more detailed definition is needed to fully understand what racism is. Banton (2019) remarks that Racism is an ideology that maintains persistent biological disparities between groups in superiority and inferiority relationships. Other authors, including Rex (1986), Barker (1981), and Miles (2004), argue that the essence of racism is the belief that there is a relationship between belonging to a socially created category and possessing specific characteristics. The fundamental rationale for these disparities might be cultural, religious, or historical, rather than biological or pseudobiological. In Europe, racist ideologies such as white supremacy have been used to justify colonial exploitation, war against states, and minority group oppression.

As mentioned above, the base of racism is seemingly biological diversity but the influence of culture, religion, and history cannot be overlooked. Racism is a much more complicated thing instead mere biological differences. The way racism works surely is as complicated as its base of existence. Miles gives an in depth explanation about the concept of racism in which he claims as follow:

The concept of racism should be used to refer to what can broadly be called an ideology ... racism works by attributing meanings to certain phenotypical and/or genetic characteristics of human beings in such a way as to create a system of categorization, and by attributing additional (negatively evaluated) characteristics to the people sorted into these categories. This process of signification is therefore the basis for the creation of a hierarchy of groups, and for establishing criteria by which to include and exclude groups of people in the process of allocating resources and services (Miles 2004).

Based on Miles' argument, the writer would like to highlight the words "attributing meanings" and "genetic characteristics of human beings". In the context of *The Track to Bralgu*, the Whites attribute meaning, inferiority, to genetic characteristic of the Aborigines, black skin. Moreover, the writer also need to highlight the words "attributing additional characteristics". This mean that the Whites link the blackness of the Aborigines, which perceived by the Whites as inferiority, with savagery. The meaning attributed to the Aborigines is obviously negative which align with Miles' argument about how racism works. Thus, the Whites create a hierarchy of groups because they think that they are more civilized than the Aborigines. With the creation of hierarchy of groups, any form of racial discrimination that the Whites do towards the Aborigines is justified because they have the authority.

2. The Implementation of the Manifestation of White Supremacy in *The Track to Bralgu*

The implementation of racism or racial discrimination in the *Track to Bralgu* comes in two forms; they are segregation and marginalization. According to Jary and Jary (2005) in *Collins dictionary of sociology*, Segregation is the geographical or spatial separation of a race, class, or ethnic group by discriminatory. On the other hand, marginality is the state of being part insider and part outsider to a social group. Thus, marginalization can be defined as the act of secluding or isolating someone or a group of people from a social group. Both of the definition about segregation and marginalization are almost the same but if both explanations are read thoroughly and verbatim, in the context of *The Track to Bralgu*, it can be comprehended that segregation is a complete geographical separation of settlement of the Whites and the Aborigines while marginalization is more of the rejection of the member of social groups in which the Aborigines are not accepted, acknowledged and respected to the Whites' social groups despite their existence and contribution in the social group. To add, Scott and Marshall (2009) agree that marginalization is the process by which a group or individual is denied access to major positions and symbols of economic, religious, or political authority within any society.

According to Turner (2006) in *The Cambridge dictionary of sociology*, discrimination is a social practice that formalizes or informalizes the division of social groups or classes stigmatized by collective prejudice. Discrimination may therefore be described sociologically as a behavior in which the cultural tastes of a dominating group or social class are adversely reflected on groups or classes considered inferior. Moreover, the term is typically connected with racial discrimination, but it has also come to be used as a catch-all term for any discriminatory practice with enough structural tenacity to exclude groups of people from economic possibilities, political rights, or social liberties. From Turner's argument, segregation and marginalization are obviously discriminatory practices which in the context of *The Track to Bralgu* are racism or racial discrimination.

2.1 Marginalization

The first story in *The Track to Bralgu* is entitled “Mogwoi, the Trickster”. It is about an aboriginal reverend named George of Riratjingu who wants a piece of land to bury his body, so that he can be buried in Christian way. He asks for the land to three prominent white figures, but ironically he is not granted a piece of land for his grave despite his contribution.

“Whatever happened to me will have no bearing on your mining operation. I only need three feet by six feet - it’ll do for the hole.”

“I am afraid ... we could not allow burial on the leased land.” (7)

I whispered: “What about the church, there is plenty of room in the courtyard.”

“One has to be a saint to be buried there. Sorry, we could not bend the rules.” (9)

“No, just three feet by six feet.”

“Do not challenge the property law: make an obstruction to progress.” (11)

From this story, it is obvious that Reverend George is an object of marginalization. He sees and begs respectively for three times for his grave to the mining boss, the Dean, and also the queen. He understands that even though he has devoted his life for the white as a reverend to preach and aid them in the expansion of christianity, apparently the Whites do not appreciate his work and reject his wish.

Even if you beg and plead all your life, you are born a black, have to die as one, and worst of all you are buried differently from the way you wanted. It does not matter what you did all your life and that you preached the way it benefits them, once you die, you are kicked back to the tribal man - no, they would not let me be buried in the ground with a decent Christian service. (4)

To us the Ranger, was a big boss - if you did not do what he told you to, or if you raised your voice, he would bring in the big mob of whites and they would finish off the whole tribe. (5)

Reverend George is very aware that his race is being discriminated. He devoted all his life for the good of the Whites, leaving and preaching his tribes, with a hope that he will be acknowledged or accepted as part of the Whites or at least get some privilege because of his devotion. Apparently he is not acknowledged nor get some privileges from the Whites. The Whites’ domination towards the Aborigines also create a perception in the head of the Aborigines and in this case, Reverend George feel powerless in front of the Whites and all the Aborigines can do is to listen and do everything they are told to avoid the worst consequence. Reverend George is obviously treated awfully by the Whites. The Whites obviously think of him as the ‘Other’ and block his access to the land for a burial because the Whites only think of themselves. This is a clear sign that there

is white supremacy, the feeling of superiority of the Whites, in the novel that compels them to discriminate the Aborigines which in this story, the discrimination is implemented in the form of marginalization.

The fifth chapter in the novel is entitled “The Miringu”. It is about an aborigine who is just released from a jail and is trying to find a place for himself. In his journey in finding a place to stay, he finds himself in an odd place as he hardly recognizes the land he stands on because it has been exploited and destroyed by the Whites.

When they let you out of jail they don't give you a ride home ... (38)

A few skeletons of dead trees, that's all that can be seen from here to the horizon. (39)

The whole country is naked; look, as far as the eyes take you the earth is nothing but monsoon - washed sand. Here not even the dead trees are left. (40)

There was plenty of other bush tucker to be found - just off the track stretched a great billabong almost hidden under a green cover of floating lily leaves. We never passed without splashing in to swim and gather the sweet flowers for a meal. The billabong . . . it was just over there, but only dry sand remains of it now and partly buried in that sand are the huge tires and rusting metal blocks of a giant scraper. (41-42)

This is the sign of white supremacy in the chapter fifth of the novel. The land of the Aborigines are destroyed by the Whites. It is an act of marginalization because the Whites ruthlessly destroys the home of the Aborigines without having any consideration about the consequences to the Aborigines. They consider their mission is far more important over the life of the Aborigines. The destruction of the Aborigines' land by the Whites shows that the Aborigines are not considered to be important and respectable and it leaves the Aborigines in a very hard situation.

“Buward, the Fly” is the seventh chapter of *The Track to Bralgu*. The story is about an Aborigine and his cousin who are put in jail just because the Whites don't like them

This room is like a box. It has no door or window and the area within the concrete walls is filled with semi-darkness. The stale air in here smells of damp earth and the acid of wine. It's hard to breathe this air which doesn't feel like air. It's more like the pressing of earth, of a landslide on my chest - the whites never told me jail would be like this. (56)

The whites aren't happy to see you around, and once you get in someone's way, or tread on a few toes, they lock you up just keep you out of their sight. (57)

The white supremacy in this story is very tangible. With the perception that the Whites are superior over the Aborigines, they racially discriminate them. Not only having no sense of tolerance towards them, they even do cruel things

towards them. They are not considered as human that should be treated humanely and respectfully. In this story, he is imprisoned just because they don't like his presence around them. This is very unfair for the Aborigine because his right of freedom is taken away from him. Therefore, this makes it another evidence of racism, implemented in the form of marginalization, which is compelled by white supremacy.

The eight chapter of *The Track to Bralgu* is "Girigiri, the Trap". it is about an aborigine and his family who are forced to work for a white man which they called the prospector. The Aborigines do not have choice but to obey the prospector because of the domination of the Whites.

"Where're the rest of you?"

"Missus and the boy are up in the bush."

"I didn't see them from the air."

"Could be under the rock shelter, just stop for a little rest."

"What about the instrument - the Geiger?"

"Gudjuringu, my wife, has it. They're looking for rocks."

What a bastard, this white man, who likes neither my voice nor my color, yet wants me to come up with a miracle that will make him a god. I shouldn't have got myself into this, but . . . what can you do? When you're black, no one asks you how you want your own life to be led. (65-66)

It is shown that the Aborigine is frustrated and he does not want to do what the Whites told him to do but he is left with no choice and is reluctantly accepting his fate. It is obvious that they hate each others. The Aborigine hates the white because of the unfair treatment and the white hates the Aborigine because of his characteristics. It is such an irony that he has to work relentlessly for him, the guy who hate the Aborigines just because they are biologically different.

The last time they put me in the lock up it was only for sheltering on a church doorstep during a night storm. They kept me in jail for a week, but it could have been for a year if the Prospector had not bailed me out and then led me to his 'copter. Perhaps this is just as bad, maybe even worse than being in jail, but what could I have done? Before he pushed me in, I saw that Gudjuringu and the boy were already inside the 'copter.

"You'd better shape up soon," said Prospector now. There'll be no tucker or water until I get those rocks . . . and . . . I won't be coming over again for a while."(66-67)

It is very obvious that the Whites hold some kind of disgusting feeling or even hatred towards the Aborigines. The hatred, which is based on the belief of white supremacy, compels them to discriminate the Aborigines. He is put in jail just for sheltering on a church. As if the bad treatment that the Aborigine had is not enough, the prospector forces him and his family to work for him in finding rocks and they will not be given any food and water until the White gets what he

wants. It is apparent that the Whites deny his access to getting food and protection. This is not an act of marginalization anymore. This can even be considered as an act of slavery.

“Goarang, the Anteater” is the ninth chapter of *The Track to Bralgu*. It is about an anteater who was an aborigine before. The anteater is held captive by the Whites for experiment.

This place is like a trap; there is hardly a foot of room around me and whichever way I turn I come against wire mesh. (75)

After all, what’s the point in having me here - you punish a native because he’s a different color or because he has land you want to grab, but . . . once you grow to realize it’s an anteater in your hand, not a human being, it’s hardly fair to keep a harmless animal in jail. (75)

Due to mining expansion on their tribal land, the natives are on the verge of extinction caused by severe lack of traditional food and space. (76)

The Aborigine has the perception that he is put in jail because of his skin color or because the Whites want to take his land. The Whites do not care about the Aborigines’ life. All they care about is taking over the Aborigines’ land to build a mining place even though their activity endangers the Aborigine. The life of the Aborigines’ are considered to be less important than their mission which is to build mining site.

These whites; they really are mean. They have hills of food piled up in their stores, and often dump whole truckloads of bread at the rubbish tip. One loaf was all I took from the shop and . . . the whites were very quick to drag me away to the lock up. (82)

It is shown the reason why the Aborigine are imprisoned. Because of the mining expansion, they lost their houses and also foods. The Aborigines are in a very hard situation and the Aborigine has to steal from the Whites to get some foods. The act of stealing is not to be justified but it happens because of the Whites. If the Whites did not destroy their land, they would not have stolen from them. From this chapter, white supremacy can be seen by how the Aborigines are treated by the Whites. The Whites give unfair treatment to the Aborigines because they think they are better than them. Thus, the superiority that the Whites have makes them think their act of marginalization towards the Aborigines is just justified.

2.2 Segregation

The racism or racial discrimination, compelled by white supremacy, in *The Track to Bralgu* is not only implemented in the form of marginalization. Segregation is another implementation of racism in *The Track to Bralgu*. The segregation that is shown in the novel is mostly spatial segregation which is the physical separation of individuals from various income categories or social strata

living in separate parts of a place. The Aborigines are forced to leave their bush, their home, their settlement, because of the Whites domination.

In the first chapter of *The Track to Bralgu* “Mogwoi, the Trickster”, there is a sign that show the segregation of the Aborigines. It appears in the following quotation:

It is three days since I have gone, of course, but the Settlement is so deep in the bush that it takes days for word to reach the outside world, unless the news is about a new mineral discovery or a cyclone. (3-4)
Things have changed since then. Down at the Settlement the mining boss of CHEAT had suddenly grown suspicious and angry. (5)

From the text above, it can be inferred that the Aborigines do not live in the same area with the Whites. They are forced to go deep in to the bush because the Whites build their own settlement around the mining area. Not only taking over their resources, the Whites also forces the Aborigines to find a new place to build a settlement. This is an unfair treatment to the Aborigines. In this case, Reverend George is separated from his group and live with the Whites because he is useful to the Whites. This makes it as an evidence of spatial segregation.

In the second chapter of *The Track to Bralgu* “Jambawal, the Thunder man”, the Aborigine in the story is brought to an island, separating him from his tribe. It appears in the following quotation:

Since they brought me here to the island I’ve watched the sky and called to him. (13-14)
They have already cleaned the bush and bulldozed the black man’s land. They have built their houses and made their graveyard - the country I knew well is ugly and strange. (14)
Even the trampled space where we danced to call for rain when drought was long - that has been taken by the white man. (14)

From the story it can be inferred that the Aborigine is segregated from his group. He is brought by the Whites to their place for an unknown reason. Since the Whites have cleaned the bush, a place where the Aborigines live, and make their own settlement, the Aborigines are forced to leave and find a new place to make their own settlement. The Whites’ greed puts the Aborigine in an adversity causing them to lose their home and tradition. By taking over the Aborigines’ land and building their own settlement there, the Whites have indirectly committed the act of segregation towards the Aborigine.

The third chapter “Willy-Willy Man” also has an evidence that there is an act of segregation done by the Whites towards the Aborigines. It appears in the following quotation:

Gurund Downs is a deserted anthill - everyone’s cleared out. The homestead’s like an empty cave in the mountains, silent; dumb. (23)

There're enough young fellas around to do my job, and do it faster than an old Abo. (23)

They could have told me they were leaving; I wouldn't ask to be taken, but I could have walked up to the gate at the rise to weave them on their way. (23-24)

The text implies that there was something in the Gurund Downs before but there is nothing there now. It creates a possible assumption that the place is cleared out by the Whites. The Aborigines then are moved to a place where there is a gate and gate is associated with a confined and limited place. It means that the Aborigines are put in some kind of a lockup. This is an act of spatial segregation because the Aborigines are separated from their natural environment because the Whites has cleared their home and then put them in a lockup.

There is also a sign of segregation in the the sixth chapter of *The Track to Bralgu*. In the tracker, the Aborigine explicitly states that there are the Whites' settlement and the Aborigines' settlement. It appears in the following quotation:

The boys who've grown up in the settlement are no good in the bush - they gallop like bullocks, without thinking. (49)

There's nothing left for me at the settlement where all the Dead Added People are just a handful of old women; all the men have gone, one by one. (53)

That's the best way, and I won't have to face the old women at the settlement. (53)

Apparently, some aborigines live in the Whites' neighbourhood. The aborigines in the story live with the Whites because he is useful for the Whites. His skill of tracking people is needed by the Whites and therefore they keep him close to them. The old women, who are no use to the Whites, are not allowed to live among the Whites. This is another real evidence that there is an act of spatial segregation done by the Whites to the Aborigines.

The act of segregation is also found in "Buwad, the Fly", the seventh chapter of the novel. In the concept of "The Other", in *Orientalism*, Said (1978) argues that the 'Occident' has the perception that the 'Orient' is savage. It is an irony that the 'Occident' is actually the savage according to the Aborigines. It appears in the following quotation:

I never should have come from the bush; my grandfather is there still deep in the reserve. "Don't go town; it's like an anthill. The big white mob - they eat each other." (57)

From the text above, it is obvious that there is a spatial segregation in the story. The Whites live in town while the Aborigines live in bush. Because of the white supremacy belief and the perception of the Whites about The East, the Aborigines, the Whites build a new settlement regardless of the existence of the Aborigines.

The Whites do not want to live side by side with the Aborigines because they think the Aborigines are savage and backward.

The evidence of the act of segregation is also found in the chapter eight of *The Track to Bralgu*. In “Girigiri, the Trap”, the Whites indirectly segregate the Aborigines. It appears in the following quotation:

The Gunavidji are not islanders, they're the mainland mob, and it was only after the whites arrived and began eating the hills that we had to move away. (70)

My father and the tribesmen who went across had to sneak behind the mining settlement and move deep inland in the search of land for their people but I don't think they found any. If they did, they never came to tell us. (70-71)

From the text above, it is explicitly stated that the Whites take over the Aborigines' land. The Aborigines' settlement is cleared by the Whites to build the mining site and then they have to find a new place to build their settlement. It also shows the greed of the Whites. They take everything from the Aborigines and left them with nothing, forcing to move away. It is an evidence of the act of spatial segregation because the Whites dispossess the land from the Aborigines and build their own settlement there. Thus the Aborigines are forced to build again their own place somewhere else.

D. CONCLUSION AND SUGGESTION

In this chapter the writer comes to the conclusion from what the writer has discussed in the previous chapter. The first problem formulation is about how white supremacy is manifested in *The Track to Bralgu*. There are several steps to examine the manifestation of white supremacy in *The Track to Bralgu*. The first step is to have an understanding with the text of *The Track to Bralgu* such as, to understand what each chapter is all about, and to understand the problem that is being raised within the story.

The second step is to decide the context of *The Track to Bralgu*. It can be decided after gaining the understanding of the text. The text of *The Track to Bralgu* is about the destruction of the Aborigines' life by the Whites that comes from the selfishness of the Whites. The Whites destroy the Aborigines' land causing them to lose their land and also their tradition, culture, and belief as they are not able to perform some ceremonies or rituals because the places have been destroyed. The Whites also exploit the Aborigines to work for them until they are no longer of use for them. The Whites take away the right of freedom, the right of belief, and the right of life.

The next step is to deeply analyze the text of *The Track to Bralgu* in order to find out the motive of the Whites. It is found that the incentive of the Whites' doings to the Aborigines is because of white supremacy. The Whites believe that they are superior than the Aborigines and therefore they should dominate them.

The last step is to decide how white supremacy is manifested in *The Track to Bralgu* which can be known from the treatment of the Whites towards the

Aborigines. The theory of Edward Said about the “Other” that shows how West literature affects the perception of the Whites about the East helps the writer to see the reason of the Whites doings to the Aborigines and the perception that the Whites have towards the Aborigines is that they are uncivilized, savage, and backward. The incentive, the feeling of superiority of the Whites that comes from white supremacy, is the main reason of the discrimination towards the Aborigines. The Whites perceive the Aborigines as the “Other” because their characteristics are very different with them. Their belief of white supremacy is manifested in their ill treatment towards the Aborigines and the treatment is a discrimination based on race or in other words, racial discrimination or racism.

The second formulation of the problem is on how racial discrimination or racism is being implemented as the manifestation of white supremacy in *The Track to Bralgu*. Racial discrimination or racism in *The Track to Bralgu* is implemented in two ways or forms. The first implementation of racism in *The Track to Bralgu* is marginalization. Every chapter shows that the Aborigines are always marginalized by the Whites. The Aborigines are treated unfairly and some can be considered to be enslaved by the Whites. The story that the writer considers to be the story that really shows the marginalization of the Aborigines by the Whites is “Mogwoi, the Trickster”. The story tells about an aboriginal reverend named George, who is in the story is already a spirit, tries to ask for a piece of land. He has devoted his life for the expansion of christianity. He has been obedient to the Whites for a very long time. When he asks the big figures from the Whites a piece of land for his burial, they all reject his wish. Despite his devotion for the Whites, the Whites still do not want to acknowledge and accept him. The implication in the story is that the Whites do not think that he is a remarkable figure nor should be respected and appreciated. The Whites think because he is of a different race with them, they do not want to bury him in their land. They think burying him in their land, in christian way, will make him equal to them and they do not want that because they have the whites supremacy belief in them.

The second implementation of racism in *The Track to Bralgu* is segregation. Some chapters explicitly show that there are the evidences of the act of segregation and some are implied. Because of the destruction of the Aborigines’ land, the Aborigines are forced to find a new place for their community. The Whites dispossess the Aborigines’ land and then build their own settlement there while the Aborigines have to find a new space for themselves. By destroying the Aborigines’ land, the Whites have committed the act of spatial segregation towards the Aborigines. The story that the writer considers to be the story that strongly shows the act of segregation is “Buwad, the Fly”. The story is about an Aborigine who is imprisoned by the whites. In the story, the discrimination is perfectly depicted. He is put in jail because he is walking in the Whites’ settlement, town. While in the lockup, he often times expresses his regret for not listening to his grandfather who told him not to go out of their settlement, bush. It is quite obvious that the Whites and the Aborigines are living in their own spaces. They have built their own settlement and they do not want the Aborigines

to be in their settlement. Their rejection of the Aborigines is an act of segregation and it is believed to be compelled by white supremacy.

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