

## CHAPTER I

### INTRODUCTION

#### 1.1 Background of the Study

Every human being has a power so that they can control people around them in a positive or negative way. For instance, they employ people who are less able with low payment. Based on this, human power is identical with the action of domination to others. Human who has high position in the social class tend to dominate the black (Aborigines) whom they think powerless. Rockwell (2011, para. 9) found the following:

The color of your skin is your uniform in this ultimate battle for the survival of the West. Every single White civilization before us is perished in dark squalor because the Whites never realized that all other problems of economics, politics, theology, culture, etc are child's games, compared to the fatal problem of race.

Generally, the White colonized the Aborigines purely for their personal benefit in control them without considering the consequences of that action. This action is done because the White think that they can do anything even if they have to infringe the rules. Sometimes they disregard the norms that apply only to show how much power they have. The existence of domination to the Black in a country will raise such a huge impact to the system that is prevailed. The Black only speak in their hearts without being able to do anything because they have only little power to get the same rights like other human beings. They have many limitation of doing all things because everything is controlled by the White.

In most white dominated countries, the White is the dominant race in the social class so that they have the power to control the space for the Black who are increasingly becoming powerless. The Whites dominate the Black in the society, economy and cultural. The Blacks have limitation in the society, they can only associate with their fellow and what they have sometimes been taken away.

Australia is a commonwealth of the British who had colonized the country for years. Colonialism is experienced by Aboriginal people until now is not eliminated. The impact of colonization is greatly affected the power they have to live together with Whites. The essence of the colonial relationship is the exploitation of the indigenous population by the invaders. In the Australian case, the Europeans takes the Aborigines' land by force of superior numbers and pay lowly for their work (Broome, 2002, p. 124).

The White makes the Black cannot develop and racial differences are more apparent when the government system is controlled by their power.

Kohn (2010, para. 4-5) showed that:

In the sixteenth century, colonialism is changed decisively because of technological developments in navigation that begin to connect more remote parts of the world. This entry uses the term colonialism to describe the process of European settlement and political control over the rest of the world, including Australia.

Europeans use colonialism as one of the tactics to control Australia entirely. The action based on the history of Australia's first group of European migrants arrive in January 1788. The Aborigines saw the White settlement is an invasion to them. The Aborigines consider the land to be theirs and saw Europeans begin to rob of their hunting and fishing grounds. They also have no

knowledge, customs, values and the idea of ownership of Europeans. They are willing to share food and knowledge about the land with Europeans. In return they expect the settlers to share their tools, animals and other food with them.

Contrary, from the European point of view, Aboriginal people do not really 'own' the land so that there is no respect of land ownership and have little understanding for their culture. Most Europeans consider to be superior and think that the Aborigines are backward (Resture, 1999, para. 1-8).

Due to Europeans arrival on Australian continent, Marsh (2010, p. 8) states

In the 1600s many ships are sent from Holland to look for a faster way to reach the East Indies (Indonesia) because at this time Holland trade goods with the people there. This is how the Dutch first came across Australia by passing Indonesia's islands.

At that time, European power begin to spread in Australia. They begin to contact with Aborigines, then conflicts arise between them. Whites' power could get rid the existence of Aborigines in Australia.

There is significant difference between the White and Black causing many conflicts between the communities. McIntire and E. Burns (2009, p. 531) notes that:

some 40,000 to 50,000 years before the European discovery of the Australian continent, natives of what is now Indonesia embark on a journey that result in the people of Australia. Paul Keating, Australian prime minister from 1991 to 1996 committ himself to combating their problems, and he acknowledge that, if conditions are to improve, both indigenous and nonindigenous Australians must work together.

Racial differences are striking not only in America, Europe and Africa even in Australia. Indigenous people in Australia (Aborigines) do not get their rights as acquired by the Whites who are immigrant.

The writer raises this topic because of the facts that Aboriginal people are very interesting. They come from Southeast Asia across Indonesia and Malaysia.

Gladwin (1947, cited in Trinita Center, Explanation for the origins of the Aborigines in Australia 2001, para. 9) states

Aborigine people migrate to Europe, America, East Asia and other places during the same period. According to scientists and anthropologists, they are together with other Blacks and to be found on every continent. In fact Blacks are also in the America as early as 75,000 BC.

Besides, the writer would like to express that the indigenous tribes in Australia have very simple way of life which is unique to be discussed.

Aborigines' life is very traditional in all things. Australia – Indonesia Institute, *Geografi Australia* states that

they live in the wilds with a simple house and less worthy to live in, run in the jungle to explore looking for wood or water for cooking, shooting kangaroos in the desert for dinner and catch a fish with a sharp stick, sometimes riding in the morning or afternoon to guard cattle. Aboriginal people have supernatural powers that are not owned by other tribes, their ancestor in the past created a song for all things related with nature, ranging from wind, water, rocks, trees and soil. They believe when they get the difficulties, it can be solved by the power of song. The only power they have completely and the simplicity in life that make they are very easy to be friends with anyone even with Whites.

Marsh (2010, p. 9) found that “Captain James Cook first place that he landed was Botany Bay. It was that Cook made his first contact with an Aboriginal tribe known as Gweagal. Despite Cook’s observations and association

with Australia's indigenous people, he described Australia as '*terra nullius*' meaning 'land belonging to no one' and went on to claim the entire east coast of Australia as British territory in 1770. The land however was clearly inhabited, in fact indigenous people had lived in Australia for around 60,000 years before Cook arrived." And the modes of Aborigine's life, Marsh (2010, p. 16) stated that "Traditional Australian Aboriginals lead a nomadic lifestyle. This means that they move from place to place to survive off their land. They know that different food sources, including fresh water, are available in different places at different times of the year. Aborigines are resourceful, skillful and creative people who rely solely on their natural environment to live. They make all of their own tools to hunt and gather food, create artwork and play music." Aboriginal people have such an amazing history, from their coming, social status in the society and the way of life. It makes the White is very interested to take everything that is owned by the Aborigines. Indirectly, the Aborigines could not enjoy their rights like any other human beings.

A movie which depicts the life of Australian Aborigines is *Australia* movie. Movie is popular culture and a medium of social communication that is formed from the merger of the two senses, sight and hearing, which has a core theme or a story that reveals a lot of social reality that occurred in the environment of the place where the movie itself grows. Nachbar and Lause et al. (1992, p. 11-14) explain the definition of "popular culture is as much about history as it is about news, as much about what we were as about what we are and also refers to the products of human work and thought which are (or have been) accepted and

approved of by a large community or population.” *Australia* movie focus on the indigenous tribes in Australia who are in the lowest level, furthermore they are considered lower in economic status, culture and education by White. White's point of view of Aborigines is very bad because Whites think that they are uneducated person, poor and working as servants in the lowest position while the White has higher education, rich and well positioned in their position as a master.

In this case, the Aborigines could not be separated by the oppression from the White. The movie opens with information about World War II and its effect on Australia. Then it shows transitions to the issue of Stolen Generations - the attempt of Whites to take away Aboriginal children and place them in missions to phase the culture out. The children are taken away from their parents and environment in the wilderness. The life of Aborigines in the wilderness is exploring the woods. With this, the Aborigines have a story for the future of their children about how the real Aborigines live and their culture is maintained and preserved. However, the White consider that the Aborigine children are backward. Hence by placing them in the Mission Island, the White expect that the children will be their servants.

*Australia* received some awards (Australia, 1990-2012, para. 1-3). In 2008 at the Chicago Film Critics Association Awards, *Australia* won the Best Art Direction & Production Design, Best Cinematography, and Best Visual Effects. In 2009 at the Australian Screen Sound Guild, *Australia* became the winner of the Feature Film Soundtrack of the Year and in the Film Critics Circle of Australia

Awards manage to be the winner for Best Cinematography and Best Supporting Actor.

The writer assumes that there is postcolonial influence in the movie, namely the intervention of white people to regulate everything connected with the Aborigines in *Australia*. There is a process of resistance by the Aborigines to maintain the culture of their ancestors by continuing to run it on a daily life so that the next generation remain aware of their original identity. Postcolonial approach is the most suitable when adapted with the story. The domination of the Whites on every aspects of the life of Aborigines is very interesting to be reviewed with the approach.

### **1.2 Problem of the Study**

Based on the background of the study above, the problem is formulated as follow: How do the Aborigines struggle for preserving their culture?

### **1.3 Objective of the Study**

At the end of the research, the following concern about Aborigines will be addressed: To show how Aborigines struggle for preserving their culture.

## CHAPTER II

### REVIEW OF RELATED LITERATURE

This chapter discusses some theories and related information that support the study. This chapter is aimed at giving information about the theoretical framework and the life of Aborigines so that the readers can comprehend the analysis of this study better.

#### 2.1 Postcolonialism

Post means after, then post colonialism means after colonialism.

Colonialism is a practice of domination, which involves the subjugation of one people to another (Kohn, 2010:1). In other words, Post colonial theory is a theory about legacy of colonialism and the effect of colonial oppression toward the whole aspects of people's life in certain areas. Those aspects include historical, political, social, economic, and educational. Postcolonial theory emerge from the interdisciplinary area of study, which is concerned with historical, political, philosophical, social, cultural, and aesthetic structures of colonial domination and resistance. Postcolonial study itself cannot be separated from aspects of colonial: "colonizer" and "colonized". The concept of postcolonialism deals with the effects of colonization on cultures and societies (Ashcroft et al., 1998:186). The impact of cultural colonization that occur in the Aborigines raises a lot of changes on a large scale, consequences of the domination from Whites who are powerful in Australia. Everything is seen from the Aborigines' way of life, their culture begin to move up from the earlier. Habib (2005, p. 743) has essential point that:

Moreover, every "effort is made to bring the colonized person to admit the inferiority of his culture, the unreality of his 'nation,' and

imperfect character of his own biological structure. A culture under colonial domination is a “contested culture,” whose destruction is systematically sought. The native culture freezes into a defensive posture: there are no new developments or initiatives, only a rigid adherence to “a hard core of culture” which is identified with resistance to the colonial oppressor.”

Resistance by Aborigines against the Whites who colonized them continually raises a lot of negative reactions such as Whites are increasingly strict in dominating the Aborigines. When the little gap open to resist the Whites, the Aborigines are in a difficult position to grow in all aspects.

There is any possibility of a rejection between colonizer and colonized, oppressor and victim, as Habib (2005, cited in Spivak 1999, p. 748) has demonstrated. The position of Aboriginal people and White people are very prominent, the way they socialize everyday can be seen that the Aborigines are at the bottom even though they are indigenous in Australia.

The Aborigines are affected by Whites' oppression so that their culture is partially lost. Although their identity as Aboriginal people can be identified, but the way they live and socialize are disappeared. The Whites domination limits the Aborigines' space almost of the region. Cultural identity is part of every human being life, therefore the rights they have are not easily captured by others.

Habib (2005, p. 739) found the following:

Postcolonial criticism embrace a number of aims: most fundamentally, to reexamine the history of colonialism from the perspective of the colonized; to determine the economic, political, and cultural impact of colonialism on both the colonized peoples and the colonizing powers; to analyze the process of decolonization; and above all, to participate in the goals of political liberation, which includes equal access to material resources, the contestation of forms of domination, and the articulation of political and cultural identities.

In Australia, the largest population is White so that they are very easy to implement their culture on the Aborigines. Whites' power make the Aborigines remain in the lowest social classes hence, they can not run their culture completely.

Postcolonial theory offers us a framework for examining the similarities among all critical theories that deal with human oppression. In fact, postcolonial criticism defines formerly colonized people as any population that has been subjected to the political domination of another population. Postcolonial criticism analyzed literature produced by cultures that develop in response to colonial domination, from the first point of colonial contact to the present (Tyson, 2006, p. 417-418). In this case, the Aborigines become one of the people who colonized by Whites for years.

*Australia* illustrates clearly how the Aborigines' culture is dominated by Whites. Besides, the culture that develop in the Aboriginal communities is a heritage from the past that must be kept all time.

## 2.2 The Life of Aborigines

The setting of time of *Australia* movie is in September 1939. On 7 September 1941, after the bombing of Pearl harbor, the imperial Japanese navy steamed south unleashing their fire to Darwin which is a city in the nothern territory of Australia. It is also a place where Aboriginal children were taken by force from their families and trained for service in White society. These children become known as the stolen generations (Baz Luhrmann, 2008).

The Aborigines are the indigenous people in Australia. Since the European invasion of Australia in 1788, the Aboriginal people have been oppressed for thousands of years. It is estimated that over 750,000 Aboriginal people inhabited the island continent (A brief Aboriginal history, 2006, para. 1). The word "aboriginal" means "the first" or "earliest known". The word is first used in Italy and Greece to describe people who live there, natives or old inhabitants, not newcomers, or invaders (Humphrey, 2001, para. 1).

Australia may be the home of the world's first people. Stone tools are discovered in a quarry near Penrith, New South Wales, in 1971 show that humans live in Australia at least twelve thousand years before they appear in Europe. Three early sites discover in Australia, the Penrith one being dated about forty-seven thousand years old, a Western Australian site forty thousand years old and another in Lake Mungo, New South Wales, thirty-five thousand years old. There are in excess of 18,500 generations of Aborigines (Humphrey, 2001, para. 2).

Aboriginal people have a lifestyle that is very unique and different from other ethnic. Everything is traditional and utilize the nature in their daily life. Plants and animals are eaten, insect foods include certain ants, grubs and beetles, while streams provide fish and eels. Many birds are eaten, including waterfowl and scrub fowl. They also eat kangaroo for dinner. The kangaroo is one of Australia's most iconic animals and most species are endemic to Australia. (Morril, 2006, para. 1). Food they consume are usually obtained from hunting in the woods. And it is not just for foodstuffs, all of the tools for hunting and

cooking from the jungle. The men carry only a spear, and the weapon is needed to get the animals to his territory. The women carry the rest - babies, household utensils - to leave the men free to use the weapon. As Aborigine, they use natural materials available in their area, shelter are often made from bark and branches, sometimes flimsy and sometimes more substantial, depend on the climate, the time of year, and the length of time that the group are forced to remain in one camp (Humphrey, 2001, para. 17-23). For Aboriginal people everything that related to nature can be used for daily needs.

Traditionally, indigenous people do not wear clothes. The different seasons and climates across the country are determined the need for clothes. Indigenous groups in colder areas often use animal skins, fur side in, for warmth, especially during cold nights. A special oil is often placed on children's bodies to protect them from the cold (Wiliam, 2012, para. 10). The changing seasons make them have an initiative to make clothing that is also derived from the natural surrounding. When the Aborigine dresses like a modern human, it looks strange because the clothes is made from a thin fabric that covered the body. While, the traditional clothing that they have are much better in the quality, although it is not organized like a proper clothing.

In addition, the Aborigines rely on nature not only as a center of food or clothing, but also as a residence. Aboriginal people utilize the vacant land for their home. They live in a nomadic for years. Australia having a mild climate so that people often sleep in the open area, warmth and comfort. They are provided by

the campfire and kept warm by sleeping between two small fires. The dingo, as a camp dog, also sleep beside people providing warmth (Spencer, 2008, para. 1).

Aboriginal people do not only stay with their family or relatives but bring pets to sleep together, because they consider pets like dogs can help them in looking for foods or items are hidden in the ground.

In Aboriginal life everything has a story. They are very dependent on the surrounding of nature by painting on the rocks or soil to indicate that they live in those area. Later on, art is believed as an integral part of life, not simply something that is decorative. Bodies are painted for ceremonies; the markings and designs have totemic significance and are taught to the young. Rocks are engraved and become one of the few art forms to survive. Designs are painted on the walls of rock shelters; these are perishable, and relied upon regular re-touching for preservation. The paintings tell stories; in fact they are the forms by which preliterate people keep a record of their daily life and religious beliefs. They are also reflected what happen around them - draw the animals of the area, and later tell stories of contact with other peoples (Humphrey, 2001, para. 30-32). The nature produces a story for Aborigines. It is an extraordinary works of art because everything they do can be seen from the pictures or signs that are made with nature.

Regardless of Aborigines life who always depend on nature, they also have a faith like other human beings. They believe in the existence of God who will help if they have trouble. For Aborigines, having a religion does not mean

that they forget the traditions, the result of ancestral heritage. Besides believing in God, they believe in the existence of supernatural powers that can cure all diseases and help them in trouble too. The belief comes from the nature. In Aboriginal society, like every other society, there are problems: droughts, shortages of food, people become sick or injured, and they die. Supernatural forces are blamed for almost every event, and magic and ritual used to correct the situation. The "medicine man" or "doctor" is a powerful man, and try to cure many physical ills, sometimes by massage or sucking, to remove the "evil" causing the pain, or by the application of natural medicines made from plants or roots. The emphasis on healing is on the spirit, rather than the body. It is the belief that the spirit as the primary resource of illness - evil thoughts act first on the spirit, and the physical symptoms come later - that led to "evil thinking" someone, as in the well-known custom of "bone pointing". The person who is a victim of a spell would usually sick and die, because he believes that this would happen (para. 34).

Old people in Aboriginal society are cared for, and respect for their wisdom and knowledge. When a person die the mourning custom and burial rights are complex and various from region to region. The mourners freely express their sorrow and distress, sometimes covering themselves in ochre and clay. The dead are buried, cremated, placed on platforms in trees, or left in caves or rock shelters. Sometimes the bones are recovered and part, such as the bone of the forearm, kept as relics for long periods (para. 35). They have a power that can not be stolen by

others because since birth, especially Aborigine men role as the protector of the family and the surrounding communities.

### **2.3 The Stolen Generation**

In the 1930s to 1950s it was common practice for Australian government agencies to encourage Aboriginal women to give up their children for adoption or fostering if they find the difficulties to support them. There are many white Australians who willing to provide foster homes for Aboriginal children. At the time this policy is seen as a way of improving the lives of children whose parents are poor (Pearson, 1996, para. 9-10). Aboriginal children are separated from their parents because they will be educated to live with White people in the future. This is done on the initiative the government who want to remove the Aboriginal culture gradually. The Whites want to conquer the whole of Australia, so that the Aborigines will be destroyed little by little. The process of destruction of Aborigines culture makes Aboriginal children whose their identity are stolen called as a "lost". Aboriginal children may not have a story about their origins. Thus, they do not enjoy childhood like the other White kids. Their lives are taken away by the White power. This was part of the Australian government's policies on assimilation and integration of the Aborigines to Australian life. Arthur (n.d, p. 2) found the following:

The policy of assimilation from the government in Australia on native welfare conference, Canberra, January 26<sup>th</sup> and 27<sup>th</sup> 1961. The policy means that all Aborigines and part-Aborigines are expected to attain the same manner of living as other Australians and to live as members of a single Astralian community, enjoying the same rights and privileges, accepting the same responsibilities,

observing the same customs and influenced by the same beliefs, hopes, and loyalties as other Australians.

Australian law reform commission, *Aboriginal societies: the experience of contact* (2010, para 6) states that

The term 'integration' is used by the critics of the assimilation policy to denote a policy that recognised the value of Aboriginal culture and the right of Aboriginals to retain their languages and customs and maintain their own distinctive communities.

In practice the policies from government did not work well. In this case, the Aboriginal children forget their origin because they are taught by White people only to serve. They do manual labor for White who does not want to do it themselves. Although they are trained well but the nutrition they receive are very bad for their health. In terms of education, they do not get an adequate education. All they get are really limited by the Whites. In conclusion, the Aborigines were not treated equally with the Whites.

Aboriginal life have an important role to direct how the truth of Aborigines' cultural identity. Long time ago, the Aborigines had been colonized so that the culture they have slightly shifted and mixed with the White culture that has fully authority in Australia. The Whites want to rob Aborigines' culture from their hands irreverently. For Aborigines many obstacles in preserving the culture, but they never give up to guard it. Their will are very strong so that the Aborigines' identity still exist.

Aborigines culture is used as a support to discover which parts are dominated by White people and what the most important thing for White to focus

on the Aborigines. In *Australia* movie, the writer uses the life of Aborigines to identify how much the cultural domination of White owned by the Aborigines and how the role of culture itself in the White and Aboriginal communities. Based on the problem to be solved by the writer, that is how the Aborigines struggle for preserving their culture by White domination. Aborigines' life is very helpful for the writer to know the identity of the indigenous culture.

## 2.4 Synopsis

This movie is written and directed by Baz Luhrmann. The genres are war, action, drama and romance. Released on November 26, 2008. The characters are Nicole Kidman, Hugh Jackman, David Wenham, Jack Thompson and Bryan Brown. The movie sets in northern Australia before World War II. An English aristocrat who inherits a huge farm does not want to make an agreement with a stock-man in order to protect her new property. The 2,000 cattle is driven over the land in Australia. They also experience the bombing of Darwin, Australia, by Japanese forces firsthand.

Kidman stars as Lady Sarah Ashley, a woman who travels from the United Kingdom to meet her husband and help him with his financial investment, a cattle farm in northern Australia called Far Away Downs. When she arrives, however, helped by Drover (Jackman), she discovers that her husband is murdered with a spear by the Aboriginal King George (David Gulpilil); however, a young, named Nullah (Brandon Walters) has a different story, and it involves Fletcher (David Wenham), one of her husband's employees. Fletcher is dismissed by Lady Ashley therefore it is up to her and Drover to drive their cattle to the city of Darwin,

where the army is waiting for new stock. However, their rival, King Carney, who monopolizes the cattle trade in Australia, will see nothing more than their failure to deliver, no matter what the costs. At the same time, Lady Ashley should protect Nullah from the government, as they take all children to insert into re-education courses.

## 2.5 Previous Studies

The writer reviews a previous study to enrich the study of Aborigine cultural preservation. There are three previous studies which are used by the writer. The first is Slyvia Aryani Poedjianto (2004), in her research "*The main character's searching for cultural identity in Garrett Omata's S.A.M I Am*". Her research focuses on the cultural identity of the main character using postcolonialism theory with discussions on the culture, orientalism, ambivalence, mimicry and historical background. The significant differences between her thesis and this study is the object of the analysis. In this thesis, the writer aims to find out how the Aborigines preserve their culture in a movie.

Second study is conducted by Chika Kurnia Madatikta (2003) entitled *Flor Moreno and her Preservation of Identity in American Multiculture in James L Brooks' Spanglish a Movie*. In this study, she tries to explain about preservation of identity in *Spanglish* movie. In her analysis, she shows the struggle of woman character as a Mexican in America. Although, her thesis uses multiculturalism, it is absolutely different from this study because she focuses more on how the main character tries to make contact with other cultures. Nevertheless, in this study the focus is on how the Aborigines try to preserve the culture.

The last previous study entitled Racial Discrimination in Baz Luhrmann's *Australia* movie (2008) by Lies Ambarwati. In this study, she focuses on striving against racial discrimination of Aborigine child, Nullah, as the main character by using Marxist eye. She raises problem on how Sarah and Drover, as the main characters, strive against racial discrimination in Baz Luhrmann's *Australia*. The writer has the same object with her study. But the writer focuses on the Aborigines while her study focuses on the White's.



### CHAPTER III

#### FINDING AND DISCUSSION

*Australia* presents a clear story about the Aborigines and the condition of Australia. This movie has a historical background which is quite clear. It shows the facts reflected through the medium of imagination by unique characteristics of Australia. There are interesting explanations about the events and the actual historical facts. It can be seen how White people bring Aboriginal children into an island and separate them from their parents.

In this movie, it is shown that there is a place where Aboriginal children from various tribes are taken forcibly from their families. They are brought to church to be treated like the Whites such as living with Western habits. These children become the generation that are stolen. Nullah is one of the children taken by force to Mission Island. He has a grandfather named King George. King George states that White people are evil and must be expelled from the Australian region. Another message delivered from this movie is the resistance against the Whites who try to uproot Aboriginal culture that has long existed.

Australia is almost entirely controlled by White people therefore, the Aborigines are very limited in conducting their activities. For example, Nullah is forbidden to go to theatre because he is an Aborigine and the Whites think that Aboriginal children are different from White people. Also, there is a pub in Darwin which is exclusively only for White people while the Aborigines are prohibited from entering and could only see from the outside. If there are White

people who associate with Aboriginal people, they will be hated, shunned from the group and are considered as “Blacks”.

Therefore, this movie shows how Aborigines fight against colonialism and defend their territory from the Whites. There are many ways that the Aborigines do to maintain their culture shown on the movie, namely wearing Aborigine's traditional clothes, preserving the Aborigine life wisdom and believing in Aborigine superstitions.

### 3.1 Wearing Aborigine's Traditional Clothes

Cultural identity is a concept that has deep roots in social science research (Berry, 1999: 2). As noted by Chatterjee cultural identity is as a way to fight colonial interference (Foulcher and Day, 2002: 253). Based on Stuart Hall, (1993, p. 1-2) he stated that:

Cultural identity is a matter of 'becoming' as well as of 'being'. It belongs to the future as much as to the past. It is not something which already exist, transcending place, time, history and culture. Cultural identities come from somewhere, have stories. But like everything which is historical, they undergo constant transformation. Far from being eternally fixed in some essentialised past, they are subject to the continuous 'play' of history, culture and power. Far from being grounded in mere 'recovery' of the past, which is waiting to be found, and which when found, will secure our sense of ourselves into eternity, identities are the names we give to the different ways we are positioned by, and position ourselves within, the narratives of the past.

What the writer finds in this movie is the Aborigines still maintain their culture as a heritage of the ancestors. It will be handed down to the next generation. One way of it is they still wear traditional clothes. There are some characters in the movie, one of which is King George who is the oldest among the

Aborigines. He teaches the Aboriginal way of life to his grandson, Nullah. This is in line with the concept of time in Hall's definition.

As Aboriginal child, Nullah is in the power of Lady Ashley who is a white woman. He is taught Western culture to remove his identity as an Aborigine.

However, he also realizes that he has Aboriginal blood and eventually he goes back to his grandfather, and lives as an Aborigine. Going back as an Aborigine, he

decides to wear Aborigines' traditional clothes. Due to Hall's definition of transformation, Nullah does not wear the similar traditional clothes worn by King

George. In this case, Nullah is not dressed fully as an Aborigine but he has a strong willingness to preserve his true identity.

In this movie also, there is description on the issue of stolen generation at the time. Aboriginal children are forcibly taken by government to be treated as Whites and would become servants of the Whites. They are separated from their original cultural identity and apply Whites' way of life.

Aborigines have unique culture. As natives, they live in traditional lifestyle. Meanwhile, White people who are immigrants try to control everything that Aborigines have. They want to abolish the Aboriginal culture that has been passed down through generations and apply the Western culture in Australia.

Power does not emanate from some central or hierarchical structure but flows through society: 'Power is everywhere; not because it embraces everything, but because it comes from everywhere', as Foucault (1990, cited in Loomba 2005, p.

93) has demonstrated. In this movie, Whites' domination on Aborigines is seen in their effort to remove Aborigines' identity by making them embrace the Whites'

culture. However, there are several characters in this movie who play important roles to fight against White power in Australia. Those actions are done to preserve their culture for the next generation.

### **3.1.1 King George**

In this movie, King George guides his grandson namely Nullah. He is the oldest indigenous person who lives in inland Australia. He teaches the Aboriginal way of life to the next generation so that the culture can still be preserved. He is a symbol of cultural preservation because he functions as the only one who still does the Aborigines' rituals. It is becoming an option for Aborigines to be self-conscious to survive as indigenous people, although there is domination on the outside to break the culture slowly.

It is depicted in the movie that everything happens to the Aborigines is always associated with King George, the oldest among the Aborigines. He maintains the way he dresses as an Aborigine, despite the fact that the Whites are trying to uproot their culture. This is one form of the Aborigine's resistance to the Whites whose desire is to eliminate the Aboriginal culture from Australia. As a real Aborigine, King George is not affected by White culture at all. King George wears traditional clothes and it is becoming a tool to show the identity of the natives (Aborigine). What is done by King George is a defense against the power held by the whites, so that the cultural identity of Aborigines is always maintained.



Figure 3.1 – Figure 3.2 King George always wears traditional clothes

The figure illustrates how King George dresses in a way that shows his true identity as an Aborigine. In this scene, King George shows Aborigine traditional clothes specifically. He is a symbol of local wisdom and culture. Traditional clothes has unique characteristic and very detail in its use. King George wears headband, bracelets and armbands. All is made from things found naturally (William, 2012, para. 12). He also wear *rijis* - pubic cover is made of pearl shells, and attach to a belt around the waist by hair strings. Hair strings are made by women. All cut hair is saved, and spun into long threads, which is used as headbands, ropes and belts, or even woven into textiles. Sometimes grasses are combined with hair to make tougher textiles. Typically Spinifex grasses are used in the inland. Bark is also sometimes used for textiles, and more commonly for making baskets (*Aboriginal Clothing*, n.d, para. 2 ). He wears a belt around the neck in the form of bag which he carries the animals he is caught to be consumed (Saglova, 2009, p. 37). An ethnic minority are involved in the unequal power relationships of a settler society and the visibility politics of clothing is crucial to understand the representation of Aboriginal identities within the wider framework

of nation state (Kleinert, 2010, p. 3). Cultural identity is very important for King George. Therefore, White power can be reduced slowly by maintaining their original culture. Besides King George, the figure of Nullah is the most significant role in the process of fighting.

### 3.1.2 Nullah

Nullah is a good listener. In this movie, he is always reminded the Aboriginal life by his grandfather and he never dissent at all. Every word that comes out of his grandfather's mouth always sounds well. King George as his grandfather teaches him how to live as an Aborigine. While Lady Ashley as his employer who is White also teaches him White's lifestyle. Two contradictory sides make Nullah confuse of his identity for the fact that he lives with the Whites but was born as an Aborigine.

Nullah does a lot of efforts compared to those done by King George. It causes many conflicts between the Whites and the Aborigines. When Nullah wears traditional clothes, the Whites try to change it. Instead, when he dresses with Western style, it is also not in accordance with his cultural identity so that both sides are fighting over Nullah to be a part of them. In the end, Nullah returns as an Aborigine and lives with his grandfather. Nullah does not only become a victim of cultural abolition by the Whites but also as a the stolen generation, he is forcibly taken by the government and separated from their parents to be exiled in an Island. He is educated with other Aborigines children and shall be servants to whites. It is done to remove the existence of Aborigines.

Nullah lives not only with the Aborigines but also with the Whites i.e.

Lady Ashley, Drover and Kipling Flynn. In this case, Lady Ashley also plays an important role in the life of Nullah, not just as a boss for the Aborigines. She teaches many Western habits to Nullah and expects him to stay with her someday.

Lady Ashley expects to adopt Nullah as an Aborigine but live with White's life style like her because she does not have children and also has infertility disease so that she has strong desire to have Nullah and remove his identity. For Lady Ashley, the Aborigines are considered trivial and backward. From the figure and dialogue, it is seen that Lady Ashley despises the Aborigines which is indicated by tone of voice heard from the movie and the expression on her face when she says "native women" to Drover. It is seen from the figure :



Figure 3.3 Lady Ashley is talking to Drover

Drover : But now that you mention it I have a lot to require when... meet in the outback

Lady Ashley : But they're mostly native women

Drover : Aboriginal women. They are very easy to...get along with. If you try (*Australia*, disc 1, 15:13 minutes).

Nullah's dressing or daily activity is influenced by western style. As a small child who gets input from two sides, King George and Lady Ashley, sometimes he is confused about his identity.

After all thing is passed, Nullah is back to Faraway Downs with Lady Ashley and Drover. They live happily and do their daily activities like other families. Although Nullah is not formally adopted by Lady Ashley, but Lady Ashley treats Nullah like her own child. Nullah lives like the Whites, he wakes Drover every morning to train horses together and accompany other Aborigines who work on the farm with Drover and Dingo, the little friend of Aborigines (the dog).

This movie shows the identity of Nullah as an Aborigine. Because he lives in an environment which is dominated by a lot of Whites, Nullah is adopted the British family's in way of dressing that uses a shirt, trousers and shoes everyday. Environment affects the lifestyle of Aborigines who are slowly eroded by the power of Whites. In this case, Lady Ashley influences Nullah to live westernized behavior. Although in the end, the Aborigines could live side by side with White, but sometimes they do not feel comfortable because of all things except culture controlled by White rules.

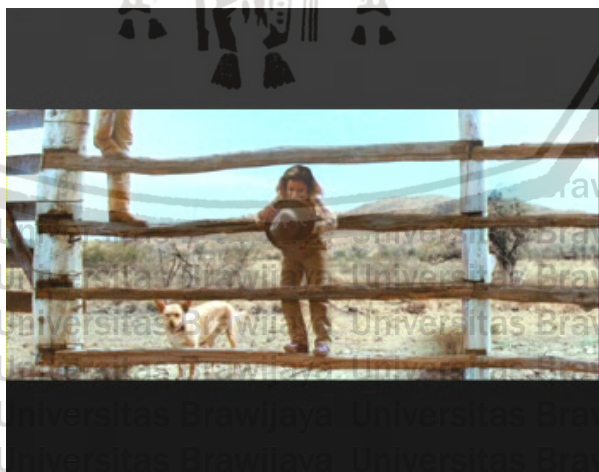


Figure 3.4 Nullah is dressing western clothes

Figure 3.4 shows Nullah's style is influenced by Lady Ashley (White).

This illustrates how Western clothes are worn by Nullah. He uses long-sleeved shirts with slayer at his neck, trousers, leather belt, cowboy hat and boots. All clothing worn by Nullah is always worn by the Whites.

Nullah is educated like the Whites because he is considered a child by Lady Ashley. He is very happy to live with Lady Ashley and Drover, doing all the activities which are always carried by the Whites, even though sometimes he thinks about his grandfather's saying of his identity as an Aborigine. Europeans colonisation is brought Aborigines own understandings of dress as part of the civilizing process of modern society: the adoption of clothing codes is linked to class, gender and social mores which they proceeded to impose on Aboriginal people (Kleinert, 2010, p. 4). Whites' power is very large culturally hence the clothes become the most important part that are influenced by Western style. The Whites want to apply their habits to the Aborigines in Australia.

Nullah is kidnapped or called as "stolen generation". 40,000 Aboriginal children are removed from their families. The conditions in the missions and institutions where the children placed are poor. There are often insufficient resources for properly shelter, clothes and food for the children. The standard of education is provided in the institutions is very basic, they work as menial labourers such as farm hands and domestic servants. The children are not allowed to speak their aboriginal languages and punished if they do (Cassidy, 2006, p. 148). There are many prohibitions that should not be done by the children as long

as they are separated from their parents. Indirectly, their rights as a child is taken and their identity is eliminated.

Missionaries, teachers, government officials believed that the best way to make Black people behave like White people was to get hold of the children who have not yet learned Aboriginal lifeways. The problem of the Aborigines was they could not, or choose not to, live as White people wanted them to do. The children could not return until they were eighteen. Some were taken so young; therefore, they did not remember where they came from or who their parents were. Many of these children did not, and could not, return to their families (Read, 1981, p. 3).

During treated in an Island or region, they could not go anywhere and it took long time for them to be able to meet their parents.

On the way back to Faraway Down, Nullah dresses like the Whites do.

Along the way, Nullah, Drover and Lady Ashley take a rest for a moment, then finally Nullah comes back to his place as an Aborigine. While he waves goodbye to Lady Ashley, he always says "I sing you to me" that shows a habit of Aboriginal people to let go of someone to leave. After that, he takes off the White's attributes that are attached to his body, helped by Lady Ashley who extends her hand. By extending hands, it shows that Lady Ashley approves Nullah's decision to come back to his being Aborigine. In this scene, Nullah and Lady Ashley are talking to each other just a little bit. Their gestures signify more than just words. Nullah's rejection to live as a White shows that there is an awareness of being an Aboriginal child who should preserve his culture.

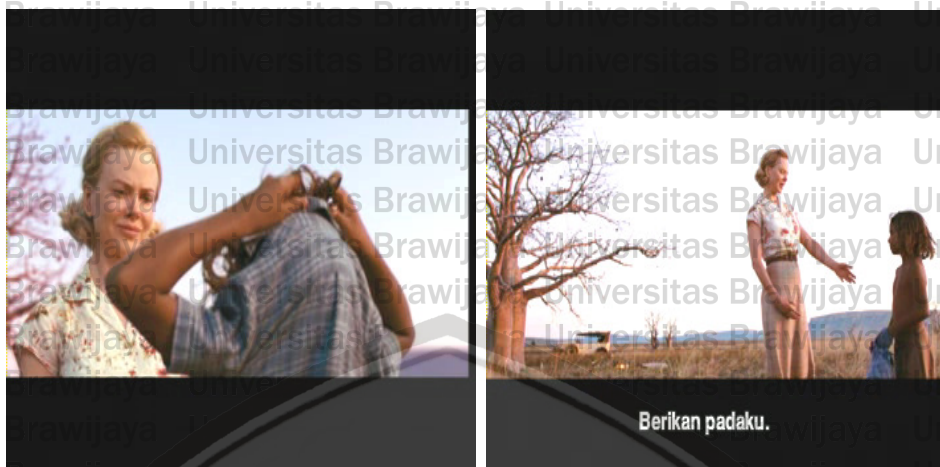


Figure 3.5 – Figure 3.6 Lady Ashley and Nullah bid farewell to each other

Nullah : Mrs. Boss I sing you to me

Lady Ashley : Here (*Australia*, disc 3, 34:08 – 34:10 minutes).

Figure 3.5 – 3.6 represent the closeness between Lady Ashley and Nullah.

This shows how Nullah removes all Western attributes attached in his body and well received by Lady Ashley. Lady Ashley realizes that Nullah must return to his identity as an Aborigine. Nullah is very attached to Lady Ashley, but on the other hand he realizes that he is the successor to maintain Aboriginal culture. Hence, he thinks that they can not keep living together in one house. In this case, Nullah's role is as the colonized and Lady Ashley is as the colonizer.

Nullah has a grandfather who always watch and help him from far away.

Sometimes King George takes him out to the woods and teaches Aboriginal ways of life. This effort is one way to keep Nullah's identity as an Aborigine. There is such a huge consciousness of King George as the oldest person in the Aborigines community to preserve the culture by educating his grandson traditional lifestyles.

Eventually, Nullah's awareness to preserve the culture is increasing. As stolen generation, Nullah is placed on an Island "Mission Island" and westernized like

the Whites, but in the end he returns as Aborigine. Nullah's decision as a child in the process of self-discovery culturally is incredible, so that King George as his grandfather immediately takes Nullah to live as Aborigine in order to keep the generation and the culture.

Nullah's action to remove all the attributes of the Whites from his body signifies a rejection. He wants to keep his true identity as an Aborigine. The decision to remove Western clothes attached to him, even though it is only shirt and shoes become one of his life persistence. In this case, some Whites like Lady Ashley, Drover and Kipling Flynn are very supportive for not changing or taking away what they already have as Aborigines. In the end, she lets Nullah and allows him to live as an Aborigine. Dress emerge as central of culture to an understanding how clothing 'as the private made public' is pivotal to the formation of individual and group identity. Dress has left behind its earlier association with fashion to assume greater complexity in relation to broader global concerns that encompass ethnic and cultural identities (Kleinert, 2010, p. 2). The contrast is apparent in the movie between Lady Ashley and Nullah, but they are shown to stand in an equal position.

### **3.2 Preserving the Aborigine Life Wisdom**

The word philosophy literally means love of wisdom. It is derived from two Greek words, '*Phileo*' (love) and '*Sophia*' (wisdom). Wisdom ultimately is to be derived from sacred traditions and from individuals thought to possess privileged access to a supernatural realm (*Meaning, scope and functions of philosophy of education*, n.d, para. 1-2). Wisdom is not just knowledge, as there

are many pieces of knowledge of little general importance. At the deepest level, wisdom involves knowing not only what kinds of things are important to human beings, but also why they are important (*We all need wisdom*, n.d, para. 1). Life without a philosophy is unimaginable. It cannot be separated from philosophy (Krishnananda, 1992, p. 31). Thus life wisdom is the philosophy behind human's actions.

The Aborigines have different way of life hence the Whites are very interested to take away their culture. Many things are done by the Aborigines to maintain everything they have. The cultural values, family relationships, respect for elders, respect for knowledge, ability to be happy even without material comforts and philosophical and religious values of the natives are being replaced by 'foreign' values (Digole, 2012, p. 130-131). White's power is large against Aborigines' space.

Aborigines live on the land and feel the close connection to their traditional cultural activities as central to their cultural identity. They regret to be forced to live away from their home environment because many of them lose touch with their culture. Hunting, fishing, and berry picking as traditional activities are important to them. The Aborigines are very close to nature. Living away from their dwelling in nature makes them lose their traditional skills. At last, they lose everything. They forget what they learn about living off the land (Berry, 1999, p. 23). The Aborigines can not be separated from their activities in the land.

On the other hand, they get many difficulties and not confident to defend what they have. Although in the end, all they have come back to them.

In *Australia*, the character who tries to preserve the Aborigine's life wisdom is King George. His resistance to preserve the Aborigines culture starting from handing down the philosophy of walking around the jungle.

### **3.2.1 Handing down the philosophy of walking around the jungle**

In the movie, King George is depicted as the protector of the Aborigine culture. He is a good teacher for Nullah. He teaches Nullah the Aborigine life wisdom, for example to walk around the wood in order to make Nullah know more about the daily activities of the Aborigines, especially those done by men.

The activities like exploring the wood undertaken by Aborigines is their bond with nature that occur for many years. Nature becomes an important part for Aborigines. King George becomes the first and the only one who still holds the original culture of the Aborigines.

Aboriginal people are very dependent on nature. Walking and hunting activities are always carried out in the woods. Land is fundamental to the well being of Aboriginal people. The land is not just soil or rocks or minerals, but a whole environment that sustains and is sustained by people and culture. This relationship is central to all issues that are important to Indigenous people (*Aboriginal and Torres Strait Islanders*, n.d, para. 5). Nature is a supreme being and can not be separated of human life because it is a teacher for the Aborigines.

King George invites Nullah to stay with him, living as Aborigines. They will explore the woods together. Nullah is a small child, initially refuses King George's invitation because he is afraid of Lady Ashley, but in the end he accepts his grandfather's request.



Figure 3.7 – Figure 3.8 King George and Nullah are in the jungle

Nullah: My grandfather King George. He took me walk about. He teach me black fellow life. Grandfather teach me most important lesson of all. Telling story (*Australia*, disc 1, 01:34 – 01:57 minutes).

The movie opens with an introduction of Aboriginal life. It starts with the main character Nullah and King George are walking around the jungle. In this scene, there is a little dialogue and Nullah speaks as the narrator. Although there is only one dialogue, interestingly the scenes function as the opening scenes for the movie. These scene function as the introduction to the life of the Aborigines who are great nature worshippers. In these scenes, it is shown how the Aborigines have strong bond to nature.

King George teaches the way of aboriginal life to the next generation (Nullah). They both are in the woods and then into the Billabong to catch fish. At the same time, there is a murder done by Fletcher to Lady Ashley's husband, when Nullah is hidden by his grandfather because many Whites are around the area.

The figure 3.7 – 3.8 shows the close relationship between grandfather and grandson. King George teaches Aborigine's life to Nullah by exploring the jungle.

This is done hereditary, so that the next generation will maintain the original

culture owned by the Aborigines. In this picture, they both seem to blend with nature which is the place of Aborigines.

Land is vested for Aboriginal as a sacred bequest, and thereby provides the foundation for Aboriginal existence. Accordingly, connection with land is an integral part of every person within the Aborigines. The relationship of an Aborigines with land can not be exchanged or lost. It is their homeland (*Aspects of traditional Aboriginal culture*, n.d, para. 1-3). Jungle or wood is called as land for the Aborigines. Jungle is a residence and center looking for food for the Aborigines. For King George, the jungle is a place he does everything like living in a house. Living closer to nature, including jungle become part of the custom of Aboriginal people. By walking around the jungle, the Aborigines are closer to know more about nature and have a strong bond just like a family or siblings. It can not be separated from Aborigines life. In this scene, Nullah and King George show their closeness to each other. King George invites Nullah to the jungle so that he will know better about the Aborigines' life.

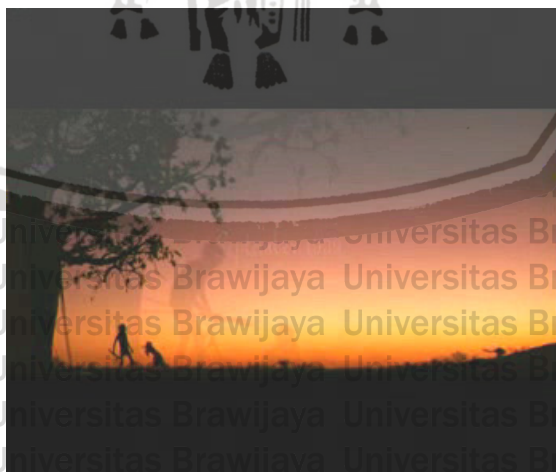


Figure 3.9 King George and Nullah are walking around the jungle

The narrator: the territory was a land of crocodiles, cattle barons and warrior chiefs where adventure and romance was a way of life (*Australia*, disc 1, 01:09 – 01:12 minutes).

The narrative shows that Australia where the Aborigines live is an outback where there are many wild animals and other animals that are rarely found in the city or village. The other thing is the indigenous tribes still maintain their lives there although almost all of their regions are dominated by the Whites.

Postcolonial studies show that both the 'metropolis' and the 'colony' are deeply changed by the colonial process (Loomba, 2005, p. 22). In *Australia*, there is a colonial action to take all of Aborigines belonging such as changing their customs to be Whites' habit.

### 3.3 Believing in Aborigine Superstitions

The term superstition comes from the Latin word *superstitio*, which means "to stand over," but with a sense of menace or threat. In practice, it refers to any irrational belief that something (often bad) will happen as a consequence of something else, even though there is no physical or logical connection between the two (*Superstition*, 2012, para. 1). Superstition is said to arise power naturally from the unavoidable circumstances of human existence. There is a tendency among mankind to believe that every object has its own soul as Hume (1986, cited in Dye, p. 135). This is also one of the Aborigines' beliefs.

For Aborigine, the superstition as well as spirituality is defined as the core of their being and their identity. It gives meaning to all aspects of life including relationships with one another and the environment. All objects are alive and share the same soul and spirit as the Aborigines. There is a kinship with the

environment. It can be expressed visually, musically and ceremonially as Grant (2004, cited in Grieves, p. 8-9). In this case, they have strong relationship each other in life.

The indigenous people are excluded from the decision-making and policy frameworks of the nation-states which they live, and because they are subjected to processes of domination and discrimination, their culture includes superstition are viewed as being inferior, primitive, irrelevant, something to be eradicated or transformed (Kipuri, 1993, p.53). This is a pillar of the believe from the Western about how they see the superstition on tribal community as one of parameter that they are primitive.

Western culture often treats the knowledge acquired by indigenous cultures as “primitive superstition,” which is characterized as subjective and personal, as opposed that called “rational” perspective of Western scientific knowledge, as Deloria and Martin (1990; 1999, cited in Wildcat and Pierotti 2000, p.64) have demonstrated. A major difference between indigenous and Western worldviews is that in nearly all Western belief system creators tend to be human, or human in form. In contrast, within indigenous belief system, creators are typically non-human (Wildcat and Pierotti, 2000, p.68). They have different perspectives on superstition even though they live together in Australia.

### **3.3.1 The Power of Fire**

Aborigines use fire for cooking, boiling water, warmth, light, ceremony (in mortuary and other rituals), cleaning up an area prior to camping, healing, to create warmth and steam using medical plants, to drive away dangerous

supernatural figures, to erase the traces of life so that dead people will not want to return, hardening spear points and digging stick points, to anneal stone to make it better for working into tools, communication – signalling peoples' presence in an area and as a system of land management (Rose, 1996, p. 64-65). Fire becomes one of the most important things that has many functions to help the Aborigines. It comes from the natural place where the Aborigines live.

In this movie, King George makes fire to keep Nullah and others warm, and to repel the evil spirits who disturb them during the rest of journey to Darwin.

Fletcher and his men try to disturb the cattle which are at rest. The cattle will be brought by Lady Ashley and her friends to be sold to Australian soldiers who will fight against the Japanese. The price offered by Lady Ashley is lower than the price offered by Carney, Fletcher's boss. All efforts are made by Fletcher to ruin their journey to Darwin, but due to King George all problems can be solved hence they successfully bring the cattle to the harbor.



Figure 3.10 – Figure 3.11 King George is making a fire



Figure 3.12 – Figure 3.13 King George is watching Nullah and the others from the hill

The figure in 3.10 - 3.13 describe how fire is very important for Aborigines, not only as a light but also as a ritual to drive away evil spirits around them. In this scene, King George makes fire to keep Nullah and the other warm during the rest heading to Darwin. The fire is believed to have power behind the color that lights up so that it makes the evil spirits are afraid to approach.

### 3.3.2 The Power of Song

Singing has a significant role for Aborigines lives because from the beginning until the end of the movie King George and Nullah are always doing that. Aboriginal habit is singing during leisure time or to get something. They usually sing a song in Aboriginal language with a beautiful rebound. Song has supernatural power to prevent them from bad spirit. The song works for a variety of things, such as when they want to remind someone to beware of bad actions surrounding. They believe the song has its own power to solve any problems they face. Every Aborigine child and adult male is given the ability to be able to sing.

They get a gift from earlier ancestors who inherit from generation to the next generation to be preserved, so that the culture does not disappear. The power of

singing owned by each person is different. Small children do not master many songs as well as adults (Rose, 1996, p. 71).

Aboriginal ancestors create a song for all things related to human and nature. Each song has different function. Many magic men have the power to do magic by singing magic songs. They can sing and cause someone to become mad.

They can also control human mind by singing and thus make them strong. They can sing over a spear wound, singing as they put their mouth right on the wound, thus causing it to heal up quickly. They can sing a song and thus give themselves the power to travel at great speed (*Aspects of Traditional Aboriginal Australia*, n.d, p. 16). Not all people who live in Australia have the power in singing.

Aborigines are very lucky in this case. The culture that they have so extraordinarily rich and they use it very well without any abuse at all.

### 3.3.2.1 King George

King George teaches many songs to Nullah as the youngest generation at the time. He becomes an intermediary to teach a variety of things about the Aborigines. Song is one which can not be separated from the Aborigines, because one source of their power comes from the songs that have been created long ago.

In this movie, King George masters many songs that connect all the elements of human life such as water, land, and others.

Traditional activity like singing brings the communities together and reinforces the value of their culture. They feel that there are real need to provide opportunities for their activity again in order to reestablish strong cultural identities (Berry, 1999, p. 26). The culture that they have becomes their identity as

Aboriginal people so that they pass down through generations in order to maintain their culture.



Figure 3.14 King George teaches Nullah how to catch a fish

Nullah: That day I gone to Billabong. King George he teach me how to cathing fish using magic song (*Australia*, disc 1, 01:58 – 02:07 minutes, in this scene Nullah as a narrator).

In addition, to teach the Aboriginal life, including catching fish, King George also teaches Nullah to sing which is a part of the Aborigine's custom.

They catch a big fish in the river that is located in the jungle. By singing the song, the fish will be caught easier because when they hear the song, they will only keep silent.

In the beginning of the movie there is description of Aboriginal life. It begins with a song to catch fish and then is continued with a song and a dance by

King George from a distance to welcome Lady Ashley's first time stepping on Australia.

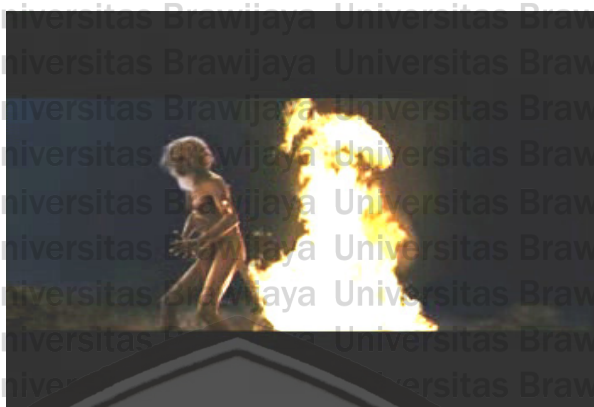


Figure 3.15 King George is singing song in the night of Lady Ashley's arrival

Nullah: That first night, when the sun go to sleep, King George tell me this land to be healed. He tell me that woman, far far white woman, she would be like the rain. I am thinking, I'm gonna sing her too. Make the land sing (*Australia*, disc 1, 22:07 – 22:30 minutes).

To welcome the arrival of Lady Ashley in Australia, King George sings in the night. He believes Lady Ashley will heal his land that is influenced by other whites who are cruel. Those White people bring a negative influence on his inhabited area and other Aborigines.

The figure 3.15 shows King George is singing and dancing around a fire at night. He really appreciates the arrival of Lady Ashley in Australia because his conviction is strong that Lady Ashley indirectly will help Nullah from White's domination. Singing for Aborigines is a prayer, both for safety and health. The song is sung for Lady Ashley who is stepping on Australia for the first time.

King George does not only welcome Lady Ashley's arrival but also always watches her because she is very close to Nullah. Nullah is always involved in everything done by Lady Ashley, so his grandfather always protects both of them.

One way is by singing song in the distance.



Figure 3.16 King George sing a song for Nullah and the others

There is a time when Nullah, Lady Ashley, Drover, Magari, Kipling Flynn, Bandy, Goolaj and Sing Song walk to Darwin to bring the cattles. King George always watch them from a distance. When they are sleeping, King George sings a song so that the cattle and all the people are safe from wild animals and other obstacles. The figure 3.16 illustrates how King George keeps away Nullah and the community from dangers. In Aboriginal belief, the power of the song is very strong although it is sung from long distance. By singing songs, a lot of obstacles are overcome especially how to avoid evil spirits that will interfere. Additionally, the oldest person in the Aborigines community in this movie is King George, so that he becomes the spiritual leader who protects Nullah and others from encountering bad spirits.

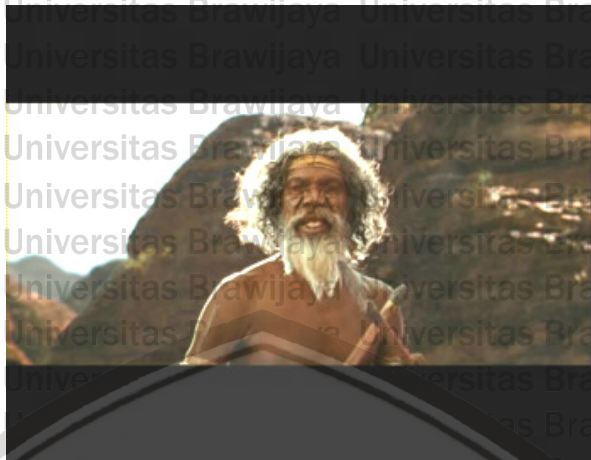


Figure 3.17 King George helps Nullah to make the cattle quiet

When Nullah and the others are sleeping, Fletcher and his crews try to burn the cattle that will be driven to Darwin. The cattle are started wandering toward the gorge. King George watches from a distance and guides Nullah to maintain the cattle. He helps with songs so that the cattle are not running anywhere. He and Nullah sing together while looking into the cattle's eyes because they are afraid of humans stare and easily tamed with songs so that they can be controlled well.

The figure 3.17 describes King George uses a spear and timber as musical instruments which are used to help Nullah in saving the cattle. King George song's makes the cattle instantly silent. The cattle are part of the nature where Aboriginal people live so that they are able to control of them by singing songs. The tradition of singing is awarded from previous ancestors who create the song for everything include the cattle.

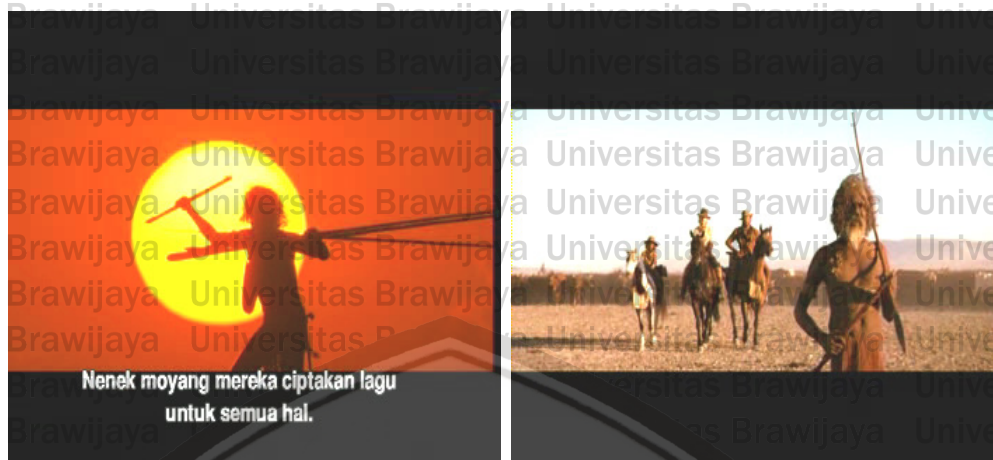


Figure 3.18 – Figure 3.19 King George helps Nullah and others cross Karuman

To get water, Nullah and others must cross Karuman. Karuman is isolated land that is not inhabited. King George is very familiar with all areas in Australia so that he helps them to find the source of water. It makes them easier to go to Darwin on time. Song is a magic for the Aborigines to solve all problems, especially everything relates to the nature.

The figure 3.18 - 3.19 shows that the Aborigines has close relationship with the nature. Nature has important role in Aborigines life. In fact, Aborigines are dependent to nature. A strong relationship between the Aborigines and nature make earlier ancestors create songs to keep their bond. Every song is almost entirely connected with nature. In this movie, only by a song, King George is able to find the source of life to help Nullah and others.

They all bring the cattle to Darwin to be sold to the Australian army. Later they go back to Faraway Downs to live together. They live happily until Nullah and King George are caught by a police man named Callahan based on Fletcher's report. Nullah then is brought by priest to be taken care in Mission island with

other Aboriginal children. From a distance, King George try to keep communication with his grandson by singing songs.



Figure 3.20 King George communicates to Nullah heart by heart

On the way to Darwin from Mission Island, Nullah tries to communicate with his grandfather by singing a song although they are separated in the distance.

Nullah and Lady Ashley are also separated because Nullah becomes one of the victims of the stolen generation. After Nullah is successfully brought to the Mission island, Lady Ashley tries to compromise with Fletcher so that she can meet Nullah immediately, take him to school, and stay together. In Lady Ashley's waiting to meet Nullah, Darwin is suddenly bombed by Japanese forces so that all citizens should be evacuated to North which is safer. At the same time, Nullah is successfully saved by Drover and his friends and sailed to Darwin. After that, King George is tell Nullah to sing together so that Lady Ashley hears his singing, and they immediately meet to go home together to Faraway Downs.

The figure 3.20 describes how King George uses his power to communicate over long distance with Nullah. The communication is done through a voice in the heart and then is followed with songs accompanied by harmonica.

The relationship between a grandfather and his grandson is very powerful so that they sing a song from long distance to communicate and is also heard by Lady Ashley.

### 3.3.2.2 Nullah

He is an Aborigine small child who lives in the Whites environment. He is aware of his identity so that he tries to preserve the culture he has. One of the efforts he does is the habit of singing in his spare time or when he thinks it is needed. This is an Aborigines ritual because song works for a lot of things. Song is magic that can help the Aborigines to get what they want and solve their problems.

Rituals of well-being involve a variety of procedures, the most complex are ritual performances including song, dance, and body paint, which are carried out over long periods of time. Such knowledge is also coded in and taught through songs. Song, especially sacred songs, constitute a language which the dead can hear. Aborigines say that when they sing the dead listen, and expect after they are dead they will still hear the living singing, and be able to join in communion with the living and with life itself (Rose, 1996, p. 57-71). Aborigines life can not be separated with songs. It is also a medium of communication between their fellow because their life are very traditional so that they are not familiar with communication tools such as telephone or mobile phone. As an Aboriginal child, Nullah also has the ability to sing. It is taught by his grandfather, King George.



Figure 3.21 – Figure 3.22 Nullah is singing a song in the water tank

Nullah knows Maitland Ashley died because he was murdered by Fletcher by using a spear. On her arrival to Faraway Downs, Lady Ashley is surprised by her husband's death. Nullah thinks the arrival of Lady Ashley, Drover, Kipling Flynn, Magari and Goolaj using the trucks are the coppies of those who will catch and bring him to the Mission Island. After that, he enters into the water tank to hide. He is in the water tank not only to hide from the police man (who comes to Faraway Downs as he expect) but also to sing a song for Maitland who is the husband of Lady Ashley. It is the Aborigine's habits if someone dies, they perform a ritual such as sing to the dead body as their last respect and make his spirit calm (Rose, 1996, p. 71-72) although Maitland is White. Maitland is the owner of Faraway Downs where Nullah and others live and work.

The figure 3.21 - 3.22 illustrates Nullah is singing to give respect for Maitland Ashley. The song is sung by Nullah functions as a prayer to calm someone who pass away. It is believed that songs have power to be heard by spirits. Nullah's skill in singing is derived since his birth as Aborigine. Everything good always comes with a song as a sense of gratitude. Nullah is taught a lot of songs by his grandfather and he applies those in his life well. He uses the song at

the right time. After Lady Ashley's husband died, in the evening Nullah sings for Lady Ashley in the first time.



Figure 3.23 – Figure 3.24 Nullah and Lady Ashley are talking about Fletcher

Nullah	: Are u see me now?
Lady Ashley	: Who are you?
Nullah	: I Nullah
Lady Ashley	: How's you get in here?
Nullah	: I make myself invisible with Gulapa magic
Lady Ashley	: What do you want?
Nullah	: That white Fletcher...because this place...but you like rainbow song. You good. You heal this land. So I sing you to me like I singing fish to me. I sing too when mama and Fletcher make wrong side business
Lady Ashley	: Wrong side of business?
Nullah	: You know. Laying down and tickling.
Lady Ashley	: Oh my goodness! That...
Nullah	: Me and you secret
Lady Ashley	: oh my goodness! Mr. Fletcher!
Nullah	: I go to sing to mama to warn her that Lord Boss Ashley is coming down ( <i>Australia</i> , disc 1, 23:12 – 24:33 minutes).

When Lady Ashley is sleeping, Nullah sings for her. Nullah suddenly come to Lady Ashley to tell about the song he sings and also tell her about Fletcher who cheats her. They are talking to each other for the first time. The

figure 3.23 - 3.24 illustrates how Nullah and Lady Ashley acquaint each other.

They are very easy to get close in the conversation. In this scene, Nullah and Lady

Ashley like each other. The ritual of singing performed by Nullah is believed to be very effective to protect good person from the evil. Song is used for good things.

In this case, after Nullah is getting closer to Lady Ashley, they are always together in every opportunity, including going to Darwin to drive the cattle.



Figure 3.25 – Figure 3.26 Nullah is retaining the bulls with a song

On the way to Darwin, Fletcher and his crew try to burn all the cattle but Nullah is very brave to keep those from the blaze. In the end, he controls all the runaway cattle with a song and stare into the eyes of the cattle to calm. In this tragedy Kipling Flynn died because he is trampled by the cattle. The figure 3.25 - 3.26 portray how powerful is a song to control the bad situation which almost kills Nullah. Nullah uses a song as the main weapon to conquer the cattle which are in an unstable condition. He is helped by his grandfather to appease the cattle and is eventually successful. The Whites do not think that the power of a song will be able to solve the problems. Tradition of singing is one of Aborigine characteristics that is hard to find in other countries so that it becomes an important identity that they preserve until now even though their territory are almost entirely dominated by the Whites (Berry, 1999, p. 26).

Nullah has similar talent like his grandfather in singing. On the way to Darwin across the ocean, he sings and believes it will show him a miracle which eventually brings him to Lady Ashley.



Figure 3.27 – Figure 3.28 Nullah is singing while he remembers Lady Ashley

- Nullah : My magic. Not good. All the smoke. But then he speak to me. Grandfather
- Lady Ashley : Can you hear that? The music, can you hear it?
- Emmet : Sarah please
- Lady Ashley : Can't you hear it? It's children singing
- Emmet : Sarah! What's going on? Let's give her another minute
- Nullah : Mrs. Boss! Mrs. Boss! Mrs. Boss! Mrs. Boss! Mrs. Boss! Mrs. Boss! Mrs. Boss!
- Lady Ashley : Nullah!
- Nullah : Mrs. Boss! I can say your name! I sing you to me like the first night I see you (*Australia*, disc 3, 22:59 – 25:41 minutes).

After being rescued by Drover, Nullah and other Aboriginal children board in the ship to Darwin together. Nullah communicates with his grandfather. He begins to play an instrument and other children sing. The music and song are heard by Lady Ashley who will be evacuated to a safer place after Japanese attack continuesly. Finally, the music brings them together after several months apart.

The figure in 3.27 - 3.28 portray that Nullah and Lady Ashley finally see each other. Nullah believes with his grandfather's invitation to sing. It is a good

purpose for him. The aim is to bring him to Lady Ashley. Although Lady Ashley is White but she really loves Nullah so that King George trusts her to keep Nullah for a while. In the end he will take Nullah back as an Aborigine to preserve their culture.

### 3.3.2.3 Magari and Goolaj

Usually traditional songs are simple and short, with much repetition of key phrases. The songs are intended to assist the Aborigines in remembering details of the Dreaming stories. The Dreaming stories are connected to specific locations, and sometimes to sacred objects. The idea of dreaming also includes the 'seeing' of eternal things during sleep. The Dreaming is both the ancient time of creation and the present day reality of Dreaming. Songs are often accompanied by clapping sticks and didjeridus: other musical instruments include hand drums, rattles and gongs (*Aspects of Traditional Aboriginal Australia*, n.d, para. 1-3). Aboriginal people have close relationship with a song. Wherever they are, they always sing.

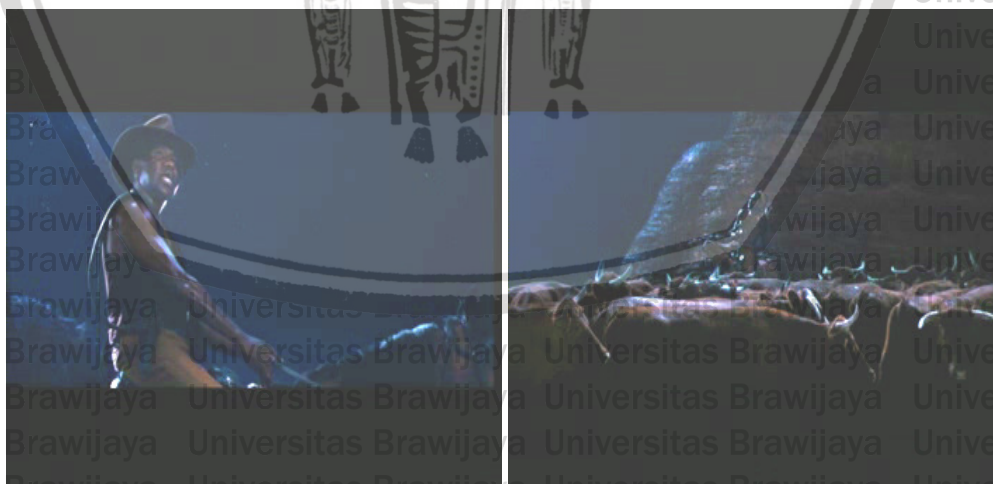


Figure 3.29 – Figure 3.30 Magari and Goolaj are singing for the cattle

Magari is Nullah's uncle. He always watches his nephew. He is very different from Nullah because he is often associated with the Whites so that his

clothes are almost similar to Whites'. However, he still does Aborigines custom like singing. Magari is always accompanied by Goolaj to drive the cattle together. Goolaj is Magari's cousin who is also Nullah's uncle.

On the way to Darwin Magari and others take a rest. They take turns singing for the cattle. The songs are sung as well as a story or a poem is told. They are used to accompany people sleeping, like a small child who is told a tale by his mother. The cattle will be calm at night when they hear their songs.

### 3.3.3 The Existence of Spirit

The Aborigines have supernatural powers derived from their ancestors. They can relate with dead people or those who are still alive in the distance. All things relate to nature become their power because every place is believed to have a spirit or a soul in it. Aborigines' life is very traditional that makes them still believe in things that are hard to see by the naked eyes. Things such as tree or stone are places that Aborigines believe to have souls inside so that they are forbidden to disturb the peace of who inhabits the place. Like the other humans, they believe every place in Australia especially the jungle and its contents want to live peacefully without any disturbance from anywhere (Rose, 1996, p. 35-38).

For many Aboriginal people, everything in the world is alive: animals, trees, rains, sun, moon, some rocks and hills, and people are all conscious. All have a right to exist, all have their own places of belonging, all have their own law and culture. In many parts of Australia Aboriginal people believe that the spirit (or one spirit) that animates a foetal human is a spirit from the land: an ancestral dreaming spirit, or a human spirit (baby spirit) resident in a particular locale.

Variously known as spirits, dead bodies, the old people, or the ancestors, the people who belong to country in life continue to belong to it in death. Many

Aboriginal people in all parts of Australia speak to old people when they go bush.

Old people are part of the life of the country; their involvement keeps the country productive, and also assists living people (their descendants) to manage their land.

The spirits of dead people are believed to inhabit the landscape. They guard the country and the people, and when they are angry they become dangerous (Rose, 1996, p. 23-71). For Aboriginal people belief in a spirit is what they uphold in their effort to maintain the culture from Whites power in Australia. One of the efforts is that they still run everything they have even though it is very traditional and sometimes does not make sense for the Whites.



Figure 3.31 – Figure 3.32 They are on the way to Darwin

Nullah: When Mrs. Boss first come to this land. She look but she not see. Now, she got the eyes open for the first time. Some places got spirits, white fellows don't know. Some place is no good to go. (*Australia*, disc 1, 54:26 – 55.00 minutes, Nullah as a narrator).

On the way to Darwin, Nullah, Lady Ashley, Drover, Magari, Bandy, Goolaj, Kipling Flynn and Sing Song pay attention around them carefully. King George is always watching them from a distance. Lady Ashley is fascinated with

the landscape in Australia. Nullah as an Aborigin also believes about the existence of another soul in that place.

The figure 3.31 - 3.32 show how the power that exists in some places in Australia can give a sense of amaze for Lady Ashley because basically every place has a soul which is believed by the Aborigines. Not only human being lives in a place, but other spirit like the soul of the dead also inhabit the same place.

This belief is one form of how close is the Aborigines with nature.



Figure 3.33 They are taking a break for dinner

They all take a break for dinner after some previous incident. Before going to sleep, Lady Ashley and Drover learn to dance behind the tree and at that time Nullah climbs on the tree. For Aboriginal people, the tree has bad spirit at night, therefore Bandy who is Nullah's aunt immediately tell him to go down from the tree because it can be dangerous for his soul later.

Nullah : Ya, you do wrong side business?

Drover : No, I'm not. We just dancing

Nullah : Ceremony of dance?

Lady Ashley : Yes. It's called the Foxtrot

Nullah : Fox dance? You gonna teach me that dance?

Drover : You're a little young for my

Bandy : Nullah! Get down from that tree now. You get bad

spirit up there

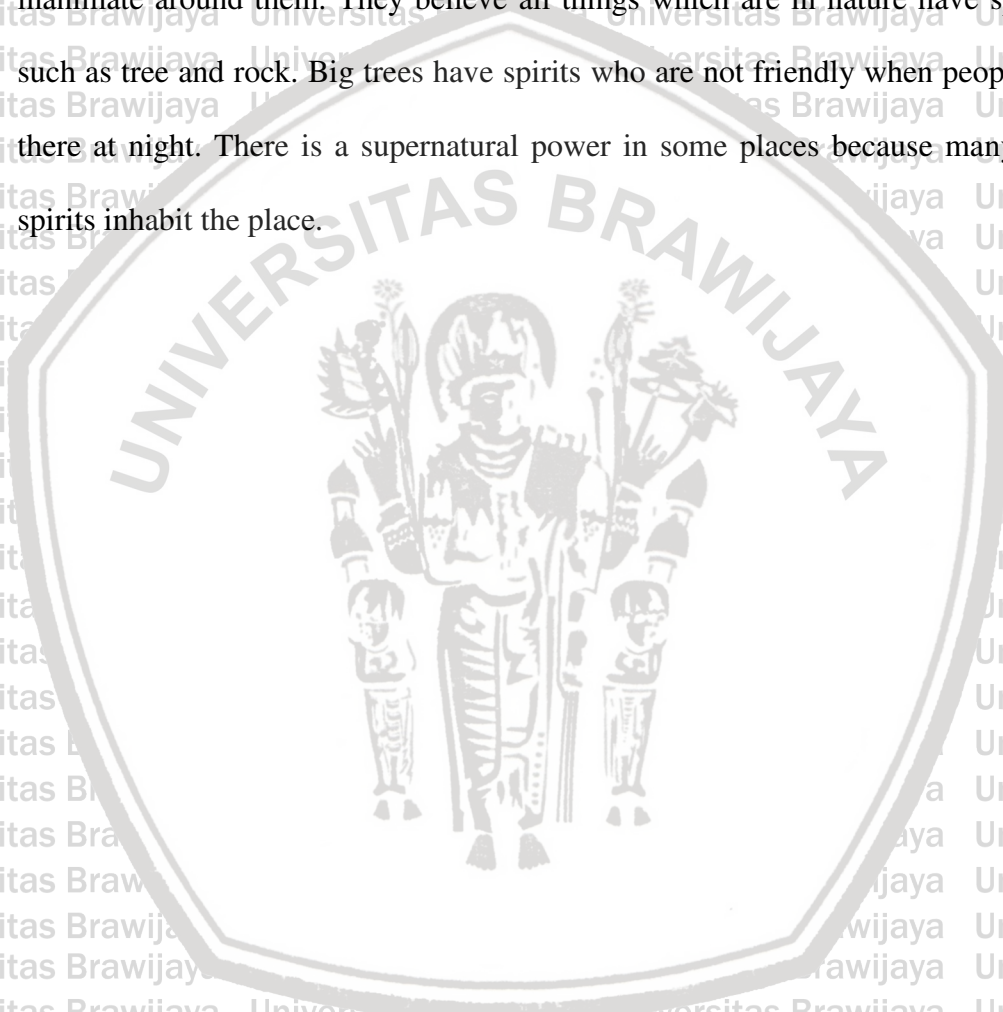
Nullah

: You're big trouble

Bandy

: Come on Nullah! You go to bed now. The night  
better than in up there, right? (*Australia*, disc 2, 14:19 –  
14:51 minutes).

The figure 3.33 show about the beliefs are adopted by the Aborigines to  
inanimate around them. They believe all things which are in nature have spirits,  
such as tree and rock. Big trees have spirits who are not friendly when people are  
there at night. There is a supernatural power in some places because many evil  
spirits inhabit the place.



## CHAPTER IV

### CONCLUSION AND SUGGESTION

#### 4.1 Conclusion

The analysis proves that the Aborigines who have been occupied for many years try to rise up against the Whites. The Aborigines indirectly reject the White's culture that is applied in their country. This is one way so that the culture that exist from generation to generation is maintained and their identity as Aborigines is recognized in Australia as they are the indigenous inhabitants who have been living there. Every place in the territory of Australia is a power for Aborigines because their culture is always related to the nature.

The Aborigines do a lot of efforts to save their culture from the White's power. Their efforts are wearing traditional clothes, preserving the life wisdom and believing in superstitions. They always wear complete traditional clothes as one of cultural identity to indicate their presence in Australia which is almost entirely controlled by the Whites and almost invisible with the Aborigines. Then preserving the life wisdom is one of the most important because it deals with something sacred or tradition they do everyday. Every tradition done by the Aborigines has a philosophy behind it so that everything has a meaning for their life like walking around the jungle that must be done by men. They also believe in superstitions handed down by their ancestors. It includes the power of fire and song that has function to help them in any case. Besides, the existence of the spirit

in some places is highly respected and believed to have supernatural power. This is Aboriginal tradition to keep other creatures invisible to the eye.

#### 4.2 Suggestion

Through this research, the writer tries to give several suggestions for the next researchers. The next researcher who wants to continue this research needs to conduct the analysis from a different viewpoint to create a more complex study, such as seeing the White's perspective on the life of the Aborigines. Besides, since the great "*Australia*" movie contains several aspects of studies including Psychoanalysis, Semiotics, and Marxism, the next researchers may use one of those theoretical frameworks to conduct a study on this movie.

