Power is defined as the ability to act or be believed in a particular capacity due to the presence of hierarchy. Both the longer memory and Black Doggie portray the significance of power through the domination of the white society & the ultimate demeaning of the oppressed. Such demeaning is established through degrading language, physical abuse & the demeaning of hope. Such a stance is provided through & for Indigenous Australians & African Americans to be provided with rescue through either education or assimilation into the white society. Both Wright & D'Aguier establish the necessity of power through the development of racial hierarchy.

Both writers explore the effects of defiance of power through youthful and native dreams. D'Aguier conveys such defiance through the interracal relationship of Gassed and Legacies and their desire for “paradise.” D'Aguier incorporates misery to construct as a result of the desire for equality.
ideology

the profane validity of "paradise", such as "I see Charlie walking arms... of these dirty streets with me, Charlie and

brother. The same roof, Charlie and I

in the same bed". These naive visions are

inseparably contrasted with the pragmatism

of the existing system, specifically the

contrasting imagery of the "strip". The

strip "left must shudder with sexual

longing and melancholy, left to shudder some

more". Though this, D'Aguilar establishes

the ability for the white race to maintain

power through public physical abuse and

the sexual violence of Charlie being "just on"

Thus, remarrying the paradox around outcome

of denying power. Similarly, in Black

Beeper, Wright portrays the youthful dreams

of Bertie urban vestigial for the Australian

Army's tilt to the subsequent confrontation with

the "bigger world". Wright exploits this

notion of the "bigger world" to both associate

the desire for a world without racism

discrimination, but also to emphasise the

underlying fact that discrimination is

much "bigger" than an individual presents

a sarcastic depiction of this "bigger world" world to where raging it "must be a

sacred sanctity located with oak trees..."
and 'shepherd's pie'. This quotation signifies the dominance of British colonization over Aborigines due to Mission's recognition of their "country round". Therefore, both D'Aguilar and Wright emphasize contradictions and contest the ideological constructs of the youth in order to establish the dominance of the white society.

The longest Memory and Black Digger convey the development of racial hierarchy through the dehumanization of the oppressed. In the opening vignette of Black Digger, such dehumanization of the oppressed is evident through both the massacre and the conversations between the white settlers, referring to the Aborigines as "Aboriginals" with minimal human recognition. Economic language adopted by the settlers includes "pigmy", "abandoned calf", "beast", "Full-blood" and "perfect specimens". Such language
While passing over to Aboriginals through the use of racist, pejorative, and derogatory language, D. Fugain attributes to dehumanization of African Americans throughout the text. White children that he is referred to as "long heads, neggus, done, or whatever else the people choose to call them." The effect of the word "negro" signifies that white people in a sense of such derogations, and in some instances submission to the dominance of the white society. This concept can also be developed due to white people's concern that he is inferior to the white people as a result of their inferior relation. For African Americans, therefore, white is the dominant until verbal accuser through the destruction of identity of black individuals as a result of dehumanization. The Author from the degradation of black individuals, white and D. Fugain meant forms of equality within a social text through conversation, is accommodation into white society in Black Digger's view of equality.
and respect are attributed to through the metaphor of the "uniform". The uniform allows Aboriginals to be recognised, 

Aalogel, as a part of the broader social status when 

wearing his uniform, "we're forgotten", 

suggesting the uniform places Aboriginals in the same 

before colour. War is described as "fighting 

and just for God & Empire", but to define 

what it is to be an "Australian 

man". Here, Wright signifies the unity of 

viewing Aboriginals and non-Aboriginals as 

"Australian" men. Similarly, D'Aguiser 

reflects the power of literacy, specifically 

through Chappel's curiosity and dedication 

for such knowledge. Ligeia writes letter to 

The Viaquirrela on behalf of Chappel in 

relation to the literacy of slaves. Although 

the editorial states "was written: the most articulate letter: 

received in a long time", the literacy of 

slaves is generally fancied upon" and 

therefore not developed. However, D'Aguiser 

emphasises the significance of Chappel. 

This provides him with the 

literacy and ability to be heard and 

while individuals in a public setting. 

D'Aguiser uses Chappel to present the notion
of power through literacy. Therefore, both texts present important facets from the
greater within black individuals
through either education or assimilation
interwhite society.

Although Wright & D'Agnace convey
the power of literacy & unity, both texts
demonstrate the inevitable dominance of
the white society in The Longest Journey,
African racial hierarchy is established
through disenfranchisement & belittling of
African Americans. The Virginiaan editorial
notes "are we to attribute to ourselves as
human beings? I think not." This quotation
intensifies the dominance of the white race
to the extent of excluding nonwhite races.

The inevitability of racial dominance is
portrayed when Sonners Junior asks
"why are they dark and we are bright?"
The effect of the word "bright" indicates
whites exceed as a child,Southern descent
as exercising the white race carrying through
significant power over those who are "dark".
These, indicating the inevitability of white
dominance due to the not transferring taught
geracal domination.
through generations. Similiarly, Black Digger portrays the inevitable congestion at the end of the war through the quotation, “...they painted my colonel white the day I got off that boat.” 

Here, Wright indicates that the respect which was held for Aborigines during the war was only temporary; that their “fight for country” did not grant them equality after the war, thus reflecting the constant documentation of the white society. Therefore, Wright and D’Aguiar reflect the inevitable progress, racial hierarchy is the power which resides with the white race.

Throughout both texts, Wright and D’Aguiar develop themes of resistance and the presence of racial hierarchy. Both The Longest Nebraska and Black Digger reflect the significance of power and the consequences which arise for those with less power. Ultimately, Wright and D’Aguiar say that power will inevitably reside with the white race due to their enforcement of power amongst Aborigines and African Americans.