

## **CHAPTER IV**

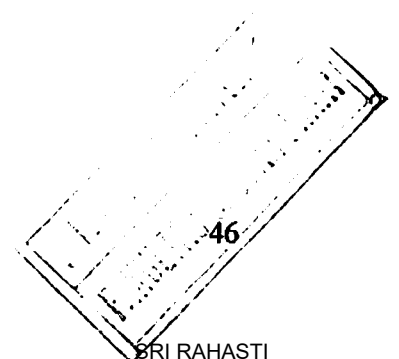
### **CONCLUSION**

**“Women of the Sun”** that was written by Sonia Borg and Hyllus Maris conveys the women struggle against the whites. The Aboriginal women, Towradgi to Lo-Arna, are represented differently in the text, in the form of culture and power resistance.

Towradgi is represented as a strong and powerful character, who controls the life of the Nyari people. She fully learned the wisdom and philosophy of the Nyari people and handed down the knowledge to the younger generation. Towradgi shows a significant role in maintaining the Nyari culture and tradition by strongly resisting to the coming of the whites to the Nyari land.

Meanwhile, Alinta represents weaker resistance toward the whites. Though Towradgi had handed her down the cultural wisdom and knowledge, she was forcibly unable to conduct her life and her people based on it. In chapter two, the coming of the whites initiated abuse toward the Aboriginal women and disrupted the life and culture of Aborigines.

Maydina experienced the Christianization and the forced cultural shifting from Aboriginal to whites' culture. She accepted the forced identity of whites by gaining a protection and a shelter from the white in the mission. Her struggle to survive was also one of the reasons why she could not apply the traditional and cultural wisdom in her life.



Nerida conveys her pride of her Aboriginal identity and her struggle against the whites. Her spirit of rebellion inspired the other Nyari people to fight against the whites. In this chapter, the white's power does not as strongly as in the previous three chapters. Nerida shows that the Aboriginal women indeed had power over the whites to reduce the whites' power over Aboriginal society.

Conversely to Towradgi, the last character, Lo-Arna, portrays strong resistance toward the Aborigines and weak resistance toward the whites. Her pride of being French Polynesian led her to undervalue the Aborigines and made her for being apart of them. Though eventually she could accept her half-Aboriginal identity, it was not caused by her pride but merely by the need of presence of motherhood into her life.

In the terms of power relation, the coming of whites into the land of Aborigines certainly initiated by the knowledge that the colonizer is stronger and by the justification to civilize the colonized country. The coming of the whites, in this case, inevitably interfered to the tribal and cultural life of Nyari people. It is not deniable that the coming of later settlers would certainly disturb the life of previous settlers. It eventually brings any changes, in the form of culture and people, within the previous settlers' community. These changes are the results of forced cultural assimilation that happened during the process of living-together.

White settlers created this context based on the convention to position superiority and to control the colonized community. It is also clearly shown that being a woman, is not only a matter of sex; but also merely a context that is set to post women in certain part of inequality. The whites' effect toward the Aboriginal

women is that they considered women as weak creatures; to whom they could force to Aboriginal women to accept the contextualized identity.

Toward the Nyari people in general, the novel portrays that resistance happens before acceptance. Someone, who previously owns certain culture, needs to adjust the previous culture with the new ones. This possibly happened as power manifests itself in a relational manner; so that the changes and shifts from one culture to another undergo irresistibly since people live with others.

In cultural forms, the coming of the whites affected the social structure and traditional belief. Aboriginal people, who previously lived within community, were taken away and employed by the whites to work outside their tribal community as servants. The unity as a tribe was impossibly conducted since the Aborigine people had to struggle to survive under the whites' power. Furthermore, during the settlement of the whites in the Aboriginal land, the whites brought the mission of Christianization, which affected the traditional belief of Aborigines. The whites provided shelter for the Aborigines so that it was easier for them to transfer their knowledge, in the form of religion and culture, to the Aborigines who needed the shelter provided. The whites used religion and contextualized stereotypes of the whites and Aborigines to justify their power and to firm their superiority over the Aborigines.

## **WORKS CITED**