

**AUSTRALIAN GOVERNMENT'S EFFORTS  
IN ABOLISHING ABORIGINES' CULTURE  
AS THE MANIFESTATION OF ETHNOCENTRISM  
DEPICTED IN *RABBIT-PROOF FENCE* MOVIE**

**THESIS**

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**ENGLISH STUDY PROGRAM  
LANGUAGE AND LITERATURE DEPARTMENT  
FACULTY OF CULTURE STUDIES  
UNIVERSITY OF BRAWIJAYA**

**2012**

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**THESIS**

**Presented to  
University of Brawijaya  
in partial fulfillment to the requirements  
for the degree of *Sarjana Sastra***

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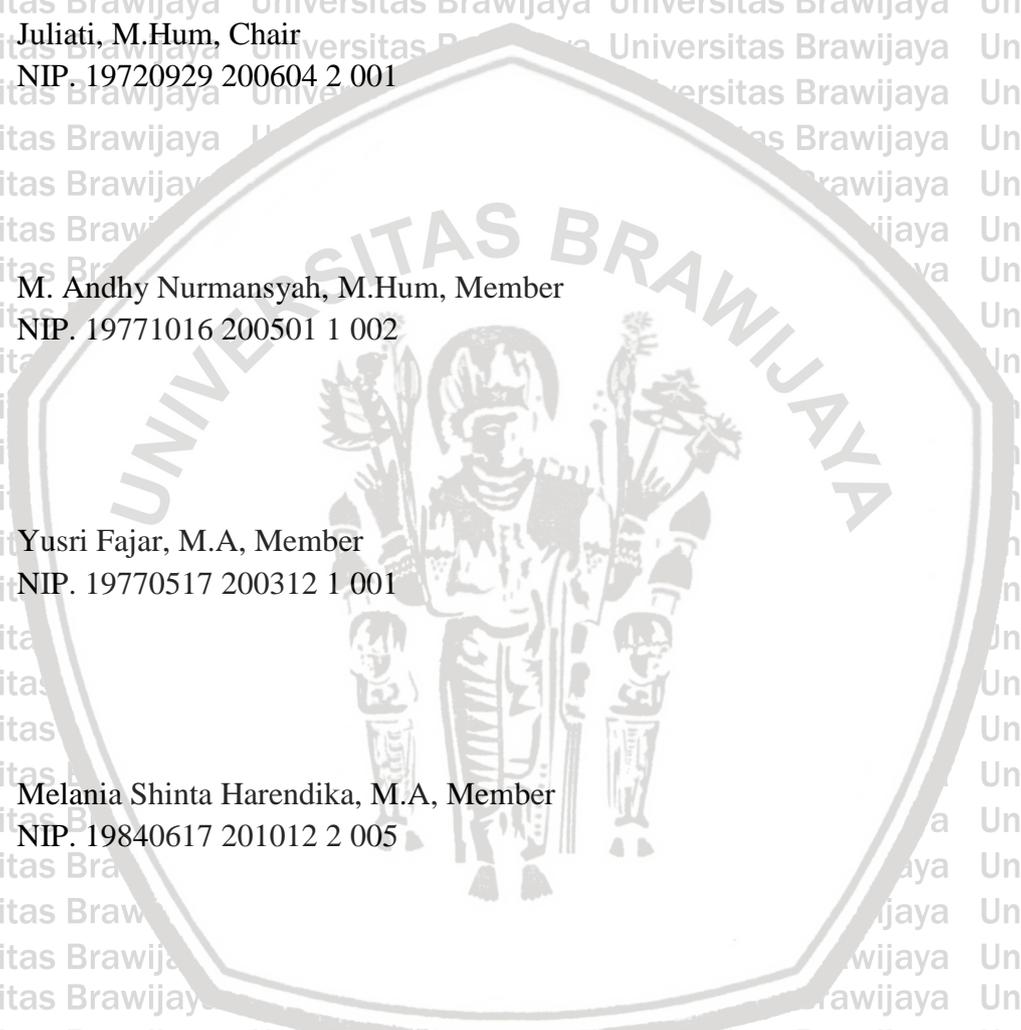
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## ABSTRACT

Khoirunnisa, Anggana Rosalia. 2012. **Australian Government's Efforts in Abolishing Aborigines' Culture as the Manifestation of Ethnocentrism Depicted in *Rabbit-Proof Fence* Movie**. Study Program of English, University of Brawijaya. Supervisor: Yusri Fajar; Co-supervisor: Melania Shinta Harendika.

Keywords: ethnocentrism, Australian Government, Aborigines' culture, Assimilation Policy.

Basically, every ethnic group has their own cultural characteristic which is different from each other. Since the arrival of Whites in Australia, ethnocentrism towards the indigenous people of Australia, Aborigines, had already been seen. As the result, the existence of Aborigines' culture was increasingly threatened. Aborigines were forced to adopt White's culture under the legislation of Assimilation Policy or the Protectionist Act that was held by Australian government. The increasing number of half-castes, or the mixed descent of White and Aborigines, was assumed as a threat for constructing Australia as superior and blessed. Therefore, the forcible removing of half-castes often occurred in 1930s in all over states in Australia. The writer conducted a study about the implementation of Assimilation Policy which manifested the ethnocentrism of Australian government in abolishing Aborigines' culture especially in Western Australia as depicted in *Rabbit-Proof Fence* movie.

This study uses ethnocentrism as the approach in relation to the knowledge about the most superior assumption of one's culture and for this reason; it is then regarded to be adopted by other cultures. Besides, movie studies concentrates in *shot* is also used in this study to analyze how White's culture has successfully been adopted by Aborigines and how the brutality of Australian government in abolishing Aborigines' culture is portrayed.

This study reveals that ethnocentrism of Australian government towards Aborigines was strongly revealed in the implementation of Assimilation Policy in Western Australia as the efforts of Australian government in abolishing Aborigines' culture. The half-castes children were forcibly removed to Moore River to be assimilated and trained, separated from their Aboriginal families, and converted to Christianity under the fully control of the Chief Protectors, A.O Neville, in order to make them like other White Australians and strip their Aboriginality.

The writer suggests the next researchers to conduct more detailed research on other aspects of Assimilation Policy's implementation by using other relevant theories. Psychological aspect of half-castes may be an interesting topic. Besides,

using post-colonialism study to this movie can also be an alternative to enrich the analysis in future research.



## ABSTRAK

Khoirunnisa, Anggana Rosalia. 2012. **Upaya Pemerintah Australia dalam Menghapuskan Budaya Suku Aborigin Sebagai Manifestasi dari Etnosentrisme yang Tertuang dalam film *Rabbit-Proof Fence***. Program Studi Sastra Inggris, Universitas Brawijaya. Pembimbing: (I) Yusri Fajar, (II) Melania Shinta Harendika.

Kata Kunci: etnosentrisme, pemerintah Australia, budaya Aborigin, Kebijakan Asimilasi

Pada dasarnya setiap suku memiliki karakter budaya yang berbeda-beda. Sejak kedatangan etnik kulit putih di Australia, etnosentrisme terhadap suku asli Australia yakni Aborigin, sudah tampak terlihat dan akibatnya, kebudayaan suku Aborigin yang jelas berbeda dengan kebudayaan kulit putih semakin terancam keberadaannya. Aborigin dipaksa untuk mengadopsi budaya kulit putih dibawah Kebijakan Asimilasi atau “tindakan pertolongan” yang diusung secara resmi oleh pemerintah Australia. Tingginya angka pertumbuhan anak setengah kasta atau keturunan campuran dari perkawinan silang antara suku kulit putih dan Aborigin dianggap sebagai ancaman oleh pemerintah Australia dalam mewujudkan negara yang maju dan superior. Oleh karena itu, pengambilan paksa anak-anak setengah kasta dari keluarga Aborigin untuk diasimilasikan kerap terjadi di era 1930an di seluruh negara bagian Australia. Mengamati kondisi tersebut, penulis merasa tertarik untuk mengadakan studi yang berkaitan dengan pelaksanaan Kebijakan Asimilasi yang merupakan wujud dari etnosentrisme pemerintah Australia dalam menghapuskan budaya Aborigin yang digambarkan dalam film *Rabbit-Proof Fence*.

Penelitian ini menggunakan pendekatan etnosentrisme yang berkaitan dengan anggapan suatu budaya paling superior dan karenanyalah dianggap perlu diadopsi oleh budaya lain. Selain itu, studi film, khususnya cara pengambilan gambar atau *shot*, juga digunakan dalam penelitian ini guna menganalisis bagaimana budaya kulit putih telah berhasil diserap oleh suku Aborigin dan seperti apa kebrutalan pemerintah Australia dalam menghilangkan budaya Aborigin di Australia digambarkan.

Studi ini menunjukkan bahwa etnosentrisme dari pemerintah Australia terhadap suku Aborigin sangat jelas tercermin dalam pelaksanaan Kebijakan Asimilasi di Australia Barat sebagai upaya untuk menghapuskan budaya Aborigin. Anak-anak setengah kasta secara paksa diasimilasikan dengan dibawa ke *Moore River* untuk dididik, dipisahkan dari keluarga Aboriginnya, dan dikristenkan dibawah kontrol penuh pimpinan pelindung mereka yakni A.O

Neville, guna menjadikan anak-anak ini layaknya suku kulit putih lainnya dengan menghilangkan sifat Aborigin mereka.

Penulis menyarankan kepada para peneliti selanjutnya untuk menulis penelitian lebih detail tentang aspek lain dari pelaksanaan kebijakan Asimilasi seperti aspek psikologi dari anak-anak setengah kasta. Selain itu, menggunakan teori post-kolonialisme juga dapat menjadi alternatif untuk penelitian selanjutnya.



## ACKNOWLEDGEMENTS

First of all, the writer would like to give the greatest gratitude to Allah SWT for His blessing and guidance as she completes her study in Study Program of English, Department of Language and Literature, Faculty of Culture Studies, University of Brawijaya, by writing this thesis.

The writer would also like to extend her great thanks and appreciation to Yusri Fajar, M.A., the supervisor, for his guidance and support during the writing process of this thesis. Besides, the writer's thanks are also addressed to Melania Shinta Harendika, M.A., the co-supervisor, for her never ending guidance upon the completion of this research.

Third, the writer would like to give the great honor to her beloved parents who were patiently waiting while giving their material, spiritual, and mental supports during their daughter was working on this thesis. Then, a big thank is delivered to Filsa Rahmantiko for his amazing helps in giving suggestion and moral supports to the writer to finish this thesis sooner. Last, but not least, a truly deep thank is also extended to the writer's friends Dian, Sheila, Devi, Verdina, the girls in the boarding house, and so on, for their contribution and support during this thesis process. Hopefully this thesis can be useful for all people who read it.

Malang, 9 February 2012

Anggana Rosalia K.

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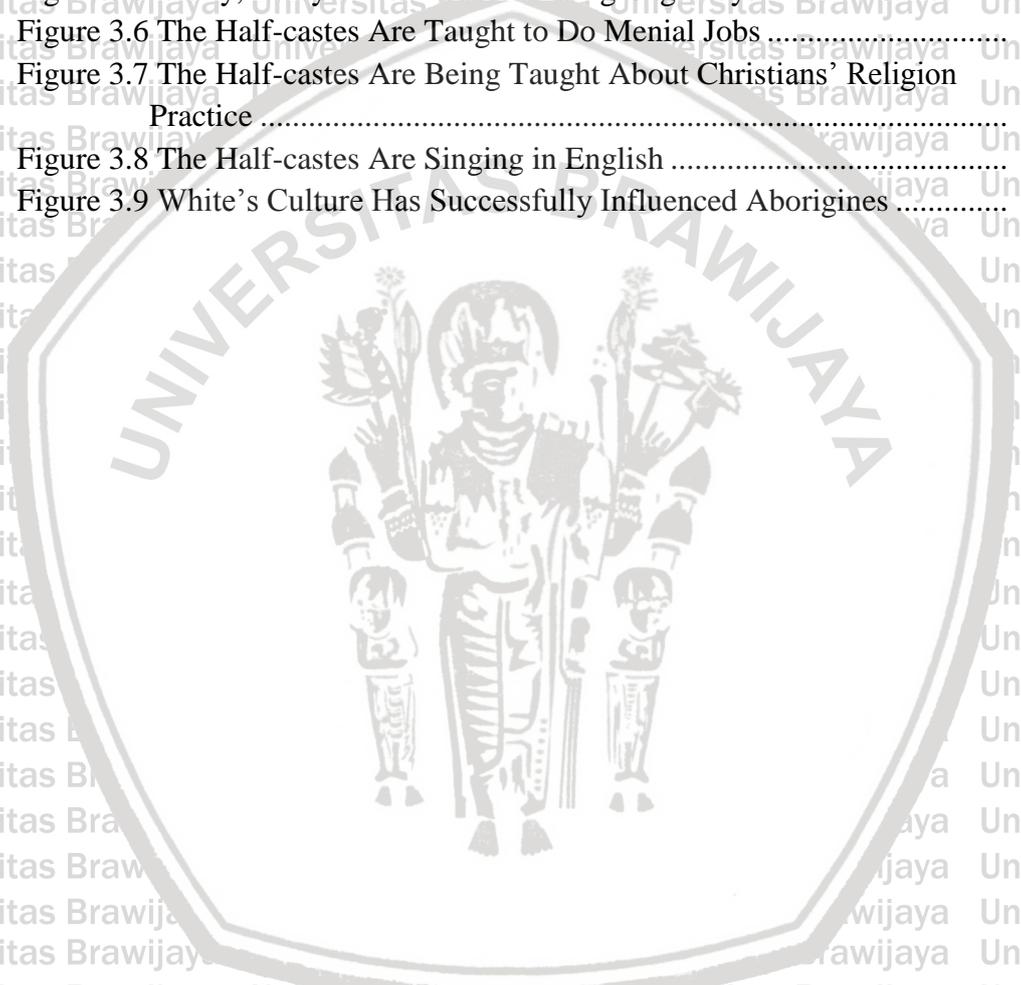
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## CHAPTER I

### INTRODUCTION

#### 1.1 Background of the Study

Every ethnic group has their own cultural characteristics such as norms, manner, religion and language. Some ethnic groups who love their own culture tend to be ethnocentric, since like culture, ethnocentrism is usually learned at the unconscious level (Samovar, Porter, and McDaniel, 2009, p.180). Ethnocentrism as a basic attitude expresses the belief that one's own ethnic group or one's own culture is superior to other ethnic groups or cultures, and that one's cultural standards can be applied in a universal manner (Hooghe, 2008, p.1). British settlers or White Australians, who live in the city with nice dwelling places, get education, go to work, wear good clothes and eat healthy food, assume that their culture is better than those who live in nature, hunt and gather. For them, Aborigines' culture is traditional and primitive which does not match with their living standards. Thus, it needs to be civilized. As a result, this assumption leads these White Australians to be ethnocentric by eliminating Aborigines' culture into modern one in order to construct Australia to become a nation that would consist of one superior culture: White.

Ethnocentric attitude of White Australians can be observed in "Assimilation" project or the Protectionist Act. This project was the effort of Australian government to omit the culture, heritage and identity of Aborigines. McGrath (1995, p.8) argues that "... governments attempted to curb distinctive

Aboriginal behavior through policies of ‘civilisation’ and ‘assimilation’...” In practical terms, Westerman (1997, p.2) argues that the Protectionist Act gave State governments’ power to control all aspects of Aboriginal people’s life, i.e. their sexual behavior, employment, education, social restrictions, and cultural denial. It means that Australian government had full authority towards Aborigines’ life. Moreover, Reynolds and Rowley (cited in Kaplan and Eckermann, 1996, p.8) state “...These policies are conducted with the aim to “train”, “civilize”, “uplift”, and “Christianize” the “Natives”.” Between the 1880s to the 1960s, thousands of Aboriginal children were forcibly taken from their parents under a government policy of assimilation. These young Aborigines, especially the mixed descent children were trained in a camp which was far from their mothers in the reserve, to be converted to Christianity and were drawn into European life. They had to speak English as White Australians do, believe in White Australians’ belief and act like White Australians do. Kamala (2009, para.2) says “all persons of Aboriginal blood or mixed blood in Australia will live like White Australians do.” The existence of Aboriginal culture such as norm, belief, and language seemed dying out sooner because of the implementation of Assimilation policy that was held by Australian government who were ethnocentric.

The efforts to remove and abolish Aborigines culture that was practiced by Australian government can be seen in a film entitled *Rabbit Proof Fence* (2002) that was set in Western Australia in 1931. The increasing number of unwanted third race which was Aborigine was assumed as a threat for Australia government,

and therefore, it must be bred out of existence. A.O. Neville as the Chief Protector of The Protectionist Act (or Assimilation Policy) had powerful authority to control Aborigines' life such as giving marriage permission, removing Aboriginal children (especially the mixed blood or the half-castes) from their Aboriginal families to a camp named Moore River, and allowing Aboriginal mother to visit her children at native settlement at north of Perth. This film portrayed how the innocent Aborigines children were forcibly taken from their mother, how their languages were not allowed in the camp, and how they were Christianized. "Protecting and helping this unwanted race from savagery of Aborigines' culture", as A.O. Neville said in one of the dialogue in the movie, is actually the form how ethnocentric Australian government was.

This film focuses on how Assimilation Policy toward Aborigines is applied in Western Australia. It can be seen by the main characters, three Aboriginal girls, Molly (14 years old), Daisy Craig (8 years old), and their cousin Gracie (10 years old) were told as targets of Australian government who successfully escaped from the Moore River by walking 1,500 miles following the Rabbit-Proof Fence to return home after the forcible arrest. Rabbit-Proof Fence was the longest fence in the world to keep rabbits that came from east which could destroy Western Australian agriculture (Broomhall, 2005, para.5). The powerful authority and superiority feeling toward Aborigines, made Australian government not let these three young children just go away. Pride and reputation of department were the cost of this three girls' escaping. Ethnocentrism led this Australian government to be blind by continuously trying to catch these girls who

escaped, in order to take them back into the Native Settlement to abolish their Aboriginality. From whole story of the movie, attitudes and behavior of Australian government towards Aborigines attracts the writer to analyze further about the efforts of Australian government in abolishing Aborigines culture as the manifestation of ethnocentrism in Australia.

The writer decides to conduct this research because of some considerations. First of all, *Rabbit Proof Fence* is a movie based on a true story and the book entitled *Follow the Rabbit-Proof Fence* by Doris Pilkington Garimara, a daughter from the Stolen Generation, Molly Craig. Directed by Phillip Noyce, this movie has nominated and won many awards for the Best Film, the Best Director and the Best Screenplay such as Australian Film Institute Awards (2002), London Critics Circle Film Awards (2003) and Film Critics Circle of Australia Awards (2002) tells about the legislation authorizing of Australian government in controlling Aborigines' life, including the forcible removal of half-castes children from Aboriginal families to be civilized. It also brings the issue in Australia in 1931 which was about Stolen Generations who suffered under the Chief Protector legislation of the Aborigines as in Molly, Daisy and Gracie. Second, in showing the powerful authority of White Australians to control Aborigines' life, this movie subjectively has succeeded in portraying different culture and relationship between the colonized and the colonizers, specifically the indigenous people of Australia and Whites. Ethnocentrism of White Australian government is obviously portrayed in this movie as well. The powerful authority of Australian government leads them to become ethnocentric,

as the result, they try to abolish Aborigines' culture. Third, study about Aborigines is less conducted than Native America or Black, especially in the Faculty of Culture Studies, University of Brawijaya.

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

The writer wants to analyze the efforts of Australian government in abolishing Aborigines' culture as the manifestation of ethnocentrism as depicted in *Rabbit-Proof Fence* movie. Therefore, the writer comes up with one problem of study, that is: what are Australian government' efforts to abolish Aborigines' culture as the manifestation of ethnocentrism depicted in a movie entitled *Rabbit-Proof Fence*?

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

Based on the problem of study above, the purpose of this study is to reveal the efforts of Australian government in abolishing Aborigines' culture that manifest the ethnocentrism as depicted in *Rabbit-Proof Fence* movie.

## CHAPTER II

### REVIEW OF RELATED LITERATURE

This chapter is intended to present related literature in conducting the research. It discusses the theory underlying the study such as ethnocentrism and some relevant literature about the implementation of Assimilation Policy toward Aborigines. This chapter also states a brief history of colonization in Australia, movie studies that concentrating in *shot*, synopsis of the movie, and the previous study.

#### 2.1 Ethnocentrism

Generally, people from one culture might view people who eat uncooked horsemeat as being barbarous and abnormal. The people who eat uncooked horsemeat, on the other hand, might consider people in other culture as cruel and uncaring because they commonly assign the elderly to nursing homes. Both ways of thinking according to Samovar, Porter, and McDaniel (2009) demonstrate an ethnocentric attitude. Etymologically, ethnic refers to cultural heritage, and "centrism" refers to the central starting point (Barger, 2008, para.2). Ethnocentrism, therefore, basically refers to judging other groups from one's own cultural point of view.

The term was first used by the American sociologist William Graham Sumner (1840–1910) to describe the view that one's own culture can be considered as central, while other cultures or religious traditions are reduced to a less prominent role (cited in Hooghe, 2008, par.1). While Barger (2008, para.1)

gives the usual definition, it is "thinking one's own group's ways are superior to others" or "judging other groups as inferior to one's own". When somebody thinks his culture is more superior by seeing other culture through singular perspective that is based on his culture standards, he is actually ethnocentric.

Ethnocentrism is interwoven with judgment, as Samovar, Porter and McDaniel (2009) argue, that the judgments are about what is right, moral, and rational. These judgments involve every aspect of a culture's existence. The specific example to identify the judgments' perception as Samovar, Porter, and McDaniel (2009) argue, is a belief that earrings should be placed in the earlobes, not in the nose. Furthermore, they explain that this judgment is a very natural tendency to use one's own culture as a starting point when evaluating the behavior of other people and culture. In other words, ethnocentrism leads the attitudes about seeing one's own standards of value as universal. Nanda and Warms (cited in Samovar, Porter and McDaniel, 2009, p.179) provide a contemporary explanation of ethnocentrism:

Ethnocentrism is the notion that one's own culture is superior to any other. It is the idea that other cultures should be measured by the degree to which they live up to our cultural standards. We are ethnocentric when we view other cultures through the narrow lens of our own culture or social position.

Samovar, Porter, and McDaniel describe this "narrow lens" of the links ethnocentrism to the concepts of stereotypes, prejudice, and racism or discrimination. For example, stereotypes are beliefs about the typical characteristics of group members; while prejudice refers to negative feeling toward an out-group discrimination which refers to that disadvantage individuals

and racism is any action or attitude, conscious or unconscious, that subordinates an individual or group based on skin color or race (Feldman, 2001, p. 96). The behaviors of ethnocentrism are usually shown by cooperation within the in-group and absence of cooperation within the out-group. Members of the in-group refer to people who are regarded having similarities in culture, language, and belief. On the other hand, members of the out-group, are people who are regarded as different from one's culture. For instance, mostly, people will have a good relationship with those people who are similar to them, both in ethnic or religion, but a poor relationship strongly will happen to the people who are different from them. Thus, this behavior will lead the absence of cooperative relations with people who belong to different culture and finally will bring the existence of discrimination in the multicultural countries such as America and Australia.

Basically, the definitions of ethnocentrism given by many anthropologists have the same meaning; it is the belief that one's own culture, nation, or ethnicity is superior to others by its own standards and an ethnocentric person tends to make its standards to discredit others through attitude and behavior. Ethnocentric attitudes can be seen in Australian government project in controlling Aborigines' life which is aimed at removing and abolishing Aborigines culture as depicted in a film entitled *Rabbit Proof Fence* (2002). The superior feeling about White's culture, which makes this culture as the standard living in Australia, is applied to discredit Aborigines culture consequently leads Australia to be ethnocentric by trying to die out Aborigines culture through Assimilation Policy.

### 2.1.1 Characteristics of Ethnocentrism

In the book entitled *Communication Between Culture* by Samovar, Porter, and McDaniel (2009, p.180), is divided ethnocentrism into three characteristics, they are Level of Ethnocentrism, Ethnocentrism is Universal, and Ethnocentrism contributes Cultural Identity. From these three characteristics, the writer will only use the Level of Ethnocentrism as guidance to analyze the manifestation of ethnocentrism that leads Australian government's efforts in abolishing Aborigines culture as depicted in the *Rabbit-Proof Fence* movie.

Ethnocentrism is divided into three levels: positive, negative, and extremely negative. The first, positive, is the belief that one's culture is preferred over all others. This is natural and inherently there is nothing wrong about it because ones draw much of their personal identity and many of beliefs from their native culture. At the negative level, ones partially take on an evaluative dimension. They believe their culture is the center of everything and all other cultures should be measured and rated by its standards. As Triandis notes, "We perceive in-group customs as universally valid. We unquestionably think that in-group roles and values are correct". Finally, in the extreme negative form, it is not enough to consider ones' culture as the most valid and useful; they also perceive their culture to be the most powerful one, and even believe that their values and beliefs should be adopted by other cultures (Samovar, Porter, McDaniel, 2009, p.180).

According to these levels of ethnocentrism, the writer concludes that human perception or belief about ethnocentrism automatically will influence their

behavior or attitude toward other cultures. The poor relationship between two different cultures is the effect of ethnocentric.

In the positive level, although somebody considers that every culture belongs naturally to each person based on his or her native culture, he or she still believes that his or her culture is superior. This superior assumption is the reason why his or her culture is preferred to other cultures. This belief will influence one's attitude in facing other culture. Somebody in the negative level who believes his or her culture as the center in the world sees other cultures by his or her culture standards. Using this standard, a person will underestimate other cultures in which he or she believes not quite good enough. And the worst level is the extreme negative which is a belief that one's culture is the greatest of all cultures in the world and should be adopted by other cultures. A person in this level will prevent and difficult to accept a different culture in his or her society.

Andersen and Taylor argue that an ethnocentric perspective prevents a person from understanding the world as it can lead to narrow-minded conclusions about the worth of diverse cultures (2005, p.67). Since the standards of one's culture is different from one another. Standard of one culture is actually subjective, for example, in Western culture, table manner for people who belong to this ethnic group assume that spoon, fork, and knife are polite in having meals, while Chinese use chopstick to eat, Aborigines on the other hand, do not use any specific utensils. The other examples are living in the house, getting education, and going to work to earn money for some cultures are considered as the good-living style. However, for other cultures such as Aborigines do not need such life

style to have a good living as what other cultures do. For them, hunting, gathering and being nomadic are considered as good-living. From these examples, the standards of one's culture are subjective according to ones' beliefs. The different cultures in the world should not be measured only by one's culture standards since one's standards itself can lead into ethnocentrism.

Samovar, Porter, and McDaniel (2009, p.181) argue that ethnocentrism creates a strong sense of group solidarity and superiority. It can be seen in nationalism that is defined as the sense of identity that arises when one group exalts its own culture over all other groups and it organizes politically and socially around this principle. Furthermore, they explain that nationalist groups tend to be highly exclusionary, reject those who do not share their cultural experience and judge all other cultures to be inferior. Nationalist movements tend to use extreme ethnocentrism as the basis of nation-building. People in the extreme negative level, therefore, will prevent other cultures.

The efforts of Australian government in abolishing Aborigines culture are a manifestation of ethnocentrism in the extreme negative level. Aborigines' people were forced to adopt White's culture. This was done by rejecting Aborigines' language, taking Aboriginal children from their mothers, Christianizing them, and training them to be like White Australians.

## **2.2 The Policy of Assimilation**

The superior assumption and different culture between White Australians and Aborigines led White ethnic to control over Aborigines' life, it was then manifested in the Assimilation Policy that was held by Australian government.

Ethnocentric attitude clearly manifested in this policy as Hooghe (2008, p.1-2) states that any culturally distinct outsider group (whether the distinction involves language, religion, color, or descent) can be targeted by ethnocentric attitudes.

Assimilation Policy or the Protectionist Act was held because of the increasing number of Aborigines, especially half-caste children. McGrath (2009, p.5) states in the 1950s assimilation promised to destroy Aboriginality by enforcing social conformity. It is clear that for this case, assimilation is negative since this policy will bring the extinction of Aborigines culture by forcibly using the Australian government authority and the effects of the ethnocentric attitude.

Assimilation Policy was implemented in all over Australia such as New South Wales, Queensland, and Western Australia. It was led by the Legal Protector as McGrath (2009) argues, through the *Aborigines Protection Act, 1886*, the government tried to implement greater control, under the Protection Board, who were appointed men as Protectors. These protectors mostly derived from police or local settlers who were ostensibly there to 'protect' Aboriginal well-being. The Chief Protectors who had been chosen also called Legal Guardian, this person had a responsibility in removing Half-castes from their Aboriginal families, controlling Aborigines' behavior, and doing civilizing mission towards Aborigines. McGrath (2009, p. 253) more clearly describes the role of the Chief Protector as the following:

"The Chief Protector of Aborigines had the authority to compulsorily remove 'part-Aboriginal' children from their natural parents, and to establish more government settlements, reserves and missions where Aboriginal people could be contained and controlled. The role of Protectors was reinforced and the police

were given power to arrest Aborigines without warrant for offences against the Act.”

From the quotation above, it completely shows that Aborigines were under the control of Australian government. They lost their sovereignty toward their own life such as rights to counter and make decision where they were going to be.

By using words “under the guardianship”, “to protect” or “to help” Aborigines actually show the ethnocentric attitude of White Australians that are represented by Australian government. There are some important terms about the implementation of Assimilation’s Policy towards Aborigines; therefore the writer divides it into four specific details as follows:

### **2.2.1 Mixed-descent Policy**

Children who are the crossbreed of Aboriginal and European parents are known as mixed-descent or half-castes. The increasing number of the mixed-descent in Australia is a threat for White Australian society to make self-image country as superior and blessed. Since mixed-descent is regarded as unwanted race in Australia. It is supported by McGrath’s argument (2009, p.248) that emphasizes “Sexual unions between Aboriginal and European women and men led to an increasing number of mixed-descent children. Government concern about ‘miscegenation’ increased, the institutionalization of children of mixed parentage and isolation from their own families..” Therefore, those mixed-descents were trained to become White and British by being raised in Church or Native settlement or some were adopted by White parents. Moore River was one of the native settlements and missions where the mixed-descent or well-known as

half-castes would be removed from their Aborigines offspring. By keeping them at the distance from their home, Australian government expected these half-castes would not learn about their indigenous culture from their Aboriginal families.

Kamala (2009, p.1) argues that half-castes were allowed to stay in welfare homes until they reached the age of eighteen and they were trained to do domestic and other menial jobs so that they can adapt the Australian society. McGrath

(2009, p. 253) also argues that all Aboriginal adults and children, including those labelled 'half-castes' who were thought to have attained a suitable degree of 'civilisation' would be given certain forms of exemption but still it was based on Australian government's provisions. In other words, Aborigines would be free from Assimilation Policy, if they had already adopted White's culture that was regarded as more civilized than Aborigines culture by Australian government.

Furthermore, McGrath (2009, p. 255) states that "Children were placed there for their own 'good' or 'benefit', according to government rhetoric, under the 'guardianship' of the Chief Protector of Aborigines." By separating them from their Aborigines family, these children, later were known as the Stolen Generations.

### **2.2.2 Language Policy**

The coercion of the language use existed in implementation of Assimilation Policy. English was the only language that was allowed in Native settlement and in Australia. It shows that Australian government had several efforts to abolish Aboriginal language. As Faiman states, "You had to learn how to act and speak as the White people did," (n.d, para.2) this statement strongly

supports the compulsion of culture towards Stolen Generations. The use of Aborigines' languages had actually decreased since the arrival of European settlers. As Michael Walsh and Yallop (1993, p.2) states that "A recent study of the language situation in Australia indicates that 160 languages are extinct, seventy are under threat and only twenty are likely to survive (at least in the short term)." Furthermore, he explains that the extinction of Aborigines' languages was because the negative assumption of White Australians about Aboriginal languages that were regarded of less valuable than English and this view soon hardened into government policy, which was reinforced through education and employment practices.

The decreasing of Aboriginal languages was also because of the White Australians' attitude that often discredited the Aboriginal languages. Michael Walsh and Yallop (1993, p.2) argues that "Aboriginal people were positively discouraged from speaking their ancestral languages and made to feel ashamed of using them in public." The use of English as the major language in Australia automatically would begin the extinction of Aboriginal languages.

### **2.2.3 Religion Policy**

In Native Settlement, not only language use that was forced but also belief. Aborigines especially the half-castes were strongly influenced by the White's culture such as the religion practice, "... And we had to be Christianized. All new boys that came in were flogged on the Saturday morning ... I don't know why, don't ask me why it happened ... but they had to Christian the boys by giving them a good flogging (Gerrard in Moola Bulla Native Settlement.1938, cited in

McGrath, 2009, p. 247), it was such an example of coercion belief that was implemented by Australian government towards Aborigines. Ashcroft et al (2000, p.188) argues that the religious practices of colonized people were often denigrated as mere superstition or openly attacked as heathenism, and so used to justify the so-called 'civilizing mission' (*mission civilatrice*) of the colonizer. It means that the implementation of the Assimilation Policy is also expected to convert Aborigines to Christianity.

#### 2.2.4 Custom or Tradition Policy

White Australians' manner of living was used as the reference of the living standards in Australia. Aborigines were forcibly told to adopt White's lifestyle such as being Christians, using English, living in urban, getting a job, wearing shoes, and having a passport so that they could be accepted in Australia. Kaplan and Eckermann (1996, p.10) divide the assumption of 'real' and 'non-real' Aborigines. The real Aborigines is defined as people who live with their traditional-oriented life style somewhere "out bush" while 'non-real' Aborigines are those who live in urban or rural situations. Those manners of living that were not match with White Australians' standards such as Aborigine culture which was regarded as primitive and savagery, will be assimilated, trained and taught to become similar with their White's culture that they regarded as modern and civilized. In other words, Aborigines culture will die out slowly but surely.

Those are Australian government's efforts to reach the Australia's self-image as superior and blessed (McGrath 1995, p.5). In 1951, the Assimilation Policy became very clearly defined as

“... that all Aborigines shall attain the same manner of living as other Australians, enjoying the same rights and privileges, accepting the same responsibilities, observing the same customs and being influenced by the same beliefs, hopes and loyalties.” (Lippmann, 1992, cited in Kaplan and Eckermann, 1996, p. 8)

By understanding the definition of assimilation above, the writer concludes that the extinction of Aborigine culture actually was the goal of Assimilation Policy. This policy constitutes the manifestation of Whites' ethnocentrism in Australia as clearly depicted in a film entitled *Rabbit-Proof Fence*.

### 2.3 The Colonization in Australia

Australia's indigenous people or Aborigines had more threatened since the arrival of the British settlers to their land. In the early nineteenth century, McGrath (1995, xxviii) explains that the first British men who wandered Australia mostly were convicts, military men with temporary postings or travelling miner or pastoral speculators that look for instant money then regarded themselves as permanent settlers and built a nation. Australia became a nation in 1901, and since British invasion or after federation, the seizing of land from Aborigines had begun in all over states in Australia. Aborigines became strangers in their own land as McGrath (1995, 4) states "Following British takeover of their land, Aboriginal peoples lost their sovereignty, or their dominion and authority over the land. Consequently, Australian colonialism made Aborigines foreigners in their own land, intruders in their own dwellings."

Aborigines would be treated as enemy aliens unless they carried passports to travel in Australia where actually was their own land, it is such an example that

is given by McGrath (1995, p. 4) to exemplify the estrangement and injustice treatment toward Aborigines in New South Wales. Aborigines as the indigenous people of Australia actually deserve to travel across where they are going to go in Australia because Australia is their land and nature is their true home because land is fundamental to them and they are nomadic beings, but these people are treated unfairly by the White Australians who are actually their guests. They became a minority ethnic in a major White Australians society. There were approximately 300,000 Aboriginal people living in Australia when British arrived in 1788 (Walker et al, n.d, p.26).

The primitive and Aboriginal culture with traditional lifestyles living close to nature are not considered or even appreciated by White Australians. McGrath (1995, p.5) states "Racial exclusion became central not just to the takeover of the land but to the self-image of the new nation." It means that British settlers who, most of them, were Whites came to and settled in Australia, built a nation by grabbing Aborigines land and acknowledged Australia as their country then called themselves as Australians.

Unfortunately, this new nation did not involve Aborigines who were true hosts of Australia, to create the self-image of Australia, Aborigines were seemed as prisoners in their land as McGrath (1995, p.5) argues "Aboriginal people were excluded from an active role in culturemaking. Aborigines were literally a 'captive audience' forced to look on as White Australians narcissistically admired themselves, constructing and defining the nation as a young country, as superior, as blessed." Furthermore, she explains that these White Australians in all-White

Australian Natives Association adopted the term “natives” to define the non-Aboriginal Australian who were born as Australians were called only Aborigines. Aboriginality’s feature was borrowed in order to prove that White men were better than Aborigines themselves. However, the original inhabitant of Australia is Aborigine, indeed. Aborigines who lived by hunting, gathering, and being nomadic were regarded as primitive and needed to be civilized, it seemed their existence such a thread for White Australian society. Therefore, the assimilation policy towards Aborigines was held in order to omit Aborigines culture. The colonization in Australia had a function as the supporting source for the writer to analyze deeper this study about how ethnocentric the White colonizers were towards the ethnic that were colonized, in this case is Aborigines.

#### 2.4 Movie Studies

There are many elements in movie studies such as *framing*, *mise en scene*, *angle*, and *shot*. In this study, the writer will use the shot in analyzing a movie entitled *Rabbit-Proof Fence* which is the object of the writer’s study. As Prinz (2007, p. 1) states that the camera is not an innocent eye and filmmakers need to make numerous choices about every shot and editing typically results in a final product that is quite different from what an eyewitness to the filmed events would or could see. Therefore, the writer is going to use *shot* in completing the analysis of this study to find out the hidden purpose and the supporting aspect in building story in *Rabbit-Proof Fence*.

### 2.4.1 Shot

Louis, Giannetti explains the amount of subject matter that's included within the frame of the screen (2002, p.11). Furthermore, she explains that in general shots are determined on the basis of how much of the human figure is in view. Shots in the cinema are categorized into six basics, they are;

a) The *extreme long shot* is taken from a great distance, sometimes as far as a quarter of a mile away. It is almost always an exterior shot and shows much of the locale. The most effective use of these shots is often found in epic films, where locale plays an important role: westerns, war films, samurai films, and historical movies.

b) The *long shot* ranges correspond approximately to the distance between the audience and the stage in the live theater. The *deep-focus shot* is usually a variation of the long or extreme long shot. The *deep-focus shot* is a long shot consisting of a number of focal distances and photographed in depth. Sometimes called a *wide-angle shot* because it requires a wide-angle lens to photograph, this type of shot captures objects at close, medium and long ranges simultaneously, all of them in sharp focus. The object in a deep-focus shot are carefully arranged in a succession of planes.

c) The closest range within this category is the *full shot*, which just barely includes the human body in full, with the head near the top of the frame and the feet near the bottom. It has a function to show the attributes of the character which have important roles in building the character.

- d) The *medium shot* contains a figure from the knees or waist up. A functional shot, it is useful for shooting exposition scenes, carrying movement and dialogue. There are several variations of the medium shot. The *two-shot* contains two figures from the waist up. The *three-shot* contains three figures; beyond the three, the shot tends to become a full shot, unless the other figures are in the background. The over-the shoulder shot usually contains two figures, one part of his or her back to the camera, the other facing the camera. Generally, *two-shots* have a split focus rather than a single dominant: The bifurcated composition usually emphasizes equality.
- e) The *close-up* shows very little if any locale and concentrates on a relatively small object (human face, for example). Because the close-up magnifies the size of an object, it tends to elevate the importance of things, often suggesting a symbolic significance and showing the expression of the character.
- f) The *extreme close-up* is a variation of the *close-up* shot. Thus, instead of a face, the extreme close-up might show only a person's eyes or mouth. It is often used to show the important of the object.

In *Rabbit-Proof Fence* movie, there are some shots that are used often such as *medium shot*, *close-up*, and *extreme close-up*. These shots will guide the writer to analyze further about the significance purposes in the movie.

## 2.5 Synopsis of *Rabbit-Proof Fence* Movie

The story began in the tiny depot of Jigalong in Northern part of Western Australia's outback in 1931, there were three innocent half-castes, Molly, Daisy, and Gracie who lived happily with their Aboriginal family. However, with the

Aborigine Act in Australia as one of the Assimilation Policy that was held by Australian government, the Chief Protector of Aborigines in the State of Western Australia, A.O. Neville had the power to relocate half-caste children from their families to be re-educated to White's culture eventually to become servants for Whites. Neville, then, signed an order for the institutionalization of sisters Molly and Daisy Craig, and their cousin Gracie at the Moore River Native Settlement north of Perth; fifteen hundred miles from Jigalong. Later, it led the forcible removal of these innocent children from their mothers. The children at Moore River were expected to spiritually die under the guidance of their warders: they were stripped of their family heritage and roots, their native language, customs, home and way of life.

Ever since arriving at the Moore River Native Settlement camp, Molly planned to escape with her sister and cousin, and walked all the way back to Jigalong to their real home, real family, and their traditional way of life by following the long rabbit-proof fence which run alongside to Jigalong to navigate her way home. As their long escaping journey to return home, A. O. Neville and the Australian government to capture them became ever more frantic. Fortunately, the lack funds of the Australian government, made them to stop chasing these children and at the end of the movie Molly sisters finally succeed come back to their true home. These three girls are part of what is referred to today as the 'Stolen Generations'. The implementation of Assimilation Policy towards Aborigines in Western Australian that was held by Australian government which

aimed to abolish Aborigines' culture is the main problem that the writer wants to analyze by using ethnocentrism.

## 2.6 Previous Study

There is a previous study about ethnocentrism which has a correlation with this study entitled "*The Manifestation of Ethnocentrism of British Ethnic Group Toward Indian Ethnic Group In E.M Forster's A Passage to India*" by Saiful

Rizal Firmansyah (2010). This paper discusses the manifestation of ethnocentrism of British ethnic group toward Indian ethnic group through the British negative attitude and behavior that lead into poor relationship among these two cultures.

By applying the theory, the study finds that the classifying of British attitude into two perspectives which are British characters and social events held by British.

These attitudes have tremendous negative effect toward Indian life since they are oppressed by British power and domination. The finding of this study can be used as an additional reference about ethnocentrism.

Although the writer discusses about the same topic with her previous study which is about ethnocentrism, there are some differences between these studies.

The writer uses the level of ethnocentrism as the base of theory to analyze the attitude of ethnocentrism which is basically more specific than her previous study.

Furthermore, the writer only focuses on the efforts of Australia government as the reflection of ethnocentrism in Australia not on the specific characters or social events like her previous study did. This previous study strongly helps the writer to develop her study in analyzing ethnocentrism of British ethnic deeper.

## CHAPTER III

### FINDING AND DISCUSSION

This chapter analyzes the manifestation of ethnocentrism attitude in Australia through Assimilation Policy or The Protectionist Act that was held by Australian government to abolish Aborigines' culture. By using the level of ethnocentrism as the approach of this study, especially the extreme negative level, the writer tries to expand how the film manifests Assimilation Policy or The Protectionist Act as the form of Australian government ethnocentric. This chapter is divided into three sub-chapters. The first discusses the background of Assimilation Policy or The Protectionist Act. The second is about the goals Assimilation Policy or The Protectionist Act. The third explains the efforts of Australian government in abolishing Aborigines' culture as the manifestation of ethnocentrism.

#### 3.1 The Background of Assimilation Policy

Aborigines suffered mentally and physically from European treatment to them since their arrival in Australia. It is supported by Walker, et al (n.d, p.38) who state that since White people first came to Australia in 1788, Indigenous people have experienced displacement, have been the targets of genocidal policies and practices, have had families destroyed through the forcible removal of children, and continue to face the stresses of living in a racist world that systematically devalues Indigenous culture and people. Europeans, who then claimed themselves as White Australians, not only grabbed the Aborigines's land

for economic purposes, but also Aborigines' freedom. As the Aboriginal leader Galarrwuy Yunupingu stated, 'when you take away someone's land, you take away part of their insides' (cited in McGrath, 1995, p.xxx).

Originally, Aborigines were hunter-gatherer people who had adapted well to the environment. According to Walker, et al (n.d, p.26), Indigenous Australians lived in small family groups and were semi-nomadic, with each family group living in a defined territory, systematically moving across a defined area following seasonal changes. Moreover, being semi-nomadic meant that Aborigines were also relatively nonmaterialistic: Aborigines believed that land was a richly symbolic and spiritual landscape, and it was not merely a physical environment. Aborigines believed also that religion was based on a philosophy of oneness with the natural environment. In brief, Aborigines' culture was different from White Australians' that was more modern and organized such as getting education, earning money, wearing good clothes, having healthy cooked food, using English, and being Christians. Aborigines' culture was completely out of White's culture standards, therefore, they were regarded as primitive and savage.

The superior assumption and different culture between White Australians and Aborigines, led White to control Aborigines' life in every aspect. White Australians narcissistically forced Aborigines to look on them, as they admired themselves, constructing and defining Australia as a young country, superior, and blessed (Mcgrath, 1995, p.5). Aborigines were then subjected to government policies that attempted over time to displace, protect, disperse, convert and eventually assimilate them. At federation, Australian states and territories had a

control and responsibility for Indigenous Australians. Walker, et al (n.d, p.30) explain that each state of the newly formed federation framed and enacted suites of legislations and policies that were punitive and restrictive towards Indigenous people. Therefore, the legislations spread in all over Australia. For example, New South Wales established the Aborigines Protection Act in 1909, South Australia introduced the Aboriginal Protection Act in 1911 (Walker et al, n.d, p.33), the Cape Barren Island Act 1912 in Tasmania, the Queensland Aborigines Protection and Restriction of the Sale of Opium Act 1897, the Northern Territory had Aboriginal Ordinance of 1911 and the Welfare Ordinance 1953, Victoria legalized the Aborigines Act 1869, even before Federation of Australia in 1901 and Western Australian established The Aborigines Act in 1905 (AIATSIS, 2008). These policies, then, were well-known as the Assimilation Policy or the Protectionist Act. The Protectionist Act was such an effort of Australian government to protect Aborigines from their culture. Native Welfare Conference (1961, p.1) defines the policy of assimilation as follows:

“The policy of assimilation means in the view of all Australian governments that all aborigines and part-aborigines are expected eventually to attain the same manner of living as other Australians and to live as members of a single Australian 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.”

So by understanding the definition above, the implementation of assimilation policy obviously manifests the ethnocentrism of Australian government because Aborigines are truly expected to adopt White’s culture to attain the same manner of living as White Australians which means that they have to leave their

Aboriginal culture as long as they live in Australia. Generally, ethnocentrism is the belief that one's own culture, nation, or ethnicity is superior to others.

Australian government regards White's culture as more civilized and advanced than Aborigines, therefore it strongly leads to the implementation of the Assimilation Policy to control Aborigines' lives. An ethnocentric person tends to make his or her standards to discredit others through attitude and behavior.

Assimilation Policy is obviously a proof of Australian government's attitude in discrediting Aborigines. Moreover, this policy can be included in the extreme level negative of ethnocentrism. Samovar, Porter, and McDaniel (2009) explain that in the extreme negative form, somebody is not enough to consider that his or her culture as the most valid and useful; he or she also perceives his or her culture to be the most powerful one, and even believes that his or her values and beliefs should be adopted by other cultures. This definition is appropriate to Australian government's attitude in forcing Aborigines to adopt White's culture in order to die out Aborigines' culture through Assimilation policy or the Protectionist Act.

As Haebich states that the intention underlying these punitive and restrictive policies was clear, for under the pretense of for their own good the effects were a form of cultural genocide of Indigenous Australians, through the loss of language, family dispersion and the cessation of cultural practices (1988, cited in Walker et al n.d, p.30).

The implementation of Assimilation policy or the Protectionist Act that manifests ethnocentrism of Australian government toward Aborigines is clearly portrayed in *Rabbit-Proof Fence* movie. It tells about how White's culture is

learnt and adopted by Aborigines through the Aborigines Act in 1930 in Western Australia. In the beginning of the movie, there were texts that told about the power of Whites in seizing and controlling Aborigines' life for many years especially when the Aborigines Act was held as shown by Figure 3.1 and 3.2



**Figure 3.1 The Aborigines Act as the Assimilation policy**  
(Source: Rabbit-Proof Fence, 2002, 00:38)

From Figure 3.1, it can be understood that in Whites' first arrival, they have grabbed Aborigines' sovereignty of lands and then they seized Aborigines' life by holding the Assimilation Policy named Aborigines Act. The background of this policy is the existence of half-castes or mixed-descent in Western Australia.

AIATSIS (2008) defines about the Half-castes Policy in Western Australia that every person who is an aboriginal inhabitant of Australia or; a half-caste who lives with an aboriginal as wife or husband; or a half-caste who, otherwise than as wife or husband, habitually lives or associates with Aborigines; or a half-caste child whose age apparently does not exceed sixteen years, shall be deemed as an Aboriginal within the meaning of the Aborigines Act, and of every Act passed before or after this Act. So, it can be concluded that the term half-caste includes any person born of an Aboriginal parent on either side, or the child of any such

person are targets of Assimilation Policy. McGrath's argues (2009, p.248)

“Sexual unions between Aboriginal and European women and men led to an increasing number of mixed-descent children. Government concern about ‘miscegenation’ increased, the institutionalization of children of mixed parentage and isolation from their own families...” It means that the sexual unions between

Aborigines and Whites automatically bring the increasing number of half-castes in

Australia that completely assumed as unwanted race and dangerous for White

Australians society to make self-image country as superior and blessed. Therefore,

Australian government cannot accept Aborigines' culture easily unless it adopts

White's culture fully by civilizing Aborigines in Native settlement. As Reynolds

and Rowley (cited in Kaplan and Eckermann, 1996, p.8) state, until the 1930s,

Aborigines were segregated and protected in governmental reserves and missions

under the Native Title Protection Acts enacted by each state government to train,

civilize, uplift, and Christianize the Natives. The Aborigines Act in Western

Australia is one of Assimilation policy's forms in Australia to control Aborigines'

life in every detail. Aborigines Act wished to control Aboriginal movement and

gained power over Aborigines by protecting themselves against their culture

(Mcgrath, 2005).

In Western Australia, Aborigines Act or the Protectionist Act, make the

Chief Protector of Aborigines, as the legal guardian of every Aboriginal person

and of half-caste children has a strong authority in controlling them. It is

supported by AIATSIS (2008) that explains the Chief Protector is an appointed

legal guardian of every Aborigines and half-caste child until such child attains the

age of sixteen years in Western Australia. The Chief Protector is responsible for the administration of the department and the execution of Aborigines Act throughout the State. He authorizes in removing half-castes from their Aborigines' families and controlling every Aborigines' movement in the state. *Rabbit-Proof Fence* movie clearly describes the strong character of the Chief Protector, A.O. Neville represents the Australian government that concern about Aborigines especially the half-castes. As the writer found in the movie when three main characters, Molly, Daisy and Gracie, successfully escaped from Native Settlement, the Chief Protector and the chief of local constable shows how half-castes are regarded as a threat,

Neville

:"I do not expect you to understand what I am trying to do for these people. But I'll not have my plans jeopardised. The problem of half-castes is not simply going to go away. If it is not dealt with now, it will fester for years to come. These children are that problem. Please explain exactly what happened?"

The chief of local constable : "I don't know how they did it, but we lost them."

(*Rabbit-Proof Fence*, 2002, 58:48)

Neville was the Chief Protector of Aborigines in Western Australia who was responsible about Aborigines' life and he was helped by all police officers. "These children are that problem", "these children" refers to the half-caste children who are Molly, Daisy and Gracie, and "that problem" means half-castes are regarded as the problem and needed to be solved as soon as possible because half-castes problem is assumed that it is not simply to go away. Moreover, he emphasized

how the increasing number of half-castes in Australia was a particular concern by arguing in a gathering of some White Australians,

Neville

: “Notice, if you will, the half-caste child. And there are ever-increasing numbers of them. Now, what is to happen to them? Are we to allow the creation of an unwanted third race? Should coloureds be encouraged to go back to the black? Or should they be advanced to status and be absorbed in the White population?”

Audience

: (Just nodding)

(Rabbit-Proof Fence, 2002, 11:35)

From Neville’s statement, the fear of Australian government about the Aborigines increasing number is obviously shown. “Are we to allow the creation of an unwanted third race” and “or should they be advanced to status and be absorbed in White population?” show the ethnocentrism of Australian government. It means that they regard themselves as more superior and advanced than Aborigines.

Therefore, they have rights to decide whether it is allowed or not to create another race in Australia. Aborigines are also regarded, need to be advanced to White status by forcing them to adopt White’s culture through Assimilation Policy or the Protectionist Act under the authority of the Protectors of Aborigines appointed under this act includes the Chief Protectors and local constables.

Aborigines who lived in Western Australia have truly lost their sovereignty about their lives because of the implementation of Aborigines Act who was led by A.O Neville. As legal guardian of Aborigines, he authorized to remove any half-caste children from their reserves or districts within the state as clearly portrayed in Figure 3.2

Mr A. O. Neville, the Chief Protector of Aborigines,  
is the legal guardian of every Aborigine in the  
State of Western Australia.

He has the power  
"to remove any half-caste child" from their family,  
from anywhere within the state.

**Figure 3.2 The Authority of the Chief Protector of Aborigines**  
(Source: *Rabbit-Proof Fence*, 2002, 00:44)

From Figure 3.2, it can be seen that all Aborigines without exception are fully under the authority of the Chief Protector. It also shows the power of Neville in removing half-castes from their Aboriginal families as the legal guardian of Aborigines. He has a strong control towards every Aborigine in Western Australia as portrayed in one of the scenes of *Rabbit-Proof Fence*, in a gathering moment of some Whites' upper-class, Neville argues "As you know, every Aborigine born in this state comes under my control" (*Rabbit-Proof Fence*, 2002, 00:11:29).

Furthermore, his authority completely can be found in the dialogue between him and his secretary about order letters to remove three half-castes children, Molly, Daisy and Gracie in Jigalong to Moore River Native Settlement that will involve the local Police officer as the executor, the dialogue as follows:

Neville:

"Now, this report from Constable Riggs about three little half-caste girls at the Jigalong fence depot. Molly, Gracie and Daisy. The youngest is of particular concern. She is promised to a full-blood. I'm authorizing their removal. They're to

be taken to Moore River as soon as possible....”

Neville’s Secretary: “Yes, Mr Neville.”  
(Rabbit-Proof Fence, 2002, 00:06:15)

Apparently, Neville as the Chief Protector has a strong legal authority to remove all half-caste children without exception. Moreover, Daisy as the youngest of three half-castes is a particular concern to be a White Australian. It is because it will be easier to strip her Aboriginality on her age. The ethnocentrism of Australian government is completely manifested in Neville’s character as a White person who works for government. It is shown by Figure 3.3



**Figure 3.3 A.O Neville as the Chief Protector of Aborigines**  
(Source: Rabbit-Proof Fence, 2002, 06:28)

The movie applies *close-up* shot in the scene when A.O Neville says “I’m authorizing their removal” to show the important role of the Chief Protector as a person who has power and obligation in removing Aborigines. His eye contact to his secretary shows his confidence as the legal guardian. Moreover, the authorizing word is a powerful word to describe the duty of the Chief Protector.

A.O. Neville, the protector of Aborigines, represents the opposing perspective of the government; he is portrayed as a cold but rational character that believes in his

cause. A White actor plays this character in order to highlight that the racist perspectives are remnants from the British Colonial era. Using the authority of the Chief Protector as the legal guardian, Neville is freely to control Aborigines' life in every detail for the purpose of the extinction of Aborigines' culture in Australia.

State control of and intervention in the lives of Aboriginal people is very extreme. In Figure 3.3, it obviously shows how powerful the role of the Chief Protectors in executing the Aborigines Act in Western Australia, there is written "controls their lives in every detail" means that Aborigines must ask permissions first before doing everything such as getting married and so on. It is supported by Walker, et al (n.d, p.33) who argue that Aborigines were forbidden from entering towns without permission and the co-habitation of Aboriginal women with non-Aboriginal men were prohibited to do so by the local Protectors. A.O Neville as the Chief Protector in Western Australia, has power to control Aborigines' life as he says "As you know, every Aborigine born in this State comes under my control" (Rabbit-Proof Fence, 2002, 00:11:29). The movie clearly portrays the oppressed condition of Aborigines' life during the Aborigines Act occurs, for example even to buy new pair of shoes, visit their children in the Native settlement, and get married, they must ask their Chief Protector for permission as shown by the following dialogue

Neville' secretary : "William Harris is applying for permission to marry. She's half-caste also. And Mary Wilson's applying for permission to visit her child at Moore River. She's quite agitated. Oh, and Gladys Phillips

has written for permission to buy some new shoes”

Neville : “She had a new pair a year ago”  
(Rabbit-Proof Fence, 2002, 00:05:53)

The statement of the Chief Protector’s secretary about the approval permission request for Aborigines truly shows how Aborigines have lost their freedom about their life in. In other words, their lives depends on the decisions of the Chief Protector as their legal guardian who authorizes in removing, controlling, civilizing and domesticating them based on White’s culture standards.

### 3.2 The Goals of Assimilation Policy

The increasing number of half-castes in Australia brought the implementation of Assimilation Policy and under the authority of the Chief Protectors in controlling Aborigines’ life. Aborigines were forced to adopt White’s culture. The goals of this policy were to die out Aboriginal culture and helping Aborigines by civilizing them. Mcgrath (2009) emphasizes that Assimilation Policy was proposed on both racial grounds and social grounds. Racial grounds, she explains that through interbreeding between White and Aborigines, Aboriginal ‘blood’ would disappear, while social grounds means Aborigines would be brought up to the standard of western civilization and it would take about two decades for administrators and legislators to fully implement such policies to reach the goals. It means that Aborigines was truly promised to be extinct in Australia through the Assimilation policy after several decades. *Rabbit-Proof Fence* movie completely describes how the process of the obliteration of Aborigines’ blood as Neville explained in a meeting with some

Whites to discuss about the implementation of the Aborigines Act, his explanation as follows:

Neville

: "Now, time and again, I'm asked by some White man, "If I marry this coloured person, "will our children be black?" And as Chief Protector of Aborigines, it is my responsibility to accept or reject those marriages. Here is the answer. Three generations. Half-blood grandmother. Quadroon daughter. Octoroon grandson. Now, as you can see, in the third generation, or third cross, no trace of native origin is apparent. The continuing infiltration of White blood finally stamps out the black colour. The Aboriginal has simply been bred out." (Rabbit-Proof Fence, 2002, 00:12:33)

Neville called Aborigines as Black which means he distinguished Aborigines based on their complexion. The extinction of Aboriginal blood would strongly occur after several generations of interbreeding between White and Black. So, by dying out Aborigines' blood, it would automatically lead to the extinction of Aborigines' culture. The perspective of White people at the time was that by integrating Aboriginal people into White society and breeding them out, so they would be saved from their own "primitive savagery". Neville administrates the governments "assimilation" program that's aim was to separate half-cast aboriginal children from their families and culture to then convert them to Christianity and domesticate them.

The Aborigines Act also concerned to help Aborigines by civilizing them.

Neville was clearly the reflection of Australian government's ethnocentric who

was regarded himself as a person who fully authorized to help Aborigines as portrayed in the movie when he was in a meeting with Whites' donors, in front of these people Neville confidently argued;

Neville: "Hundreds of half-caste children have been gathered up and brought to Moore River to be given the benefit of everything our culture has to offer. For if we are to fit and train such children for the future, they cannot be left as they are. And, in spite of himself, the native must be helped." (Rabbit-Proof Fence, 2002, 00:22:18)

Neville's statement above completely shows the manifestation of ethnocentrism, he regards that White's culture has benefit and useful not only for White Australians but also for Aborigines, therefore, it must be adopted by the half-castes. Benefit is actually subjective because every culture has their own characteristics. For example, White stays, settles and lives in the exact place, it is different from Aborigines who lives in the nature and be nomadic so by putting Aborigines in a Native Settlement, these people are taught to stop being nomadic like what White's culture offers. Aborigines' culture is seemingly assumed harmful so Neville who represents the Australian government must help Aborigines to release them from Aborigines' culture in the future, which means that half-castes are expected to fully forget their Aboriginality.

Assimilation Policy is often used to refer to something positive but it actually manifests ethnocentrism of Australian government that is seemingly capable to help Aborigines from their culture. The manifestation of ethnocentrism is also portrayed at the end of the movie. After the long seeking of Molly and

Daisy' escape from the Native Settlement, the Aborigines Department lacks of funds, therefore, Neville as the Chief Protector of Aborigines in Western Australia legally decides to stop chasing these innocent half-castes. Then he asks to the Constable Riggs to end the pursuit by writing a letter, his statement as follows

Neville

: "At present, we lack the funds to pursue the missing half-caste girls, Molly and Daisy. I would ask to be kept informed of their whereabouts, so that at some future date, they may indeed be recovered. We face an uphill battle with these people especially the bush natives, who have to be protected against themselves. If they would only understand what we are trying to do for them" (Rabbit-Proof Fence, 2002, 01:20:32)"

"These people" refers to Aborigines. Neville represents the White who assumes that Aborigines need to be helped and protected from themselves. "Themselves" means everything that naturally belongs to themselves in this case is their Aboriginality. As an illustration for this case, Aborigines are like children who need to be led and taught to do the right things and the analogy of the right things is White's culture. Furthermore, "uphill battle" shows that Aborigines are regarded as the enemy by White Australians because of the strong differences among them. The White ethnocentrism is clearly manifested in the last sentence of the quotation above "If they would only understand what we are trying to do for them", it sounds like White believes that what they do towards Aborigines such as training, domesticating, Christianizing and civilizing them as the form of protection, are for the Aborigines' sake.

Aborigines' culture was obviously difficult to be accepted in White society because of the strong differences among these two cultures. It is supported by Kamala (2009, p.1) who argues the goal of assimilation was to bring about a society in which "all persons of Aboriginal blood or mixed blood in Australia will live like White Australians do." This goal clearly manifests ethnocentrism of White Australians towards Aborigines' culture by forcing them to fully adopt White's culture that strongly will lead to extinction of Aborigines' culture in Australia. Such legislation actually reflected the dominant society's perceptions of Aboriginal people and how they ought to be treated.

### **3.3 The Efforts of Australian Government in Abolishing Aborigines' Culture**

There are several efforts which are done by Australian government to remove Aborigines' culture. These efforts are presented in the Assimilation Policy, which are then depicted in *Rabbit-Proof Fence* the movie as the manifestation of ethnocentrism in the extreme negative level. The efforts are as follows:

#### **3.3.1 Separating Aboriginal Children from Their Family**

The implementation of the Assimilation Policy encouraged the establishment of reserves and missions as the native settlement to train Aborigines, in all over states of Australia. As Mcgrath (1995) explains, Queensland had Fraser and Palm Islands, Carrolup Native Settlement, and Moore River Native Settlement opened in Western Australia, while the south-west established the New Norcia Mission and the north-west opened the Beagle Bay

Mission. Moore River is one of native settlements in Western Australia that is also used as the setting place of *Rabbit-Proof Fence* the movie. It is established to train half-castes about White's culture by forcibly separating half-castes from their Aboriginal families, it will be easier to strip their Aboriginality that was regarded as savage and primitive. Aborigines' families will not have opportunities to teach their ancestors culture to these children. 'Half-caste' children were to be removed from their families even when they are still babies as portrayed in dialogue between Molly and the other half-castes, Nina, in Moore River Native Settlement, as follows;

Molly: "Those babies where their mothers?"

Nina: "They got no mothers. Nobody here got any mothers"

(*Rabbit-Proof Fence*, 2002, 00:25:23)

The Assimilation Policy legalizes the removal of Aboriginal children from their parents and natural families so that these innocent children can have 'opportunities for a better life', away from the contaminating influence of Aboriginal environments. It clearly shows the ethnocentrism of Australian who regards that White's culture is more superior than Aborigines. Half-castes will be trained and learned about White culture. Consequently, they would forget their root as Aborigines. The beginning of the movie describes the role of family as teachers who taught Aboriginal children about their culture, as follows:



**Figure 3.4 Aboriginal Mother's Role in Teaching Aborigines' Culture**  
(Source: Rabbit-Proof Fence, 2002, 03:47)

In this scene, it is shown that the half-castes; Molly, Daisy and Gracie' mother, was teaching about hunting animals as meals. These children are also taught how close the relationship between Aborigines and nature. In this scene, it is seen that Aboriginal mothers have important roles in teaching Aborigines' culture, then it leads to writer's understanding about why these innocent children are forcibly removed from their mothers. Moore River Native Settlement is the appropriate place to set apart half-castes from their Aboriginality and where they are to be "re-educated" to Western ways. Neville as Chief Protectors of Aborigines in Western Australia had right on the removal of Molly, Daisy and Gracie to bring them in Moore River. As he said "They're to be taken to Moore River as soon as possible" (Rabbit-Proof Fence, 2002, 00:06:29) then it led to the tragic forcibly removing of these half-castes from their mother. Here are the quotations of the dialogue:

Police Officer: "Mr. Neville's been writing to me about those girls, you know."

Police Officer: "Come on, it's your turn. Come and get your rations."

Hurry up Come for the three girls, Maude!"

Maude: "NO! This is my kids! MINE!"

Police Officer: "It's the law, Maude."

Maude: "No!"

Police Officer: "Got no say in it."

Maude: No! Mine!

Police Officer: "Move one inch and I'll lock your mother up! Neville's their legal guardian."

Molly: "Get away from us! Go!"

Maude: "No! Daisy! Give me back my Daisy!"

Police Officer: "You sit up and you stay! I've got the papers, Maude!"

Maude: "Don't take them! No!"

Police Officer : "You've got no say in it!"

Maude : "No!"

Police Officer : "Hear this - don't move! Nothing you can do here, old girl! Nothing you can do."

Maude : "Leave them!"

(Rabbit-Proof Fence, 2002, 00:08:22)

This was the emotionally scene where a local policeman tore the girls from their mother's arms. According to Walker et al (n.d, p.30) at the local level, police constables or pastoralists are delegated powers as Protectors of Aborigines.

Therefore, he had an authority to take Molly, Daisy and Gracie and forcibly separate them from their mother. Maude as their mother, could not do anything to save her children from the legislation. She suffers and so do her children. The medium shot that is useful for carrying movement is used in this scene. This shot is actually capturing the brutality of government policy towards the indigenous population. Apparently, being Aborigine is hard and dangerous to be learned by their own people until a guardian is pointed to protect them from their own

culture. Moreover, the dialogue above clearly reflects how powerful the authority of White towards Aborigines in removing Aborigines from their offspring. During the Aborigines Act, White completely shows ethnocentric attitudes toward Aborigines. They treat Aborigines far from humanity and immoral as shown in Figure 3.5



**Figure 3.5 Molly, Daisy and Gracie Are Being Caged by A Police Officer**  
(Source: Rabbit-Proof Fence, 2002, 14:13)

Through the scene above, Aborigines were completely regarded like animals. After the forcible arrest of Daisy, Molly and Gracie from their mother in Jigalong, on their way to Moore River, they were caged like a dog. It is supported by the Marcia Langton' statement "For most Australians, the Aborigines are still not human beings, but a kind of sub-race close to the animal kingdom" (cited in Decoust, 2000, para.15). Moreover, Walker, et al (n.d, p.30) argue that Aboriginal people were believed to be less than human. These innocent children seem like they were harmful and wild so they truly need to be caged. There was not any refusal from Aborigines in facing the brutal treatment of Whites, they always did what Whites asked and ordered as portrayed in most of the scenes in the movie.

Aborigines always were just silent in dealing with the Assimilation Policy. It

shows how strong White's power in controlling Aborigines' life and how Aborigines have lost their freedom. Whites truly seem as the masters in Australia, while Aborigines as the inferiors. This picture clearly shows how ethnocentric Australian government is that regard their culture as more advance and superior than Aborigines.

### 3.3.2 Taking Half-caste Children to Moore River Native Settlement

There were several native settlements that were opened in all over states in Australia to support the implementation of the Assimilation Policy as the writer explained in the first Australian government's effort. Native settlements were deliberately established for Aborigines to make them easier in learning White's culture. One of the native settlement was Moore River Native settlement in Western Australia where the setting of the *Rabbit-Proof Fence* movie. The Moore River Settlement was established on a reserve of 11,600 acres, of which about 400 acres was cleared land (The Stolen Generation, n.d, para.2). *Rabbit-Proof Fence* movie portrays Moore River as a home where the half-castes should belong to. As Walker, et al (n.d, p.30) explain that missions and reserves were established to train any half-castes so that they could be civilized, advanced, and absorbed to White society. Moore River reflects the ethnocentrism of Australian government in term of the home's concept. In this place, half-castes had to live with Western ways and stop being nomadic beings. They were forced to get used to about White's culture. Neville as the Chief Protectors of Aborigines convinced Molly in her first day in Moore River that now she lived in the right place, the dialogue as follows:

Neville: "I know it all feels very strange, but after a few days you'll feel quite at home. I'm taking you back where you belong"

Molly : (just staring at Neville)

(Rabbit-Proof Fence, 2002, 00:22:11)

This statement shows the ethnocentrism of Australian government who assumed that everyone should live in the proper house like White Australians did and not like Aborigines who lived nomadic. The word "back" is used to make the innocent half-castes realized that they actually did not belong to the primitive Aborigine's culture but in White's culture.

Not only the Chief Protector who was responsible in protecting Aborigines but also all appointed person who worked for government institutions included the nurse had authority in the half-caste's daily teaching and caring. The nurse gave the contrast statement from Neville about the home's concept to the innocent half-castes, it is shown when she gave a proper shirt to Molly, she convinced Molly by arguing "This is your new home" (Rabbit-Proof Fence, 2002, 00:19:39). It means that she gave a different understanding about the home concept to Molly. She used "new home" in order to make Molly realized that Molly lived in different environment and no longer lived in Aborigines' culture, therefore, she had to get used to it. However, both concepts about home actually refer to ethnocentric attitude of Australian government. According to the Merriam Webster Dictionary (n.d, para.1) home is a valued place regarded as a refuge or place of origin where the environment offering security and happiness. In Moore River, these half-

castes were forced to acknowledge this place as their true home in order to make them feel comfortable in absorbing White's culture.

In Moore River that was their new home, they were taught how supposed to act and manners of living based on White culture's standards such as having breakfast in the morning, going to bed in the night without talking, taking a bath, and washing hair to clean up their physical. They were taught to be organized as well as White. In the first day in Moore River, Molly, Daisy and Gracie were taught by the nurse, Miss Jessop to clean their bodies like what the Whites do. It is shown by the following dialogue.

Miss Jessop: "Here. Keep still. We've got to scrub you. Let me see. Doesn't that feel better? Yes, Miss Jessop."

Molly: "Yes, Miss Jessop".

Miss Jessop: "Thank you, Miss Jessop."

Molly: "Thank you, Miss Jessop."

Miss Jessop: "That is much better."

(Rabbit-Proof Fence, 2002, 00:18:51)

In the dialogue above, Molly was forced to acknowledge that scrubbing was better by asking to follow what Miss Jessop said. It was one way to teach half-castes to adopt White's culture. Some half-castes children have successfully adopted White's culture. As portrayed clearly in *Rabbit-Proof Fence*, the character of Nina who was pointed as the leader of half-castes in Moore River, she was responsible in reminding her friends about White's culture. In the early morning after woke up, she spoke loudly to her friends to have breakfast, "Get out to breakfast now!" (Rabbit-Proof Fence, 2002, 00:17:30). This statement sounded more like command than reminder because actually she adopted what Whites usually did.

For example, a worker in Moore River often gave orders to half-castes to eat “Now eat! EAT! Or I'll hold your nose and force it down you!” (Rabbit-Proof Fence, 2002, 00:18:43) and to sleep “There's some beds there, Sleep!” (Rabbit-Proof Fence, 2002, 0:16:05).

Moore River was not only home to "re-educated" the half-castes to Western ways but also to train them about their duties as second citizen of White, in other words, to become labors or domestic servants for Whites. Ethnocentrism of Australian government manifests in designing Aboriginal people in lower position than Whites. It is depicted in the movie when Neville for the first time spoke directly to Molly in her first day in Moore River,

Neville: “We're here to help, and encourage you in this new world. Duty, service, responsibility. Those are our watchwords”

Molly: (silent without expression)  
(Rabbit-Proof Fence, 2002, 00:22:18)

By understanding Neville’s statement above, it can be seen that these half-caste children were brought to Moore River to be introduced to the new world and new responsibilities in order to make them able to be accepted in White society by domesticating them. These half-castes were taught about White’s culture that was well-organized such as having identity card, getting job to earn money and so on.

Moreover, in the Moore River, half-castes were served to be servants as their duties in the future time as the movie portrayed in a meeting between Neville with some donors Whites of the Aborigines Act, he stated

Neville: “We come to the Moore River Native Settlement. Ladies, most of you are familiar with our work here, the training of domestic servants and farm laborers. I would

like to thank you for your continuing support” (Rabbit-Proof Fence, 2002, 00:12:53).

The training of domestic servants and farm laborers to half-castes were also the concern of the Aborigines Act. These children then were trained to do domestic job such as sweeping the floor and making beds. Nina speaks “Over here, Sweep it over here. To the door! Come on, this way” (Rabbit-Proof Fence, 2002, 00:23:01), then half-castes directly do what Nina said. Nina as the leader of the half-castes has successfully adopted White’s culture in terms of duties and responsibility. As a leader of half-castes, she has understood and recognized her responsibility to lead her friends by giving the command to do what they have already taught in Moore River. This quotation also clearly represents how half-castes were prepared to be accepted in White society by making them as servants as in the movie portrayed:



**Figure 3.6 The Half-castes Are Taught to Do Menial Jobs**  
(Source: Rabbit-Proof Fence, 2002, 16:44)

Figure 3.6 above was the response of the half-castes after hearing the command by the nurse to make their own beds in the early morning. It was such one of examples of the servant duties. The Nurse argued “Make your beds! Come on, make your beds! Nice and tidy!” (Rabbit-Proof Fence, 2002, 00:27:58). The

extreme close-up shot is used in this scene in order to show the viewer how half-caste has successfully adopted White's culture and trained to be menial.

In Moore River, the half-castes were also forced to get used to about White's culture in the execution of punishment for those who did not follow the rules in Moore River. It was actually one of Australian government's efforts to discipline half-castes and introduce them White's culture in term of justice and law like exactly existed in White society. In the movie, the writer found that "boob" was a small square place like a jail where the undisciplined half-caste children will be caged like a dog. Sherrer (2003, para.6) explains that the half-caste children's jailers considered them to be the equivalent of dogs. The conditions at the Moore River "prison" were abominable. Misbehaving children or inmates could be flogged and kept in solitary confinement for weeks in a windowless iron shed known as the "boob". It completely shows barbarous treatment towards half-caste children. 'Boob' was introduced and established in order to limit half-castes movement and make them afraid to break the rules in Moore River as stated by Nina when she reminded Molly to get up to response Neville's call, Nina says "Get up. Quick! They'll put you in the boob, hurry up" (Rabbit-Proof Fence, 2002, 00:21:27). By considering that Aboriginal people were nomadic beings who live freely in nature, putting half-castes in the boob as the punishment actually contrasted with Aborigines' culture. Therefore, boob seemed like a horrible place for these children.

Violence treatment toward these innocent children also revealed in the implementation of Assimilation policy as the writer found in the movie, below is the quotation (Rabbit-Proof Fence, 2002, 00:23:43):

*“Stand there, young lady. Did you really think you'd get away with it? Now stop that crying. See what Miss Doyle has here? Olive, look at me. You see this here, the scissors? Did she run away home? She ran away to see her boyfriend. “Come on .let's see if those boys at New Norcia find you so attractive now.”* (Then, her hair was cut and she looks like a boy)

The quotation above shows physical and mentally violence. Hair is like a crown for every girl and in her young age in which puberty is occurring, it is actually normal for a girl who wants to look beautiful and has boyfriend. However, because this innocent girl was half-caste, those normal things became mistakes for Australian government therefore she was punished by sacrificing her hair. The fully authority of Australian government in controlling half-castes was obviously very extreme. It is because of the superior assumption about White's culture and Aborigines cannot do anything to refuse what Whites have done to them.

After all, these children were forcibly removed to Moore River to make themselves get used to and adopt White's culture fully so that their Aboriginality would die out sooner or later. The children at Moore River were clearly expected to spiritually die under the guidance of their warders: they were stripped of their family heritage and roots, native language, customs, home and way of life. In other words, they were deprived of everything unique to them as Aborigines and expected to become second class citizens to White Australians. It obviously manifests the ethnocentrism of Australian government that makes White culture as the standard living in Australia without considering the diverse culture. In

conclusion, taking Aboriginal children to Moore River Native Settlement as a effort of Australian government to make those children get used to with White's culture has succeed. It can be seen in the scene when Molly and her sisters arrived for the first time in the Moore River, one of half-castes there named Nina who was also the leader of the half-castes, asked her

Nina: "What's your name?"

Molly: (silent)

Nina: "Where you from?"

Molly: (keep being silent)

Nina: "You'll get used to it"

(Rabbit-Proof Fence, 2002, 00:17:05)

From the dialogue above, it describes how Molly's feeling as the freshman in Moore River is and how White's culture has successfully been absorbed by half-castes. By being silent, Molly must feel strange being in somewhere new with new people. However, Nina's statement shows that after sometimes half-castes in Moore River will be accustomed to White's culture and forget their Aboriginality as exactly occurred to her and other half-castes in Native Settlement. It means that Nina acknowledges how strong White's culture has influenced her Aboriginality.

### **3.3.3 The Christianization of Aboriginal Children**

In the practical term of Assimilation Policy, the coercion of belief existed.

As Reynolds and Rowley (1989, 1971, cited in Kaplan and Eckermann, 1996, p.8). argue, Protection Acts enacted by each state government to "train", "civilize", "uplift", and "Christianize" the "Natives" Christianization of the half-castes was clearly one of Australian government's efforts to abolish Aborigines culture in term of belief. Walker, et al (n.d, p.26) explain that Aboriginal people

have deeply spiritual connection with nature especially with the land which is believed as a part of Dreaming from their ancestors. Aborigines' belief completely contrasts from White Australians who believe in God and Christianity. According to Ashcroft, Griffiths and Tiffin (2000, p.188) the religious practices of colonized people were often denigrated as mere superstition or openly attacked as heathenism because they did not believe in Christianity. Moreover, this assumption was proposed to justify 'civilizing mission' (*mission civilatrice*) of the colonizers. Therefore, Aborigines, especially the half-castes children were forcibly Christianized by being raised in Moore River with Nurses and priests as the civilizing mission of Australian government.

In Moore River Native Settlement, the half-castes were also strongly influenced by White's culture in such religious practice as going to church, a Christian religion place, as portrayed in the movie "If you've already done it, get to the church now" (Rabbit-Proof Fence, 2002, 00:28:01) and "Now, the three of you, go up to the church. Come on, you kids, get up there, you're late! Hurry up!" (Rabbit-Proof Fence, 2002, 00:28:11), these children actually just followed the command that were given to them in order to be not punished. It is supported by Gerrard in Moola Bulla Native Settlement (1938) argues "... And we had to be Christianized." All new boys that came in were flogged on the Saturday morning ... I don't know why, don't ask me why it happened ... but they had to Christian the boys by giving them a good flogging (cited in McGrath, 2009, p. 247).

The half-castes were obviously Christianized and the nurses have a responsibility in influencing and teaching them Christianity. It is shown when the

half-castes having breakfast, the nurse Miss Jessop teaches them the Christians' custom before having meals, as she states "Thank you, children. Ready for our prayers. Bow your heads. Eyes closed" (Rabbit-Proof Fence, 2002, 00:18:02), as shown in Figure 3.7



**Figure 3.7 The Half-castes Are Being Taught About Christians' Religion Practice**  
(Source: Rabbit-Proof Fence, 2002, 18:06)

The half-castes, then follow as what Miss Jessop says as seen in the picture above, those children were being taught about Christians' religion practice. The extreme close-up is used to show and emphasize that these children are successfully Christianized. Moreover the movie portrays how the half-castes fluently pray like what White Australians do. Miss Jessop and Children prayed "Thank you for the food we eat thank you for the world so sweet, thank you for the birds that sing, thank you God for everything" (Rabbit-Proof Fence, 2002, 00:18:11). It seems that they have already forgotten their belief as Aborigines and the Christianization succeed. Christianization completely shows the ethnocentric of Australian government in terms of religion.

### 3.3.4 English is the Only Language Allowed

The last Australian government's effort to abolish Aborigines' culture can be found in declining of Aboriginal language in Australia through Assimilation Policy. Aboriginal languages were regarded of less valuable than English (Walsh and Yallop, 1993, p.2). By putting the half-castes in Moore River Native Settlement since they were young, it was expected to make these children easier in learning English, forgetting their mother tongue and at the end, it will strongly lead to the extinction of Aboriginal language. Therefore, English was the only language that was allowed to be used in daily life in Native settlement so that in the future, these children were accustomed to use English in public. Faiman, one of the Stolen generations, emphasizes "You had to learn how to act and speak as the White people did," (n.d, p.1). It completely manifests the ethnocentrism of Australian government that forcing Aborigines to use English as the legal language in Australia.

The soft coercion of language used in Moore River was done by Miss Jessop as the nurse and Neville as the Chief Protector. One day, when Miss Jessop was preparing dresses for Molly, Daisy and Gracie, she reminded Gracie who spoke Aboriginal language

Gracie : (Speaking in Aboriginal Language to Molly)

Miss Jessop : "This is your new home. We don't use that jabber here. You speak English"

(Rabbit-Proof Fence, 2002, 00:19:39)

She used words “*your new home*”, home usually refers to something positive and warm, her diction sounds soft and friendly in order to make these innocent girls realize without feel intimidated that now they live in a different home and different culture, therefore, they must adopt anything in Moore River including the language use. According to a Dictionary of Austral English (1898, cited in Australian Beers, n.d, para.1), jabber or yabber is from Australian pidgin and a Native Australian language *yabba* talk (Aboriginal language of Southeast Australia). Yabber is a noun that is used for the talk of the aborigines. Some think it is the English word jabber, with the first letter pronounced as in German; but it is pronounced by the Aborigines yabba, without a final r. *Ya* is an Aboriginal stem, meaning to speak, talk or jabber. Neville, as the Chief Protector, has a special approach to influence the half-castes to use English by teaching them singing. As depicted in Figure 3.8

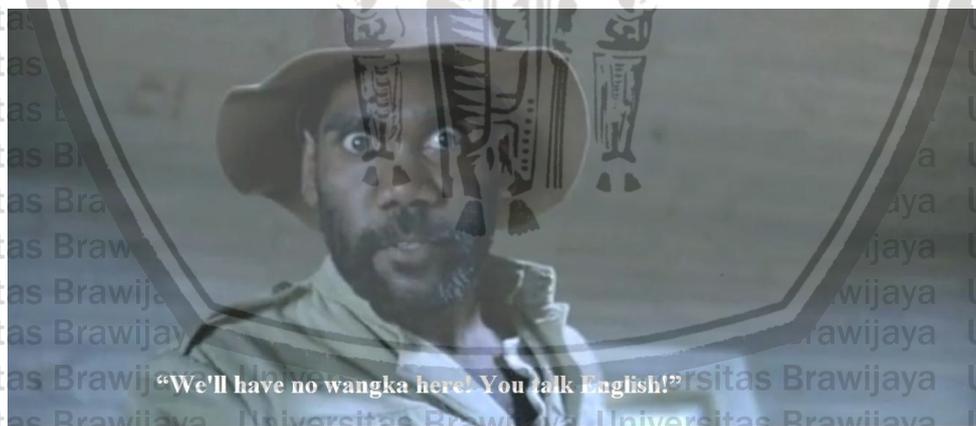


# *Way down upon the Swanee river # Far, far away # There's where my heart is turning ever # There's wher the old folks stay... #*

**Figure 3.8 The Half-castes Are Singing in English**  
(Source: Rabbit-Proof Fence, 2002, 20:04)

Those children above are singing Neville’s favorite song. As Molly asks “What are they doing?” then another half-caste answers “Singing Mr. Devil’s

favorite song” (Rabbit-Proof Fence, 2002, 00:20:03). The half-caste children changes Neville into Devil to call him which means that for them Neville is like Devil who well-known as cruel and scary. Furthermore, the hidden purpose of singing activity is actually to teach them English in a fun way so that they can enjoy in learning new language and forget their Aboriginal language. By using the variation of medium shot which is the *three-shot*, the standing half-castes who are facing the camera shows the focus of this scene. It means that the director wants to emphasize that those children can sing fluently in English because they are taught by the nurse who is standing back the camera and the other half-castes who are sitting function as the background. Moreover, in this movie, the director often uses the extreme close-up shot, in order to show the audience about how strong White’s culture has successfully influenced the Aborigines including in term of the language used as seen in Figure 3.9



**Figure 3.9 White’s Culture Has Successfully Influenced Aborigines**  
(Source: Rabbit-Proof Fence, 2001, 18:38)

In Moore River, half-castes got forcibly education not only in soft ways like what Miss Jessop and Neville did but also in strict ways. From Figure 3.9, it describes an adult Aborigine man who is wearing uniform. He works for

Australian government as a local constable and responsible to discipline the half-castes. In this scene, he looks very serious and mean while he is speaking loud to Daisy to remind her that Aboriginal language is forbidden in Native settlement “We'll have no Wangka here! You talk English!” (Rabbit-Proof Fence, 2002, 00:18:38) Wangka Maya Pilbara Aboriginal Language Centre (2009, para.2) explains that Wangka is abbreviation of Martu Wangka which is an Aboriginal language that has developed from a combination of other languages and is usually used by Western Desert communities who moved in to Jigalong in the mid 20th century. Therefore, Wangka is strongly possible used by Daisy who is forcibly taken from her mother in Jigalong.

An adult man who is described in Figure 3.9 manifests how White's culture has influenced him fully in his appearance, action, and language. His statement clearly sounds like he has forgotten his root as Aborigine. His character seems like the result of the implementation of Assimilation policy that forcing Aborigines to adopt White's culture. It is supported by Walsh and Yallop's (1993, p.2) argument that Aboriginal people were positively discouraged from speaking their ancestral languages and made to feel ashamed of using them in public. The negative assumption of White Australians about Aboriginal languages and forcing Aborigines to use English manifest the ethnocentrism of Australian government that would die out Aborigines' culture.

## CHAPTER IV

### CONCLUSION AND SUGGESTION

This chapter consists of two parts. The first is conclusion of the study and the second is the suggestion concerning things required to be investigated in future research.

#### 4.1 Conclusion

Based on the findings and discussion of this study, the writer has found that ethnocentrism of Australian government towards Aborigines through Assimilation Policy is strongly manifested in *Rabbit-Proof Fence* movie. Under this policy, Aborigines, especially the half-castes, were fully controlled by the Chief Protectors as their legal guardians. The increasing number of half-castes was the background why this policy was implemented in Australia. A.O Neville, as the Chief Protector in Western Australia, had an authority in controlling Aborigines' life in every aspect such as giving permission for getting married, buying some stuffs, and removing any half-castes from their Aborigines' culture. The Assimilation Policy promised to die out Aborigines' culture and help Aboriginal people to be civilized by forcing them to adopt White culture. In Native settlement named Moore River, the half-castes were trained to be like White Australians. They were forcibly removed from their Aboriginal families in order to dismiss them in learning Aborigines' culture. They were also Christianized and forced to use English that would lead to the extinction of Aboriginal spiritual belief and language. Moreover, they learnt to be accustomed

to how to act as White Australians such as having breakfast in the morning, going to bed at night, taking a bath, and washing their hair. In addition, they were also taught about their duties as 2<sup>nd</sup> citizens of White, in other words, to be labors or domestic servants. Shortly, they were trained to be organized and disciplined so that they could be accepted in White society in Australia.

Those are such Australians government's efforts to abolish Aborigines' culture that indicates ethnocentric attitude in the extremely negative level.

Aborigines were forced to adopt White culture that were regarded as superior, the most valid, useful, and the most powerful, therefore it should be adopted by Aborigines' culture. Through Assimilation Policy Aborigines were expected to forget their root by rejecting Aborigines' language, taking Aboriginal children from their mothers, Christianizing them, and training them to be like White Australians. By using words "under the guardianship", "to protect" or "to help" Aborigines show the ethnocentric attitude of White Australians that are represented by Australian government.

#### 4.2 Suggestion

The writer suggests the next researchers to conduct more detailed research about the half-caste characters in *Rabbit-Proof Fence* movie such as Molly, Daisy, or Gracie from their psychological aspect concerning with the effects for them as the victims of Assimilation Policy by using other relevant theories. The psychological aspect of half-castes may be an interesting topic since being a person who was born from two opposite cultures in a country that regarded them as a threat may be difficult especially for children who were innocent. Moreover,

the half-castes may suffer losing their sovereignty about their lives because of the Assimilation policy. Besides, using post-colonialism study to this movie can also be an alternative to enrich the analysis in future research.



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# APPENDICES

APPENDIX 1: Pictures of magic spell *accio*

Harry summons a potion called dittany to heal Ron with using spell *accio*.



APPENDIX 2: Pictures of magic spell *arresto momentum*

Harry, Hermionie and Ron are falling from the train, then Hermionie uses spell *arresto momentum* to halt them before they hit the ground.



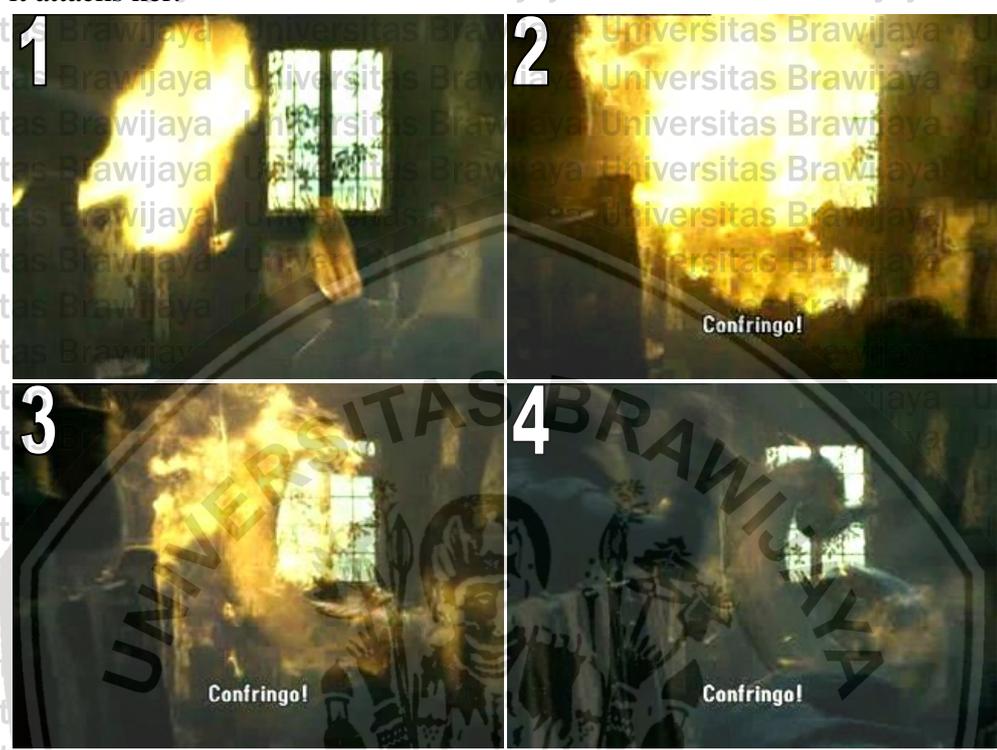


APPENDIX 3: Pictures of magic spell *avada kedavra*  
Voldemort is using spell *avada kedavra* to kill his enemy.



APPENDIX 4: Pictures of magic spell *confringo*

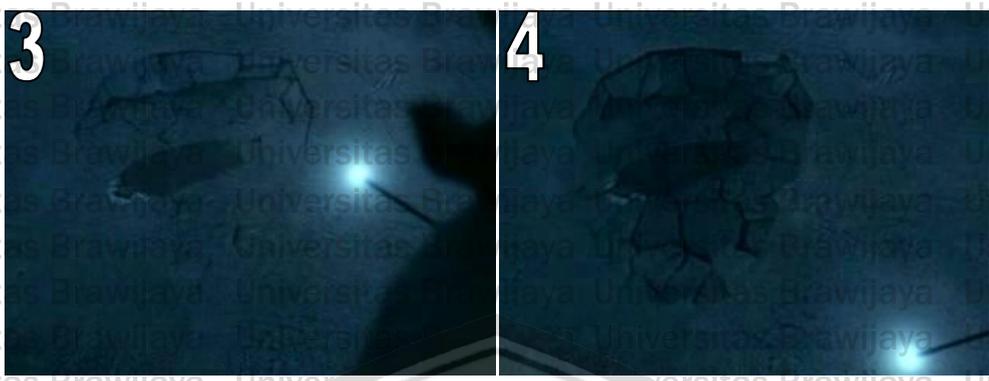
Hermione is using spell *confringo* to hit Nagini(Voldemort's snake) before it attacks her.



APPENDIX 5: Pictures of magic spell *diffindo*

Harry uses spell *diffindo* to crack an ice floor in order to seek a Horcrux (an item where Voldemort's soul lies within, to kill Voldemort this item must be destroyed).





APPENDIX 6: Pictures of magic spell *dissendium*

Harry tries magic spell *dissendium* to destroy a Horcrux, but it is failed because a Horcrux cannot be destroyed by using magic spell.



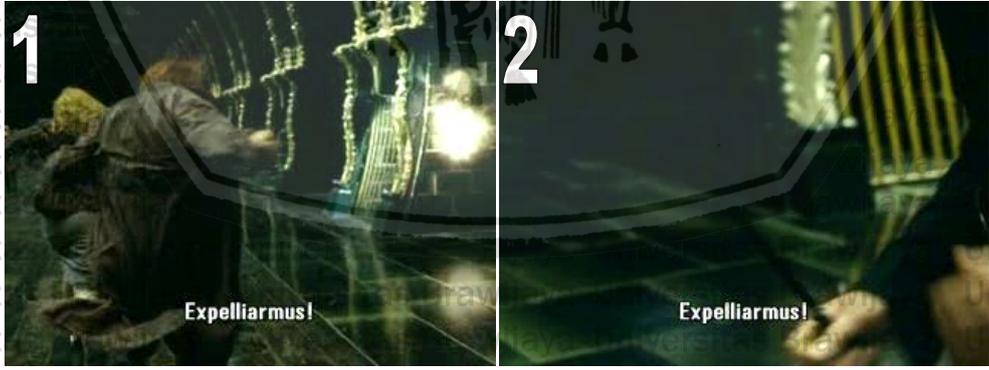
APPENDIX 7: Pictures of magic spell *engorgio*

Harry tries his new magic wand by using spell *engorgio* that makes the fire larger.



APPENDIX 8: Pictures of magic spell *expelliarmus*

Harry, Ron and Hermionie are chased by Voldemort follower in order to disarm his enemy Ron uses spell *expelliarmus*.





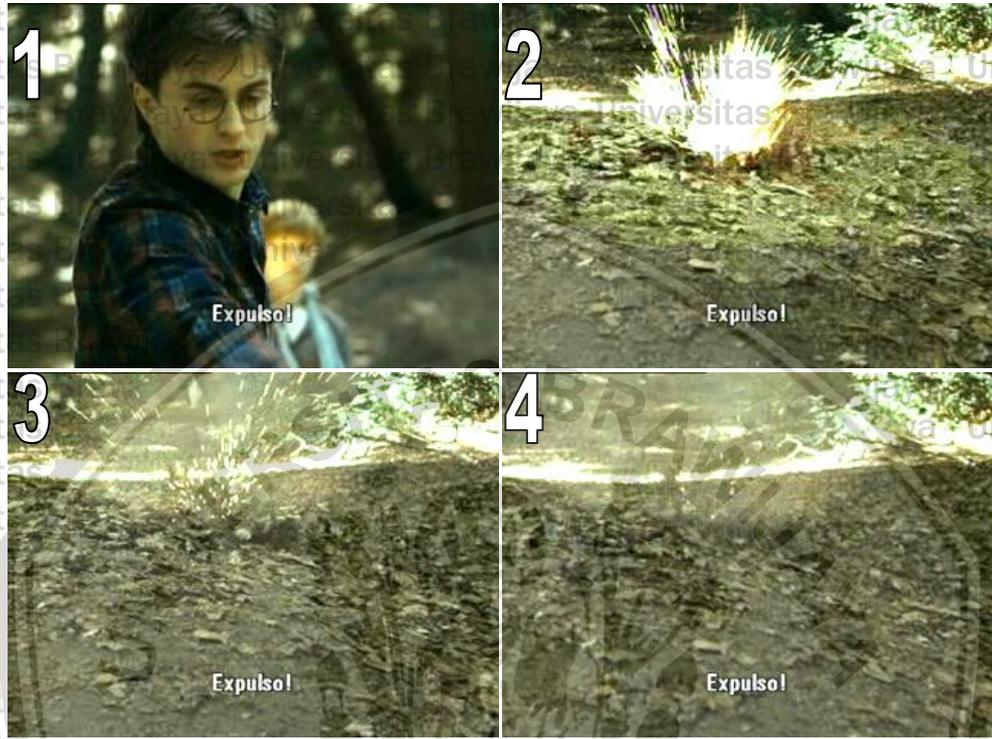
APPENDIX 9: Pictures of magic spell *expecto patronum*

Harry is chased by Dementors(creature who feed human happiness), in order to drive out them Harry uses spell *expecto patronum*



APPENDIX 10: Pictures of magic spell *expulso*

In attempt to destroy a Horcrux Harry uses spell *expulso*, but again it is failed because Horcrux cannot be destroyed by using magic spell.



APPENDIX 11: Pictures of magic spell *fianto duri*

Some professor of Hogwarts School using spell *fianto duri* to create magical barrier in order to protect Hogwarts from the invasion of Voldemort and his followers.





APPENDIX 12: Pictures of magic spell *Finite Incantatem*

Harry, Hermione and Ron are masquerading by using someone's body, to protect them from their enemy Ron uses spell *Finite Incantatem*.

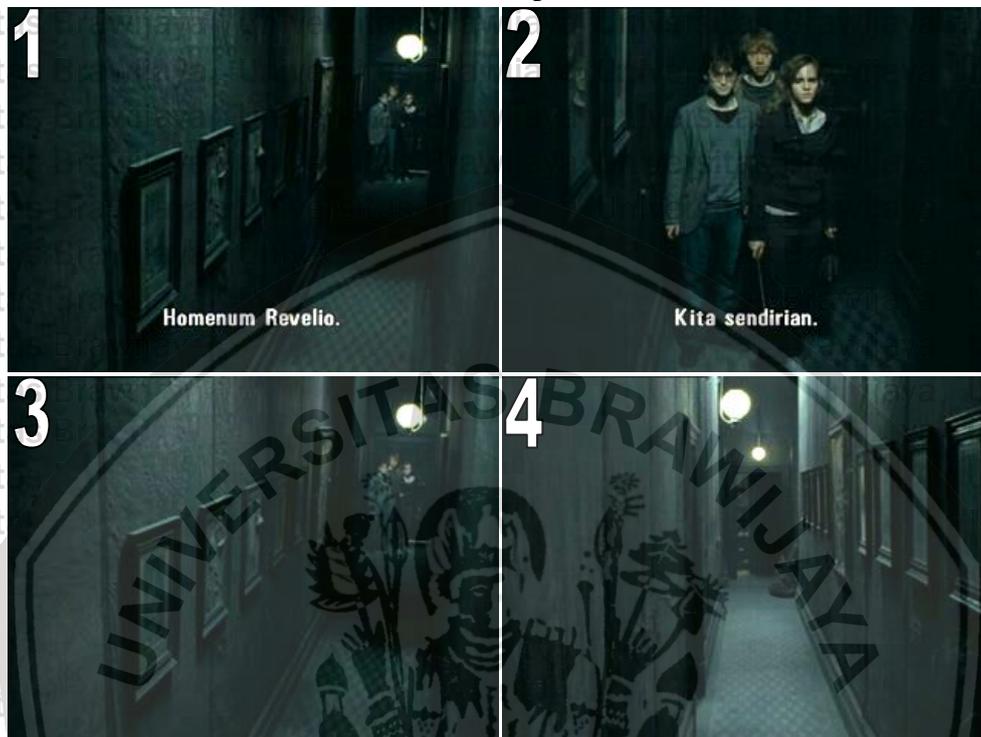


Finite Incantatem. Baik.  
Dan jika itu tak berhasil...

Finite Incantatem. Baik.  
Dan jika itu tak berhasil...

APPENDIX 13: Pictures of magic spell *homenum revelio*

Harry, Hermionie and Ron are entering a house, in order to check whether there is someone or not Hermionie uses spell *homenum revelio*.



APPENDIX 14: Pictures of magic spell *imperio*

Harry is trying to enter a bank where a Horcrux is kept, in order to make the bank officer is obeying what Harry command, Harry uses magic spell *imperio*.





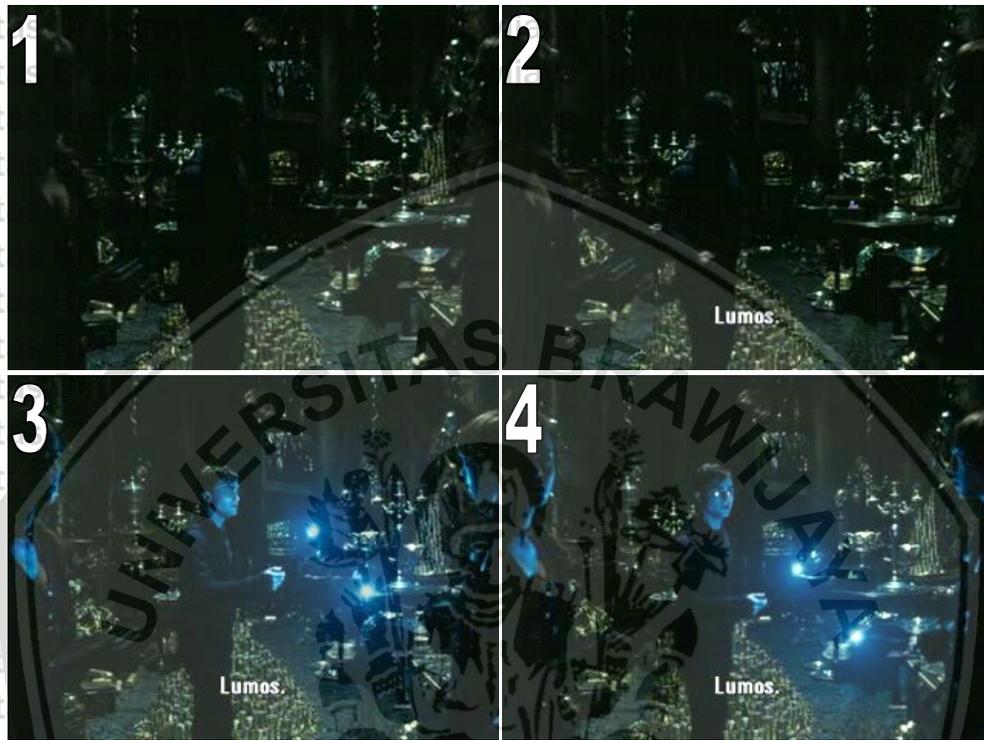
APPENDIX 15: Pictures of magic spell *incendio*

Hermione uses spell *incendio* in order to destroying Horcrux but it is failed because Horcrux cannot be destroyed by using magic spell.



APPENDIX 16: Pictures of magic spell *lumos*

Harry, Hermionie and Ron are in the dark room, Harry uses spell *lumos* to enlighten the room so they are able to see.



APPENDIX 17: Pictures of magic spell *muffliato*

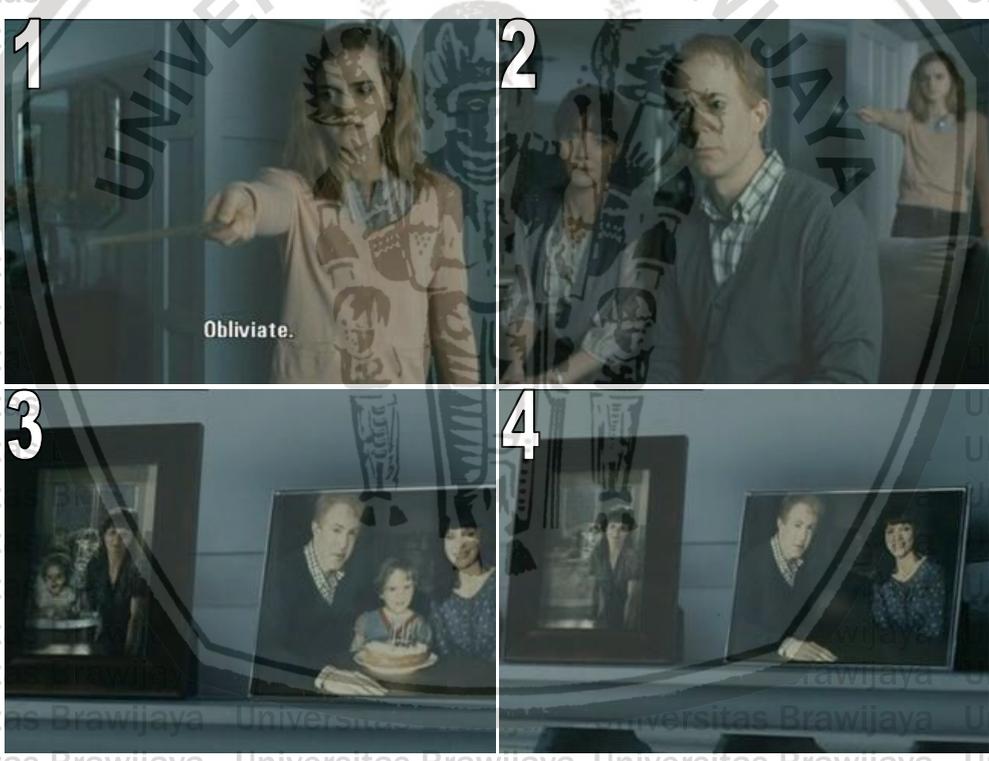
Hermionie uses spell *muffliato* to protect Ron and Harry from death eaters who is possible to attack.



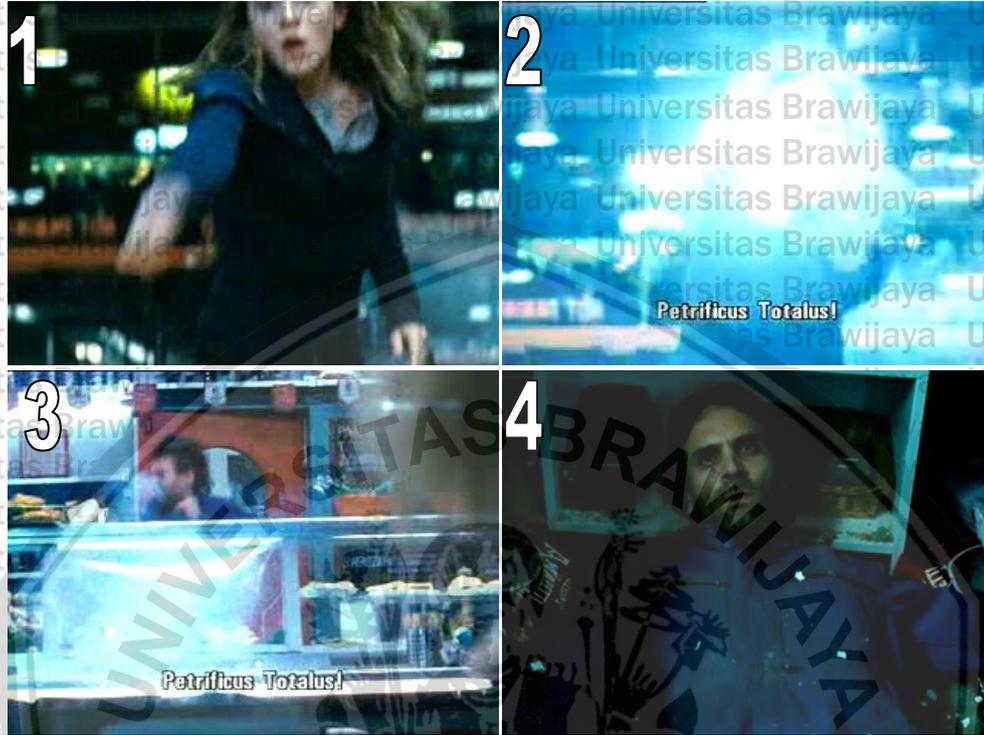


APPENDIX 18: Pictures of magic spell *obliviate*

Hermionie erases her parents' memory by using spell *obliviate* to make them forget that they have a daughter because she wants to accompany Harry in seeking Horcrux and she is afraid that she would not come back to home in a while.



APPENDIX 19: Pictures of magic spell *petrificus totalus*  
Hermione uses spell *petrificus totalus* to make a death eater unable to move.



APPENDIX 20: Pictures of magic spell *piertotum locomotor*

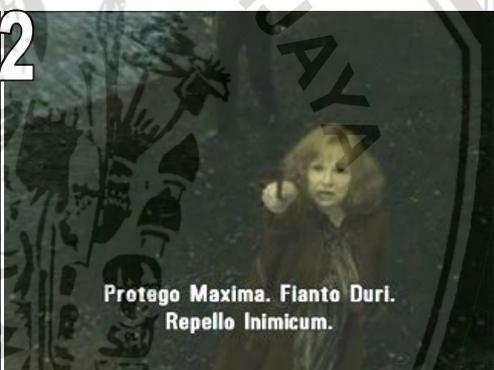
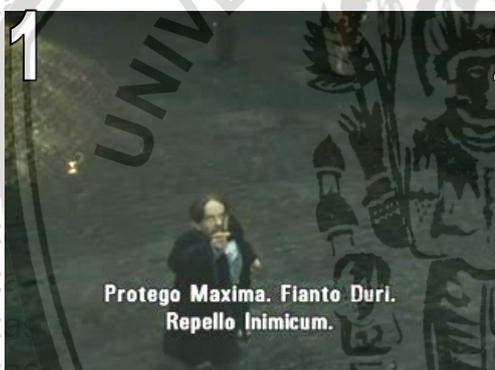
In order to protect Hogwarts School against Voldemort and his followers, professor Minerva uses spell *piertotum locomotor* to make knight statues in Hogwarts are able to move as professor Minerva command.





APPENDIX 21: Pictures of magic spell *protego maxima*

Some professors of Hogwarts School using spell *protego maxima* to create magical barrier in order to protect Hogwart from the invasion of Voldemort and his followers.



APPENDIX 22: Pictures of magic spell *protego totalum*

Hermione uses spell *protego totalum* to protect Harry, Ron and herself from death eaters possible attack.



APPENDIX 23: Pictures of magic spell *reducio*

After Harry uses spell *engorgio* that make fire larger then Harry quicky make the fire come back to its proper size by using spell *reducio*.





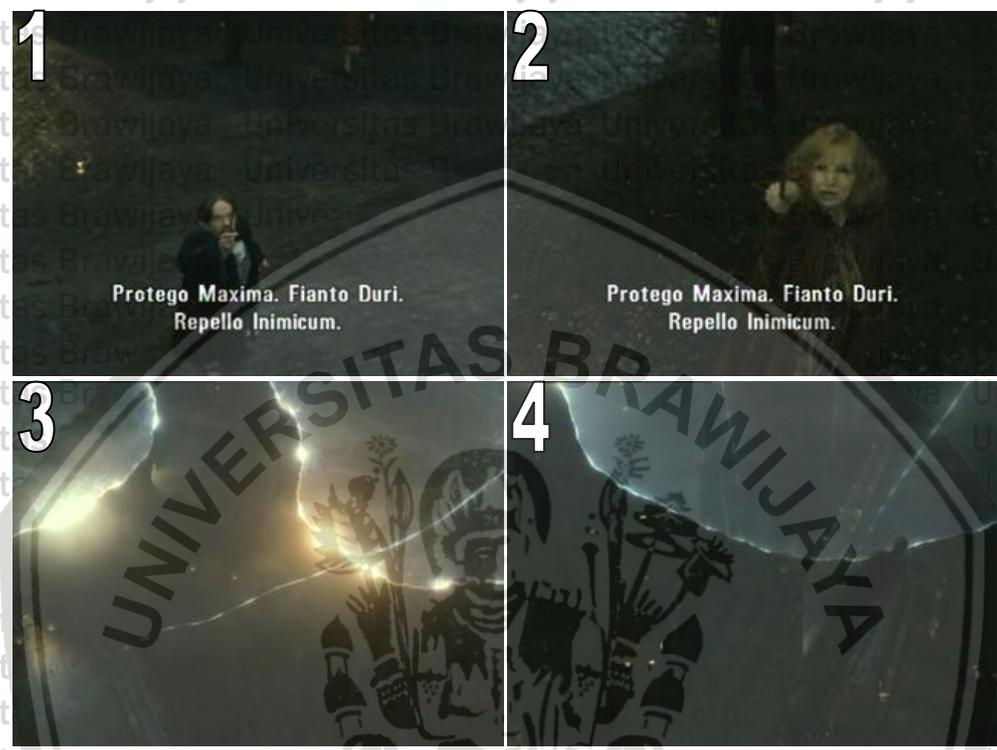
APPENDIX 24: Pictures of magic spell *reducto*

In order to destroying Horcrux Harry uses spell *reducto*, but it is failed because Horcrux cannot be destroyed by using magic spell.



APPENDIX 25: Pictures of magic spell *repello inimicum*

Some professors of Hogwarts School using spell *repello inimicum* to create magical barrier in order to protect Hogwart from the invasion of Voldemort and his followers.



APPENDIX 26: Pictures of magic spell *repello mugletum*

Harry uses spell *repello mugletum* to prevent if Muggles (people who are not able to use magic) see him and Hermionie because it will cause a problem.





APPENDIX 27: Pictures of magic spell *salveo hexia*

Hermionie uses spell *salvio hexia* in order to protect Harry, Ron herself from a death eaters' possible attack.



APPENDIX 28: Pictures of magic spell *stupefy*

Harry uses spell *stupefy* to knock a death eater down before he capture

Harry.



## Appendix 29



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5.	17 Oktober 2011	revisi BAB I dan BAB II	Pembimbing I	
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8.	4 November 2011	Revisi BAB I dan BAB II	Pembimbing II	
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10.	11 November 2011	seminar proposal	Pembimbing II	
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12.	9 Januari 2012	ACC seminar Hasil	Pembimbing I	
13.	12 Januari 2012	Menyerahkan BAB III dan BAB IV	Pembimbing II	
14.	17 Januari 2012	Revisi BAB III dan BAB IV	Pembimbing II	
15.	20 Januari 2012	Revisi BAB III dan BAB IV	Pembimbing II	

16.	26 Januari 2012	Revisi BAB I- IV dan ACC Seminar Hasil	Pembimbing II
17.	3 Februari 2012	seminar hasil skripsi	Pembimbing I
18.	3 Februari 2012	seminar hasil skripsi	Pembimbing II
19.	6 Februari 2012	Revisi seminar hasil skripsi	Penguji I
20.	6 Februari 2012	Revisi seminar hasil skripsi	Pembimbing II
21.	10 Februari 2012	Ujian skripsi	Pembimbing I
22.	10 Februari 2012	Ujian skripsi	Pembimbing II
23.	10 Februari 2012	Ujian skripsi	Penguji I
24.	10 Februari 2012	Ujian skripsi	Penguji II
25.	15 Februari 2012	revisi ujian skripsi	Pembimbing II
26.	21 Februari 2012	Acc skripsi	Penguji I
27.	21 Februari 2012	Acc skripsi	Penguji II
28.	21 Februari 2012	Acc skripsi	Pembimbing I
29.	21 Februari 2012	Acc skripsi	Pembimbing II

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