ABSTRACT

This research examines the meanings of physical journey as seen in *Rabbit-Proof Fence* film directed by Philip Noyce. By conducting this research, it is hoped that it gives brief explanation and comprehension to the readers about racism issue toward the half-caste children in Australia and the physical journey of Molly, Daisy and Gracie as half-caste children represented in the film. The research method that will be used in this research is qualitative research. This study uses post-colonial theory introduced by Edward Said through his work *Orientalism* and focuses on racism. This analysis focuses on Molly as the main character and Daisy and Gracie as minor characters who have conflict in the course of the story. From the further investigation on those three characters, it is found that the three characters’ life as half-caste children is happy living in simple life in traditional Aborigine’s culture, because there are freedom, peace, togetherness, and prosperity with their Aboriginal mothers in Jigalong. White people's policy toward the half-caste children makes Molly, Daisy and Gracie cannot stay any longer with their mothers in Jigalong. They have to be separated from their Aboriginal mothers and trained in Moore River Native settlement. These all reflect to racism practice based on skin color done by white people and it makes some problems for the three characters. The meaning of physical journey which is done by the three characters is considered as the forms of resistances. This physical journey reveals three meanings of resistance, such as, the resistance of returning home to their mothers, the resistance of returning back to traditional Aborigine’s culture and the resistance toward the white man policy.

Keywords: Traditional Aborigine’s culture, half-caste children, post-colonial theory, racism, Physical Journey, Resistance, Moore River Native Settlement