

*Becoming an Australian Citizen* ~~not only introduces and produces~~ includes narratives not only about ~~migraney~~ immigration and Australia but also about the relationship ~~of~~ between Indigenous ~~peoples~~ and non-Indigenous peoples in Australia. The ~~contents of the~~ resource booklet portrays early contact ~~among~~ between ~~w~~White Australia and Indigenous Australia ~~peoples~~ as relatively peaceful, ~~and~~ with minimal conflict. Indigenous ~~people~~ culture is ~~are~~ described ~~in the past tense~~ as an old culture belonging to the past, ~~and~~ with minimal connections to the present. ~~Time before~~ Pre-1788 is described as “pre-settlement”-; ~~and~~ terms ~~like such as~~ “custodians,” “invasion,” and “colonisation” are not used. ~~Instead,~~ Reflecting the ~~views~~ ideals of its author, ~~the history in~~ the booklet ~~is~~ presented Australian history from an exclusively ~~w~~White perspective ~~focusing on~~ with a positive portrayal of ~~w~~White pioneers:

The success of Australia was built on lands taken from Aboriginal people after European settlement in 1788. The British gGovernment did not consider that it had to make a treaty with the Aboriginal tribes, who seemed to them to have no firm attachment to the land and did not cultivate it. By contrast, [*sic*] America and New Zealand the British government did make treaties with Indigenous people. (DIC 2007, 32)

In the above ~~this~~ passage, the phrases “seemed to them” and “no firm attachment” invoke the impression ~~narrative~~ of a land belonging to no one or *terra nullius*, the legal concept ~~that was~~ applied ~~used~~ by the British colonial government to legitimise the taking of Indigenous lands (Reynolds, 1992). The narrative ~~This narrative is reinforced by the contrast made between the bad deed of “lands taken” with “the success of Australia”,~~ implies ~~suggesting~~ that the taking of Indigenous land was a necessary ~~necessity and a~~ sacrifice ~~undertaken~~ for the good of the nation. There is no suggestion of dispossession. Instead, the booklet seeks to appease a deep-rooted national angst about the legitimacy of British colonisation in Australia. ~~In~~ dDiscussing the myth of *terra nullius*, Elder argues that land is the central issue in narratives about Indigeneity and national identity ~~have land as their central issue~~ and that it is only by eradicating Indigenous claims to the land that Non-Indigenous Australians can make their claim (Elder 2007, 147). For this reason, Becoming an Australian Citizen ~~the booklet~~ concentrates on detailing the many achievements ~~of that~~ wWhite settlers ~~made~~ on Australian soil, ~~as a means of~~ reinforcing the settlers’ ~~their~~ connections to the land through ~~their plight of~~ progress and development. The fight for Indigenous land rights is not detailed, ~~but~~ merely alluded to as a “separatist policy” culminating with the Mabo decision of 1992 (DIC, 2007, 33). The significance of this landmark

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decision that challenged the concept of *terra nullius* is refuted in *Becoming an Australian Citizen*.

Instead, the booklet alludes ~~to~~ ~~is~~ to the popular narrative of connecting Indigenous peoples with “traditional society”<sup>2</sup> and the land, emphasising a fixed cultural identity located ~~and a fixed place~~ in the past rather than communities living in the present or the future.