

Review of: "The Uluru Statement from the Heart – A consideration from three perspectives"

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Potential competing interests: No potential competing interests to declare.

This is a very interesting paper. It holds promises, and can give an in-depth intellectual boost to the journal. The stylish tripartite contents or diversionary focus of the paper where the position or perspective of the Aboriginal Naturalistic Philosophy by Mary Graham is applied to counter that of the Occupational Science by Ann Wilcock in order to reinstate The First Nations perspective or position as held in the 'Uluru Statement of the Heart' as written in the 'First Nations National Constitutional Convention', 2017, is highly interesting. That is a smart and technical move the author conceived as a better dimension to delve into the discussion on the Australian Aboriginal Thesis. Such conceptual struggle characterizes colonized environments which African continent clearly pictures. As an African, and with such experience from an African perspective, the author's choice of dimension to take on the discussion thrilled me.

However, there are a lot of grammatical, conceptual and analytic issues that need urgent attention before the paper could be said to be publishable. They are as follow:

In the beginning of the paper, the author acknowledged 'The First Nations People', and before 'Footnotes' the author acknowledged sources again. I suggest it would be better to do all the 'Acknowledgments' before the 'Footnotes', however, making them significantly distinct.

On same page 2, under 'The First Nations Perspective' where the author discussed 'The Uluru Statement from the Heart', the author should put down the major clauses carrying the core voices of the First Nations People, and equally say something about them in analysis. In other words, what is the main thing(s) that this statement said?

On same page 2, the author wrote 'The article makes no mention of Australian First Nations people, but it does have quite a lot to say about what Wilcock terms natural health and occupation. Wilcock wrote:'. Please make 'The article' or 'Wilcock' the subject. Don't apply one here, and apply the other there, for grammatical purposes.

On same page 2, the author mentioned Wilcock's first definition of occupation as 'all the things that people do'. The author didn't elaborate more on this. Again, the author needs to relate whatever the author makes elaborate of it, to whatever the author will say about the 'Aboriginal Naturalistic Philosophy'. In other words, what is the difference between what Wilcock said and the position of the Aboriginal Naturalistic Philosophy? Does not Wilcock's apply in the Aboriginal Naturalistic Philosophy?

On same page 2, in the third and second lines before the last line, the author made a different referencing style. It is an inconsistency from what has been obtainable before.

On page 4, regarding the 'Uluru Statement from the Heart', the author mentioned three significant points to include (1) Constitutional reform (2) Makarrata and a Makarrata Commission and (3) An invitation to walk with the Australian First Nations People. What could be the status of the fate of equality before the law, in the face of these three points? How would they manage to handle social class crisis among the people?

It is worthy of consideration to look into the status of the invitation to the Australian settlers by the First Nations People to 'walk together'. If the latter called the former for a 'walk together', what is then the need to fight for constitutional preferential treatment by the latter? This has to be interrogated to avoid class struggle among the people.

On page 5, lines 1&2, the author said "My proposal is that there are two versions of belonging to consider, the first relating to First Nations people's ancestral connections, the second relating to European settlers belonging to a colonial" but it is never seen where this proposal is given a significant attention and articulation. And the author's proposal ought to be different from whatever others, like Mary Graham, might have said in this respect. What has the author said, proposed in this regard?

On same page 5, lines, 8&9, the author stated the two axioms relating to the version of 'belonging' the First Nations people have, and the first is, 'The Land is the Law', and the second is, 'You are not alone in the world' (Graham, 2008). The author needs to explain more on what these mean and imply, and contextualize it in this paper.

On page 7, under conclusion, the first line of the second paragraph, "vitally important" is perhaps tautological; hence the author should consider rephrasing.

In the footnotes, the second one, line 4, the author cited with pages of a literature, (Pais, 1991, pp. 438 - 447). But throughout the paper, no citation contains pages. Why the inconsistency?

Generally, this paper can be judged as a 'review' one. Following that, there is little input from the author. There are expectations of arguments and counter arguments, in-depth analysis on core issues of the paper that are not seen. It is from these arguments and analysis that the author would expand the tentacles of the paper to touch necessary issues expected of the paper. For instance, both the 'abstract' and 'key words' contain certain terms like 'truth-telling', 'justice', etc. But the author has not established significant features of these terms in the paper. How do these terms impact, and or, relate to the discussion in the paper? It is in doing all this that the philosophy of the paper will emerge and differentiate it from a mere sociological or ethnological or even cultural paper.

My Star Rating of the Paper: *****

I would appreciate if the author could get anything of essence, to the paper, from an African perspective in the following suggested materials, in support of the argument for the Aboriginal worldview and for The First Nations People position in the paper.

1. "A Discourse on the Meaning and Cultural Implication of *A/la* to the Igbo," *International Journal of Integrative*

Humanism, Vol. 13, Issue 1, (March 2021) by George O. Abah and Anayochukwu K. Ugwu.

2. "The Concept of Old People's Home and its Implication in the African Culture and Thinking" *Sapientia Journal of Philosophy*, Vol. 10, (Feb. 2019), by Anayochukwu K. Ugwu and Leo C. Ozoemena.
3. *African Philosophy, Cultural Conceptions and Experiences: A Collection of Essays* (Mauritius-Germany: Lambert Academic Publishing, 2019), by Anayochukwu K. Ugwu and Leo C. Ozoemena.