

# 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.

Overall this article, serving as supplementary piece to a previously published work, operates remarkably efficient in communicating an inherently complex subject matter. Reading it alongside the original piece adds a valuable dimension, yet it also offers a valuable concise summation by itself if one was to read this piece in isolation as I did originally.

The author does well to bring out the entwined relations of being, becoming, doing, and belonging that are so critical to Australian First Nations people. Many of these points resonate strongly with my own experiences from a landscape architectural perspective working in New Zealand, as a New Zealander. Life cannot be unwound from land, which as the author shows through the works of others, is perhaps the most fundamental misunderstanding by Western European socio-cultures from the age of colonialism onwards.

I would urge the author to review and engage with the works of Linda Tuhiwai Smith, a noted Maori scholar who has published prolifically on post-colonialism. Her work, especially around indigenous ways of knowing and production of knowledge would likely strengthen further work that the author may undertake. This is not to conflate Australian First Nations people with Maori, but to provide another lens on the relationship between being and land. Likewise, looking at the immense strides Maori have made in New Zealand on many of the same points the author notes for the proposed constitutional reform would be valuable. For instance, the implementation of the Waitangi Tribunal (and it being treated seriously in the past 2-3 decades), discussions on co-governance etc.

One aspect of the work I do find some friction with is the statement: "it is not appropriate to turn to western philosophy for this perspective". I do agree with what I believe the authors intent is behind this statement, yet such a declarative position is perhaps dismissing ontologies that are very much aligned with those of indigenous knowledge. For example, the philosophy of Gilles Deleuze and Felix Guattari, notably the notions of assemblage, expression, and affect, have proven powerful in working with Tikanga Māori (see: "Another Approach to the Aesthetics of More-than-humanness" by P. Connolly and S. Rosier, in *Kerb: Journal of Landscape Architecture* 2020 Vol. 28 Pages 40-43).

Some more detail oriented notes:

- There is some inconsistency in the way Mary Graham is referred to in the text. I would suggest referring to her as just "Graham" after the first instance in each section.
- There are multiple points in the manuscript where a space has been missed between words, though this might be an error in the inputting to the Qeios system.

