

# Review of: "Viewing trauma as a developmental process emerging from chronic repeated experience and reiterated meaning-making mental processes"

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Although I am not a psychologist or psychiatrist, I was asked for a review and perhaps I can offer a different perspective. I am a philosopher and biologist by profession and I actually really liked the ideological background of the article, which is the interpretation of trauma through meaning-making processes (essentially biosemiotics approach) and a developmental perspective, which is very much a process perspective (i.e. trauma is not viewed as some static component of our personality or as a substance, but as constantly developing process). I think such a perspective is clearly correct, but I cannot judge how new it is in the field to which the authors belong.

What struck me a bit negatively about the article is its sometimes chatty, rather informal style; I think it could have been more concise and should have been shortened.

Also, although the authors occasionally cite other papers, the arguments of the article should be definitely more supported by current concepts and scientific evidence.

The authors also do not use very recent sources, which is also, why I question how new their approach is (again, I am not a psychologist or psychiatrist).

Minor comments:

*Note, while internal signals from the body are internal in some way, they are processed by the brain as if they were actually external, perhaps one could say as foreign.* Such strong claim should be supported by some citations. There are more claims like that in the paper which lack support.

*Presenting something, doing something that is beyond her ability to operate on it, what Piaget referred to as assimilation, will not lead to new meanings; the item can't be "digested".* Citation is missing.

*In adults, it is critical to determine where the meaning 'resides.'* This is a surprising claim for me, how can a meaning reside somewhere? What the authors mean by that?

*What development tells us about meaning-making and changing it is that it involves multiple systems simultaneously operating as a messily organized ensemble.* This is very strangely formulated; you want to say they meaning making processes are distributed across various levels of organisation? What strikes us about the living beings is their high

organisation! They are not mess at all.

It is also mentioned in the article that experiences and meaning making processes derived from these experiences are highly variable between individuals and I would welcome an explanation as to why this is so. Epigenetic processes could be one piece of the explanatory puzzle, but certainly not the complete explanation. The authors do mention epigenetics, but there are many more studies in the field of transgenerational epigenetic inheritance of trauma than are considered.