

# Review of: "In the Spirit of Dr. Betty Bastien: Conceptualizing Ontological Responsibilities through the lens of Blackfoot Resilience"

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## **In the Spirit of Dr. Betty Bastien: Conceptualizing Ontological Responsibilities through the lens of Blackfoot Resilience**

This article is well prepared but could benefit from minor revisions to enhance how this work is located within existing academic fields of study.

The authors have good knowledge in their subject area, the paper is well written, the style and structuring of the paper is unconventional and innovative, which fits perfectly with the topic. In particular there is an immersive flow to the writing that will resonate with readers, especially those from indigenous communities or a professional background like education or health care where critical self reflection, particularly on relational pedagogy and practice is common place.

The questions raised by the paper are important ones - How do we know what we know? How do we position ourselves in relation to what we know? What do we do as professionals and researchers? How does this relate to how we know ourselves as individuals?

The discussion within the paper around our ontological responsibilities to be transparent and honest about ourselves and our practice is insightful as are reflections around learning to 'live along with' the beings and legacies of our ancestors and predecessors as an authentic way of living. It is also lovely to read a paper that shares notions of inspiration, hope and perseverance that can benefit many of us in diverse academic roles and settings, and more broadly in life. I also feel this piece of writing offers an important challenge to dominating discourses that tend to have a focus upon colonial, global north priorities and neoliberal framings of existence.

In terms of revisions, this article has echoes of the work of Karan Barad around the collapsing of time and space, and the connectedness between people, animals and objects, so I feel the paper would benefit from engagement with these publications:

Barad, K. (2007). Meeting the universe halfway. In *Meeting the universe halfway*. Duke University Press.

Barad, K. (2010). Quantum entanglements and hauntological relations of inheritance: Dis/continuities, spacetime enfoldings, and justice-to-come. *Derrida today*, 3(2), 240-268.

<https://www.eupublishing.com/doi/abs/10.3366/drt.2010.0206>

Fisher, M. (2014). *Ghosts of My Life*. Zero Books.

To further locate the paper within some relevant academic literature relating to the contextual situation, can I also suggest that the work may benefit from engagement with the ideas in these papers:

Arnold, C., Atchison, J. and McKnight, A., 2021. Reciprocal relationships with trees: Rekindling Indigenous wellbeing and identity through the Yuin ontology of oneness. *Australian Geographer*, 52(2), pp.131-147.

Bullen, J. and Flavell, H., 2020. Measuring the 'gift': Epistemological and ontological differences between the academy and Indigenous Australia. In *Academic Life in the Measured University*(pp. 131-144). Routledge.

Kanu, I.A., 2019. Igwebuiké as a hermeneutic of personal autonomy in African ontology. *Journal of African Traditional Religion and Philosophy*, 1(2).

Muller, S., Hemming, S. and Rigney, D., 2019. Indigenous sovereignties: relational ontologies and environmental management. *Geographical Research*, 57(4), pp.399-410.

The conclusion could also include further reflection upon the challenges/limitations of using this ontological approach.

In summary a beautiful, insightful piece of writing which I really enjoyed reading.