

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

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Potential competing interests: No potential competing interests to declare.

My self-location: I am an East German with family roots in Mecklenburg near the Baltic coast and strong community and religious-spiritual ties. After the reunification of Germany in 1990, I had to get used to and adapt to Western culture. I did not like a lot of things there, just as I criticized a lot of things during the communist dictatorship in East Germany. Later, I moved to another country as a university professor, to Switzerland, where many things are very different from my home country. For a few years now, after being a mainstream researcher and therapist for a long time, I have been actively involved in clinical cultural psychology and have also been working on the topic of "historical trauma" as it was thankfully brought into the international literature by Dr. Maria Yellow Horse Brave Heart.

I am pleased to have read the contribution of the two authors. Ultimately, of course, it relates to education rather than the area of treatment and healing that I am otherwise concerned with. On the whole, I find the contribution very successful and wish it a wide distribution. The authors give examples of what the content of indigenous ontological responsibility should be, which is taught in education. With a direct and touching way they thank their predecessor Dr. Betty Bastien for her preliminary work, which should not be forgotten.

Nevertheless, as a critical reviewer, I have a few comments on how the paper could be improved.

First the major comments: I would like the article to mention more references, e.g.

*Gone, J. P. (2023). Community mental health services for American Indians and Alaska Natives: reconciling evidence-based practice and alter-Native psy-ence. Annual review of clinical psychology, 19, 23-49.*

*Gone, J. P. (2016). Alternative knowledges and the future of community psychology: Provocations from an American Indian healing tradition. American Journal of Community Psychology, 58(3-4), 314-321.*

I would also like to see a direct mention of Maria Yellow Horse Brave Heart, who coined the concept of historical trauma, which is cited in the paper.

The paper would benefit from a side glance at the topics of identity, spirituality, traditional knowledge and traditional value orientations of indigenous communities. There is a lot of literature on this. In my opinion, it is a great and important goal as a researcher to network with those who have similar concerns to your own.

Now for my minor comments:

- It's not entirely clear after the amiable self-positioning of the two (official) authors why there is then a break at the top of page 2, and only Gabrielle Weasel Head then speaks to the readers. More explanation is needed as to why the 2nd voice is muted. I would like the last paragraphs of the paper to be written again by both authors together with "we...", because otherwise one wonders about the silencing of the 2nd author.
- All those who dedicate themselves to indigenous wisdom and knowledge transfer still need to renegotiate some of the rituals of text writing, because rightly so, it does not have to be written in a Eurocentric form. This includes not having to mention the Dr title of the reference person again at a far advanced point in a memorial paper (page 2, roughly in the middle, last sentence). Why isn't a personal "Betty" enough?
- The first paragraphs on resilience seem to me to be deliberately far removed from the topic of trauma. Yet historical traumatization plays such an important role for oppressed ethnic communities and peoples. Figure 1 also takes this into account in the middle column. I would therefore mention the concept of trauma in conjunction with resilience a little further up.