

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

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Reflecting on the work of Prof. Betty Bastien, this article offers several contributions, especially in the context of Indigenous studies and educational research. Through engagement with Blackfoot epistemology and ontology, the authors echo Bastien's emphasis on Indigenous knowledge systems. They extend her work through personal narratives offering heartfelt and care-full insights into the Blackfoot worldview, particularly regarding the concept of resilience, relationality, and the interconnectedness of life. They also work to contextualizes Blackfoot resilience in educational and social settings, demonstrating the ongoing relevance of Bastien's work, which showed many of us how traditional knowledge can inform current educational and social work practices and policies.

A strength of this article is the effective use of first-person narrative and auto-ethnographic reflection. At times, I found myself wanting the authors to take more license with and apply some elements of a critical auto-ethnographic form, in particular interrogation of assumptions, and the conscience delineation of their own theorizing with intertextuality of working with Prof. Bastien's theorizing. But, that said, it is honestly so well crafted. A delight to read.

Another strength of this article was extending the concept of flux in relationship to the temporalities of Indigenous resilience. I think this is really exciting theorizing that could be really fruitful in complicating, contesting, and reimagining current thinking around what exactly trauma is, and what trauma-informed pedagogy might mean. It also made me think about some connections in Indigenous feminist scholarship, of which some are cited in the article. But in particular, the ways that Indigenous peoples individually and collectively respond to, but also shape and make possible our conditions for living, and living in the future beyond this era. And the idea of being in motion, in transition, and in flight, reminded me too of Simpson's work on resistance (I think in *As We Have Always Done*). So in as much as the flux concept encourages those of us (Indigenous and non-Indigenous peoples) in educational systems to be more flexible and responsive to the needs of Indigenous students, I was also thinking about the ways that Indigenous educational approaches might require us to imagine ourselves in education in resistance and flight... even outside of schools as we know them.

In terms of a ongoing tension or question, I was thinking about how sometimes our discussions about culture in Indigenous Studies, particularly in our descriptions of "the way things were" we can succumb to a reductive view of our own histories which get truncated in a way that disappears the complexities, problematics, and internal challenges. I wonder how the authors reflections might be strengthened by making some of this more explicit? How might our collective

accounting for this impact how we integrate and position Indigenous knowledge in educational spaces?

Overall a really meaningful reflection. I was grateful to learn from the essay and will be returning to think more about flux.

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