

Critical Reflection

Jayden Lefebvre

Trent University

ERST 2601Y 2024WI

Dr. Dan Longboat

Word Count: **2000**

February 10th, 2025

1 Who am I?

My background in engineering has presented a significant hurdle when trying to ground my learning in Indigenous spirituality and knowledge systems: stakeholdership vs relationality, design (utilitarian function, form/formed) praxis vs biocultural (sovereign land, living/lived) praxis, systems thinking vs land-people-culture thinking, and the application of storytelling to problem-solving.

1. Controlled environment agriculture journey, choosing a challenge over choosing a passion (eng over ag), and dealing with disappointment and failure (IMAGE: DAVE)
2. Intelligent design and relationality in stakeholdership, consideration of perspectives and values, and placing your focus where it matters most (IMAGE: CHESTNUT MEAL PLAN SURVEY & REPORT)
3. Personal growth and resetting priorities, the importance of personal relationships and community, and the significance of solving "people problems" over technical feats

2 What have I learned?

Discovery of a love for the environment and transfer to Trent, the importance of the land and Indigenous knowledge, and what I've learned so far:

1. SAFS: Organic, regenerative, sustainability
2. ERSC: SDGs, Climate Change, and resource exploitation
3. BIOL: Indicator species and biodiversity
4. IESS: Biocultural Framework, Oral Sources of Inherited Knowledge, and the significance of

diverse sources of truth in constructing a worldview for problem-solving/engineering in the post-modern age

3 Where do I go from here?

1. Treaties: land, agreements, and friendship; Permits and regulations on resource extraction in indigenous context; In the same way that individuals require treaties to liberate themselves from institutional tyranny, the "bioculture" needs treaties to liberate itself from individual tyranny/exploitation of ecosystem services/unsustainable practices.
2. Wildlife disappearance due to trophic collapse; loss of biodiversity/indicator species of climate change; loss of traditional food and medicine sources (ORAL SOURCE: Q&A with Former Chief Jonas Sangris of Athabaskan People in Yellowknife)
3. What stories are we telling ourselves? Importance of accuracy in any "doomsday clock" "device" (i.e. physical and narrative); Necessity of indigenous apocalyptic narratives a-la-Revelations - the Horsemen have come and gone; what now? "Oui - et ca devient possible"
4. Evolution of storytelling of the post-modern age; Spiritual winter reminds us to love what we had; Preparation for an uncertain future (this century); Interplanetary Settlement and Global Sovereign Indigenous Identity of Humanity to the Earth