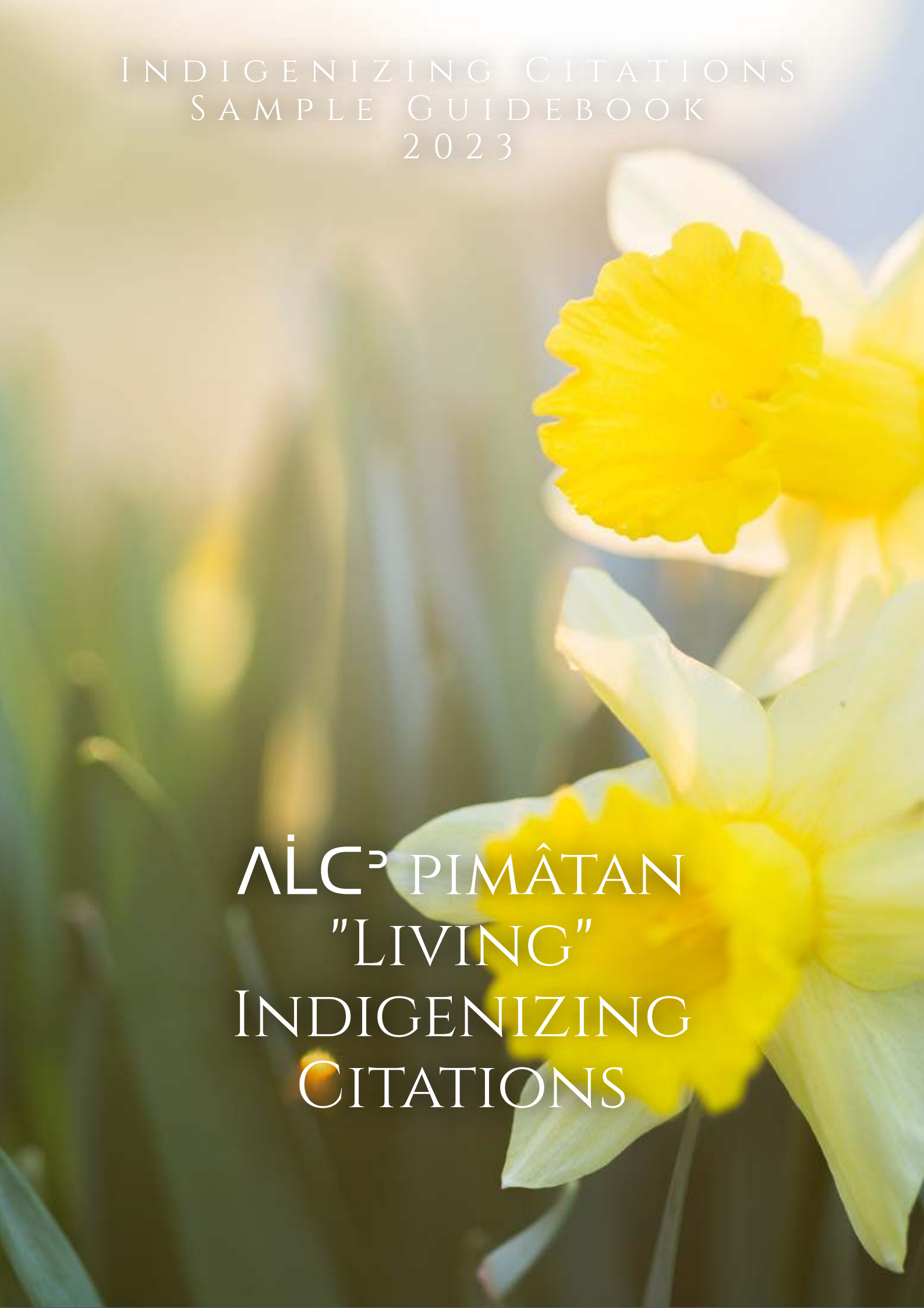


ALC² pimâtan "Living" Indigenizing Citations

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DISCLAIMER:

Please note that the writings in this guidebook are rooted in my personal experiences as an Indigenous person and legal scholar. My perspectives have been formed through interacting with people residing on Treaty 6, 7, and 8 territories, and interacting with people on the unceded territories across British Columbia and living my life as a white-passing Indigenous person. I am well aware of my mooniyaw face and this is another story I can tell at a later date. I have built good relationships with Treaty 6, 7, and 8 Nations, Métis Nations, Métis Settlements, Northern Secwēpemc te Qelmūcw (Northern Shuswap Tribal Council), T'exelc (Williams Lake First Nation) and with Indigenous individuals, scholars, elders, knowledge keepers, youth, students across this nation politically known as Canada.

I am a Métis Nation of Alberta citizen whose great grandparents, grandparents and parents suffered from diaspora and ended up residing on the east side of Treaty 6 territory (originally from the Red River Settlement). I grew up in the unceded territory of the Lheidli T'enneh First Nation, part of the Dakelh (Carrier) peoples' territory in Prince George, BC.

My insights have been shaped by being Métis and engaging with settler colonial institutions, systems and jurisdictions in various professional and personal capacities all my life and experiencing racism, misogyny, discrimination, colonialism, hatred, cruelty, bigotry, paternalism, sexism, cognitive dissonance, backlash, white innocence, gaslighting, white fragility, white supremacy, "nice" racism, white feminism, neoliberalism, capitalism, micro-aggressions which amounted to my own epistemicide, loss of identity, and self-hatred.

At present, I am teaching at the University of Calgary, Faculty of Law a course I designed, "Reconciliation and Lawyers" (LAW 693) and at Osgoode Hall Law School, York University, a course I co-designed, "Searching for Reconciliation Through Dispute Resolution" (ALDR6305). In these two law classes, I instruct the students to not use formal citations in their submissions to me. This guidebook is part of an exploration of examining my own attempts to centre Indigenous knowledge systems in research. I am also the Lead Educational Developer, Indigenizing Curricula and Pedagogies and hold a cross appointment with the Centre for Teaching and Learning and with the Vice Provost Office, Indigenous Programming and Research at the University of Alberta.

The perspectives in this guidebook do not represent the official views or endorsement of the University of Alberta. This is a working draft and a sample guidebook and there may be incorrect information or errors in it.

DO NOT USE THE EXACT CITATIONS in the guidebook.
This is an exercise.

THE POLITICS OF CITATIONS

The critical failure in efforts towards decolonization of the academy resides in the exclusionary and Eurocentric nature of citation practices.

First issue: A critical engagement with the politics of citation is often overlooked, as everyone mirrors one another and hopes one day Indigenous people will just go away or enact their own "sovereign rights" on each other. We are not going away. You are on our land therefore you are part of our sovereign rights.

Second Issue: When one tries to "fit" Indigenous knowledge systems into the guide they are working under, it becomes a problem because of the pre-existing Eurocentric sources of knowledge.

Third issue: The structure of each citation guide is exclusionary and become a process of annhilation both for the subject matter and for the Indigenous person studying it. It is another assimilationalist policy that has to be uncovered and realized for what it is. I discourage denial and encourage bravery, truth, humility and honesty in this process of Indigenizing citations.

Fourth issue: the exclusionary approach to citation results in Indigenous knowledges being relegated to the unenviable bibliographic category of "Other Materials," which further marginalizes Indigenous perspectives within academic scholarship.

By centering Indigenous knowledge systems in citations, I hope to promote greater equity in the academy and amplify voices often silenced within our current Eurocentric ivory towers. I argue that this approach requires a willingness to challenge dominant Western paradigms and support Indigenous ways of experiencing the world. Overall, I see this work as part of a broader movement towards decolonizing scholarship and promoting greater respect for diverse knowledge systems within our society.

APPLICATION:

In this guidebook I capture and expose a variety of citation manuals across disciplines and present the case for creating inclusive Indigenous citation practices that goes beyond the usual oral knowledge citation.

My research comes from **two different angles**, **first** is an approach to re-design citations as they currently stand with some "extra decolonial steps" in encouraging academics to get more involved in critically analyzing their citation work now, with the eventual goal of learning how to become more aware of other knowledges and how to expand.

The **second approach** is to provide academics with how Indigenous peoples may perceive the world based on Indigenous languages, knowledges, traditions, and laws (and more) and to relay to you what Euro-centric knowledge missing out on in research, writing, seeing, knowing in academia and how to learn to accept these different knowledges as **legitimate and learn how to use them in your own teaching and learning and research.**



ᐱᒪᑲᐣ pimâtan or "Living" Citations:

ᐱᒪᑲᐣ pimâtan (means "living" in the Cree language). I am on Cree territory, and I am trying to use and learn the Cree language to disrupt English which is secondary, or the third/fourth/fifth language to this land.

The concept of ᐱᒪᑲᐣ pimâtan or "Living Citations" in the context of Indigenizing citations is an attempt to recognize and respect the dynamic, interconnected nature of Indigenous knowledge systems, that everything is alive and related, and that sometimes "you" are the subject source. "Traditional" or "Eurocentric" citation styles do not capture the cultural, historical, and spiritual dimensions of Indigenous knowledges and perspectives.

In the ᐱᒪᑲᐣ pimâtan or the Living Citations approach, the idea is to acknowledge that knowledge is not static, but rather a living, evolving entity that is part of a larger system of relationships among peoples, land, animals, plants, ancestors, and spiritual beings. The purpose is to honour and respect the Indigenous perspectives and ways of knowing, which may not fit neatly within standard academic citation formats.

By incorporating elements such as Indigenous languages, ancestral connections, territories, and other culturally significant aspects, ᐱᒪᑲᐣ pimâtan or Living Citations aim to create a more meaningful and respectful way of acknowledging Indigenous knowledge sources.

However, it is important to recognize that the ᐱᒪᑲᐣ pimâtan Living Citations concept is a sample citation approach proposed by me.

When citing Indigenous knowledges, it is crucial to consult with the respective Indigenous community and language speakers for a more accurate and culturally respectful approach.

The aim is to challenge and change the colonial underpinnings of Eurocentric citation practices by integrating various aspects of Indigenous cultures and knowledges and bringing everything in its present form, into life, and also allowing for subjective interactions.

Step 1: The ΛİC³ pimâtan or Living citations **beginner** approach you can start to reimagine:

1. Indigenous languages are incorporated into the citation process by translating relevant terms and titles, as well as acknowledging the original language in which the knowledge was shared and additionally the original language the land the knowledge was given from (e.g. if you are on Cree land, give the Cree land title).
2. Community affiliations of Indigenous authors or contributors are included, acknowledging the social, political, legal, and cultural context of the knowledges.
3. The ΛİC³ pimâtan or Living citations process acknowledges the land by including GPS coordinates and mentioning Treaty areas or unceded territories, or water, and respecting the relationship between Indigenous peoples and their traditional lands and relationships with all forms.
4. Collaboration and consultation with Indigenous communities are prioritized to ensure that citation practices align with their legal orders, customs, cultures, systems, and protocols; or alternatively,
5. Indigenous searching (rather than research) is encouraged to get the citation correct for (initially) the language and land. The relationship to the knowledge, with an animate and subjective connection can be made (this is more in line with Indigenous principles, laws and world views where everything is alive and possesses knowledge).



IS THIS RE-COLONIZATION/ASSMILATION?

Indigenizing citations is not an act of re-colonization or assimilation; rather, it is a step towards decolonization and the recognition of Indigenous knowledge systems. Re-colonization refers to the imposition or reinstatement of colonial structures and practices on Indigenous peoples, whereas Indigenizing citations seeks to challenge and change these structures.

The goal of Indigenizing citations is to create **space** for Indigenous perspectives, knowledges, and methodologies within academic research, teaching, learning, knowing and writing.

By me sharing this knowledge with academics, the aim is to support reconciliation and decolonization efforts professionally. It encourages researchers, institutions, students, legal professionals and academics to recognize and value Indigenous knowledge systems, dismantle colonial legacies, and foster more equitable relationships between us all as we embark, learn, and grow together.

Citations are what we all have in common, and they hold the key.

EXPOSE:

Through examples of Indigenizing citations in this guidebook, what I hope to do is **expose** the colonial underpinnings of Westernized knowledge concerning Indigenous knowledges and ways of seeing the world by giving **examples** and **comparators** of what "could be" if we starting thinking of reconciliation within current restrictive citation guidelines.

SOVEREIGN RIGHTS:

Indigenous Peoples have the right to assert Indigenous **sovereignty through citation** practices on this land you occupy.

THE LEGAL IMPLICATIONS OF THE REPUDIATION OF THE DOCTRINE OF DISCOVERY:

The Church's **repudiation** of the **Doctrine of Discovery** raises questions about the validity of Canadian laws and policies that are based on this outdated and harmful ideology. This development may prompt a reevaluation and potential revision of Western academic and legal frameworks, leading to a more equitable and inclusive approach to Indigenous rights and land claims.

EPISTEMIC DISOBEDIENCE:

In order to move beyond the limitations of colonialism, Mignolo, W. and Tlostanova, M.V ((2012) "**Learning to unlearn: Decolonial reflections from Eurasia and the Americas**") suggest that we need to engage in what is called **epistemic disobedience**. This involves questioning dominant narratives and challenging the legitimacy of the systems and institutions that perpetuate colonialism. By doing so, we can begin to shift the balance of power and create new possibilities for collective action.

TRAITOROUS LOVE

Danielle Lussier, PhD (Law) (Métis) and Steven Stuchley define their approach in, **"“Other Materials” - Traitorous Love and Decolonizing the Canadian Guide to Uniform Legal Citation"** which was the inspiration for me to embark on the citation journey myself in order to practise reconciliation and show reconcili-ACTION in the classes I teach at law schools.

Lussier and Stuchley argue that simply being an ally to Indigenous peoples is not enough - instead, they advocate for a more radical approach that involves actively challenging dominant Western paradigms and supporting the work of Indigenous peoples in rebuilding their communities.

By using the term, "traitorous," Lussier and Stuchley are suggesting that this approach requires a willingness to challenge established norms and values within the legal system, even if it means going against one's own interests or those of one's colleagues. In this sense, they see their work as a form of resistance against colonial ideologies that continue to operate within the academy and the legal system more broadly.



INDIGENIZING CITATIONS: WHY IT IS IMPORTANT:

Indigenizing citation practices is important because current citation styles often perpetuate colonial systems of knowledge production and representation. These conventional styles tend to center Eurocentric and Western scholarly perspectives, while marginalizing or disregarding Indigenous knowledge systems, histories, laws, nuances, and worldviews. This marginalization contributes to the continued colonization of Indigenous peoples, communities, laws, ethics, and cultures. By Indigenizing citation practices, we can work towards decolonizing academic spaces and fostering greater equity and inclusivity in knowledge production.
Here are some reasons why Indigenizing citations practices is vital and why current styles maintain colonization:

1. **Recognition of Indigenous knowledge systems:** Indigenizing citation practices acknowledges the value and validity of Indigenous knowledge systems, which have been historically marginalized, dismissed, or appropriated by colonial forces. This process empowers Indigenous scholars and communities to reclaim and revitalize their knowledge.
2. Decolonization of academic spaces: Current citation styles often prioritize Western methodologies and epistemologies, which reinforces colonial power structures. Indigenizing citation practices can contribute to the decolonization of academic spaces by dismantling these power structures and creating more inclusive, equitable, and diverse learning environments.
3. **Centering Indigenous voices:** Indigenizing citation practices allows for the centering of Indigenous voices and perspectives, which have often been silenced or excluded from mainstream academic discourses. This inclusion not only enriches academic conversations but also promotes cultural understanding and respect for Indigenous peoples.
4. **Honoring oral traditions and non-written sources:** Conventional citation styles typically privilege written texts over oral traditions and other non-written sources, which are essential aspects of Indigenous knowledge systems. By indigenizing citation practices, we can recognize and honor the importance of oral traditions and non-written sources, giving them equal weight in academic contexts.
5. **Language revitalization**: Indigenizing citation practices supports the revitalization of Indigenous languages by using and respecting Indigenous language terms, concepts, and orthographies. This process helps to counteract the historical suppression and erasure of Indigenous languages due to colonial influences.
6. **Reflexivity and positionality:** Indigenizing citation practices encourages scholars to be transparent about their positionality and reflexivity when engaging with Indigenous sources and knowledge systems. This process fosters critical self-reflection and helps to address power dynamics and privilege in academic research.
7. **Strengthening Indigenous research capacity:** Indigenizing citation practices supports the development of Indigenous-led research by recognizing the value of Indigenous methodologies, epistemologies, and perspectives. This practice empowers Indigenous scholars and communities to shape research agendas, methodologies, and knowledge production processes that align with their cultural values and priorities.

In summary, Indigenizing citation practices is an important step towards decolonizing academic spaces and dismantling the colonial power structures embedded in conventional citation styles. This process recognizes and honors Indigenous knowledge systems, centers Indigenous voices, and fosters greater equity and inclusivity in academic research and scholarship.

CONNECTION "EVERYTHING IS RELATED" ᐊᓂᔑᓇᐯᐃᐧᐣ WÂHKÔHTOWIN:

In Indigenous ways, everything is related and connected and everything is alive. In most, if not all Indigenous languages, there are no binaries, no genders, everything is all verbs, and everything is related equally.

Question: do you find as you move throughout the world you think this way?
Question: would your life be better if you did?



THE BEGINNING

Here are some examples of Indigenized citations ᐱᒪᑕᐣ pimâtan in the McGill, Chicago, APA, and MLA styles, incorporating Cree, Blackfoot, Dene, and Michif languages, lands, and protocols:

McGill Guide (Canadian legal citation style):

Original Citation: Cardinal, H. (2021). Treaty rights and resource development in Canada. Canadian Journal of Aboriginal Law, 5, 23-45.

Indigenized Citation: Cardinal, H. (Cree). (2021). Treaty rights and resource development in Canada / Askiy mîna masinahikan sohkihtamowina ohci. Canadian Journal of Aboriginal Law, 5, 23-45. Research conducted on Treaty 6 territory.

Chicago Style (notes and bibliography system):

Original Citation: Running Wolf, M. (2019). Blackfoot spirituality and the environment. Journal of Indigenous Environmental Studies, 7(2), 54-71.

Indigenized Citation: Running Wolf, M. (Blackfoot). (2019). Blackfoot spirituality and the environment / Amskaapipiikani piitooyis iipitsiniki omi iitaamskapii. Journal of Indigenous Environmental Studies, 7(2), 54-71. Research conducted on Blackfoot Confederacy territory.

APA 8th Edition:

Original Citation: Beaulieu, R. (2020). Dene perspectives on land protection and conservation. Journal of Indigenous Conservation, 12(1), 34-48.

Indigenized Citation: Beaulieu, R. (Dene). (2020). Dene perspectives on land protection and conservation / Dene K'é Ɂədə ts'áh nátł'e [Dene knowledge of land protection]. Journal of Indigenous Conservation, 12(1), 34-48. Research conducted on Denendeh.

MLA 9th Edition:

Original Citation: Lavellee, L. (2021). The role of Michif language in Métis identity. Journal of Michif Studies, 3(4), 210-225.

Indigenized Citation: Lavellee, L. (Michif). (2021). "The Role of Michif Language in Métis Identity / Li Rōl di la Lang Michif dan Līdantite Michif." Journal of Michif Studies, vol. 3, no. 4, pp. 210-225. Research conducted on Métis Homeland.

In each example, the Indigenized citation adds the Indigenous author's affiliation, includes a translation of the title in the respective Indigenous language, and acknowledges the traditional land on which the research took place. These examples of Indigenizing Citations ΛİLC³ pimâtan emphasize the importance of Indigenous languages, lands, and protocols in academic work, fostering a more inclusive and respectful representation of Indigenous knowledge systems and perspectives.

However, it is crucial to involve Indigenous scholars, knowledge keepers, and community members in the development of indigenized citation practices to ensure cultural appropriateness and alignment with Indigenous values and protocols.

ΛĿCᵊ PIMÂTAN "LIVING" CITATION: THE OCEAN

Here is an attempt at creating a ΛĿCᵊ pimâtan "living" citation for the Pacific Ocean, using the hən̓q̓əmin̓əm̓ language, which is one of the Coast Salish languages, and incorporating the Musqueam Nation whose territory the ocean is near.

Sacred Ocean. (since time immemorial). syəθ q̓ʷaːnəč (Traditional knowledge, teachings and xʷməθkʷəy̓əm law on protecting sacred waters). [čələs (Natural source), 0° N, 160° W, čələmənəm̓ (Unceded waters)]. xʷməθkʷəy̓əm (Musqueam) Nation.

In this citation, "syəθ q̓ʷaːnəč" means "traditional knowledge and teachings," "čələs" refers to "natural source," and "čələmənəm̓" means "unceded waters" in the hən̓q̓əmin̓əm̓ language.

You can see I did not name it the Pacific Ocean but Sacred Ocean. You can see I did GPS coordinates for the area in question. You can see I added the laws on protecting Sacred Waters and you can see I said it was unceded waters.

This is an attempt to honour the ocean as a source of sacred knowledge and sacred law using the closest nation (the Musqueam Nations') perspective) (to the area I am closest to describing it).

It is recommended to consult with a speaker of the hən̓q̓əmin̓əm̓ language for a more accurate translation.



ΛĿC³ PIMÂTAN: A FLOWER TALKING TO YOU:

ΛĿC³ pimâtan a living citation requires acknowledging the significance of the natural world in Indigenous knowledge systems.

Here's a **BEGINNER** ΛĿC³ pimâtan living citation for **a flower talking to you**, using APA style and incorporating Indigenous perspectives:

Flower. (n.d.). Personal communication. [Living source, Spiritual connection, Date of communication, Location of communication, Traditional territory acknowledgment].

In this living citation, "Living source" and "Spiritual connection" highlight the importance of nature and spiritual connections in Indigenous knowledge systems. The "Date of communication" and "Location of communication" should be filled in with the relevant information. Additionally, include a "Traditional territory acknowledgment" to recognize the Indigenous peoples and their connection to the land where the communication took place.

Here's an **INTERMEDIATE** ΛĿC³ pimâtan living citation **for a daffodil talking to you (Andrea Menard), in the Williams Lake (T'exelc) area in British Columbia:** using APA style and incorporating Indigenous perspectives:

Daffodil. (n.d.). Personal communication with Andrea Menard. [Stsmémelt (Living source), Spiritual connection, Date of communication, 51.0467° N, 120.1678° W, Secwepemcúl'ecw (Unceded Secwepemc Territory)].

In this living citation, "Stsmémelt" translates to "Living source" in the Secwepemc language. The GPS coordinates provided (51.0467° N, 120.1678° W) are within the Secwepemc territory. "Secwepemcúl'ecw" means "Unceded Secwepemc Territory" in the Secwepemc language. You can fill in the "Date of communication" with the relevant information.

Here's a **beginner** ΛĿC³ pimâtan living citation for a daffodil's knowledge.

Daffodil. (n.d.). Knowledge and wisdom. [Natural source, Creator's knowledge/songs/ teachings, Location of observation].

In this citation, "Knowledge and wisdom" refers to the insights gained from the daffodil, while "Natural source" and "Creator's knowledge/songs/teachings" acknowledge the daffodil as a non-traditional source of knowledge. The "Location of observation" should be filled in with the relevant information about where you observed or interacted with the daffodil.

Here's a **BEGINNER** ΛĿC³ pimâtan living citation for a **daffodil's knowledge** in **Vancouver, BC.**

Daffodil. (n.d.). Knowledge and wisdom. [Halq'eméylem: X̱wəlméxw ch'áthá (Natural source), Creator's teachings/song, 49.1064° N, 121.7769° W, Stó:lō swíwə (Unceded Stó:lō Territory)]

In this Indigenized citation, "X̱wəlméxw ch'áthá" translates to "Natural source" in the Stó:lō Halq'eméylem language. The GPS coordinates provided (49.1064° N, 121.7769° W) are within the Stó:lō territory. "Stó:lō swíwə" means "Unceded Stó:lō Territory" in the Halq'eméylem language.

It's essential to consult with the Stó:lō community and Halq'eméylem language speakers for a more accurate and culturally respectful approach.



Citing Daffodil Laws:

Daffodil Laws. (n.d.). Halq'eméylem: X̱wəlméxw slilekwel (Nature's teachings and guidance). [Halq'eméylem: X̱wəlméxw ch'áthá (Natural source), 49.1064° N, 121.7769° W, Stó:lō swíwə (Unceded Stó:lō Territory)].

In this citation, "X̱wəlméxw slilekwel" translates to "Nature's teachings and guidance" in the Stó:lō Halq'eméylem language, representing the concept of "daffodil laws." "X̱wəlméxw ch'áthá" refers to the "Natural source," and the GPS coordinates (49.1064° N, 121.7769° W) are within the Stó:lō territory. "Stó:lō swíwə" means "Unceded Stó:lō Territory" in the Halq'eméylem language.

It's essential to consult with the Stó:lō community and Halq'eméylem language speakers for a more accurate and culturally respectful approach.

Citing Daffodil Lineage, "Grandmother Daffodil":

Daffodil. (n.d.). Personal communication about ancestral lineage and conversation with ancestor Grandmother Daffodil. [Halq'eméylem: X̱wəlméxw s'í:wes (Natural source of ancestral knowledge), Date of communication, 49.1064° N, 121.7769° W, Stó:lō swíwə (Unceded Stó:lō Territory)].

In this citation, "X̱wəlméxw s'í:wes" translates to "Natural source of ancestral knowledge" in the Stó:lō Halq'eméylem language, representing the conversation with the daffodil about her ancestors. The GPS coordinates (49.1064° N, 121.7769° W) are within the Stó:lō territory. "Stó:lō swíwə" means "Unceded Stó:lō Territory" in the Halq'eméylem language.



EXPERIENTIAL:

While beadworking, have the berries speak the laws of the harvest of the Métis Nation of Manitoba (Dr. Danielle Lussier, Métis legal scholar):



("Figure 48: Saskatoons") (photo taken from Dr. Danielle Lussier (Métis legal scholar) Law with Heart and Beadwork: Decolonizing Legal Education, Developing Indigenous Legal Pedagogy, and Healing Community, 2021 pp. 425) demonstrating Metis Laws of the Harvest: Guide to Metis Hunting, Fishing, Trapping and Gathering (last visited 10 October, 2020)

PICKING BERRIES:



(photo taken by Dr. Danielle Lussier (Métis legal scholar) Law with Heart and Beadwork: Decolonizing Legal Education, Developing Indigenous Legal Pedagogy, and Healing Community, 2021 pp. 426 “Figure 49: Saskatoons in a basket, toes in mocs from Batoche”)

Li baayishoominaan lii vraiy Buffalo (Saskatoon berry) di Batoche, li tèr-oonseeday Michif (48.7675° N, 106.0069° W) e-li piyehtikohk lii niimiyik (ancestors) e-li miinwaa lii animosh (animals) kayaashtik li baayshoominaan.

Translation: The Buffalo Berry (Saskatoon berry) of Batoche, unceded Michif territory (48.7675° N, 106.0069° W), is connected with the ancestors and the animals that rely on the berries.

This citation example acknowledges the Saskatoon berry's connection to the ancestors and animals in the Batoche region, while also specifying the location using GPS coordinates and recognizing the Michif language and unceded territory.

BEST CITATION OF ALL: KOKUM TOLD ME



MY DREAM LAST NIGHT:

Dãn miiyinâw êkwa pê kawâpamâwak li tãnshi kiiyâpicikêwakâw lii askiy (land) e-li tèr-oonseeday Musqueam, Squamish, e-li Tsleil-Waututh (49.2827° N, 123.1207° W), e-li dãn tîpwâwin lii kiishik (dream) oskâpewisak ota otê nîkân kâ-kiskinwahamâtowikamikohk (high school) li Vancouver, BC.

Translation: I remember the teachings and connections to the land on the unceded territory of the Musqueam, Squamish, and Tsleil-Waututh Nations (49.2827° N, 123.1207° W) as I dream of the time spent in high school in Vancouver, BC.

This citation example, in the Michif language, acknowledges my Indigenous heritage and the land and the Indigenous Nations of Vancouver, British Columbia, while sharing the experience of dreaming about high school. It also specifies the location using GPS coordinates and recognizes the unceded territory of the Musqueam, Squamish, and Tsleil-Waututh Nations. I did not use the land from where I was dreaming from though.

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A Call to Action:

The bedrock of the academic world is the exchange and collaboration of knowledge, with citations serving as the linchpin that connects ideas and attributes credit to their originators. Nevertheless, conventional citation systems frequently neglect the distinctive and varied knowledge systems of Indigenous peoples.

It is imperative that we appreciate the importance of Indigenizing citations and strive towards incorporating them into mainstream citation guides. This presentation endeavors to initiate a discourse on the significance of Indigenizing citations and advocates for a coordinated effort to effect change at the highest echelons of academia. Indigenous knowledge systems encompass a wealth of cultural, historical, and ecological insights that have been transmitted across generations.

By Indigenizing citations, we acknowledge the value of these knowledge systems and establish a pathway for increased representation and respect for Indigenous perspectives in academic and professional domains. The call for Indigenizing citations transcends mere recognition; it is also about fostering a more inclusive and diverse academic landscape. This step is crucial in dismantling the systemic biases that have marginalized Indigenous voices and contributions.

Having established the need for Indigenizing citations, it is now our collective responsibility to take action. This begins with advocating for modifications in each citation guide at the highest levels, ensuring that the academic community recognizes and values Indigenous knowledge systems. To effect this transformation, we must engage in open dialogues with Indigenous communities, scholars, and institutions to comprehend their perspectives and glean from their wisdom.

Moreover, we must collaborate with major citation style organizations, such as APA, MLA, and Chicago, to develop guidelines that accurately and respectfully represent Indigenous knowledge. The process of Indigenizing citations is a necessary and vital endeavor towards creating a more inclusive and equitable academic environment. We have provided the foundational knowledge; now, it is incumbent upon each one of us to carry the torch and work towards this essential change. Let us unite and commence the process of Indigenizing citations - pimâtan ᐱᒪᑕᐣ - forthwith.