

INDIGENIZING CITATIONS
GUIDEBOOK
2024

ÀLC³ PIMÂTAN
"LIVING" CITATIONS



DISCLAIMER:

Please note that the writings in this guidebook are rooted in my personal experiences as an Indigenous person, legal scholar, & PhD student. My perspectives have been formed through interacting, working for, and being engaged with peoples, organizations, & communities residing on Treaty 6, 7, and 8 territories, and interacting with Indigenous nations, organizations, and peoples on the unceded territories in British Columbia over the past 25 years, and living my life as a 'white-coded' Indigenous person. 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, matriarchs, knowledge keepers, youth, & post secondary 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 (they were all originally from the Red River Settlement on Treaty 1). My great-grandmother, Lucy Bruneau, went to residential day school.

Intergenerational trauma exists throughout my lineage and with me.

I grew up in the unceded territory of the Lheidli T'enneh First Nation, part of the Dakelh (Carrier) peoples' territory in Prince George, British Columbia.

My perspective is deeply informed by my Métis heritage and my experiences within settler colonial frameworks. This unique vantage point has equipped me to serve as a bridge between two cultures: the rich traditions of Indigenous peoples and the perspectives of the settler community. I invite you to embark on a journey of understanding, where humility and respect pave the way for you to also become a conscientious mediator between these two worlds, working harmoniously towards our collective well-being.

Canadians need to acknowledge that Canada is a nation of multiple legal systems, encompassing common law, civil law, and Indigenous law. However, due to longstanding colonial frameworks, Indigenous law has often been overlooked. It's crucial to reintegrate Indigenous law, fostering a harmonious coexistence among diverse communities. Having experienced over 160 years under colonial legal systems, it is clear that embracing Indigenous legal principles is essential for creating a more balanced and just society.

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.

These are only exercises in Indigenizing and decolonizing current citations styles.

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DECOLONIZING AND INDIGENIZING CITATIONS

The significant impediment in advancing the decolonization of education and the academic institutions governing these frameworks and policies is evident in the exclusionary tendencies of citation practices.

Attempting to conform Indigenous knowledge systems to prevailing citation guides presents a challenge, as these frameworks are often dominated by Eurocentric sources of knowledge. This issue is further compounded by existing education policies that prioritize Western paradigms over the process of Indigenization.

The inherent structure of standard citation guides is fundamentally exclusionary, leading to a systematic erasure of both the subject matter and the Indigenous scholars studying it. This situation represents yet another facet of assimilationist practices.

The exclusionary nature of citation practices often leads to the relegation of Indigenous knowledges to the marginalizing bibliographic category of "Other Materials." This practice contributes to the further marginalization of Indigenous perspectives within the realm of academic scholarship.

By prioritizing Indigenous knowledge systems in citation practices, my aim is to cultivate enhanced equity within the educational academy and elevate voices that are frequently muted in contemporary systems. This approach necessitates a readiness to question and disrupt dominant Western paradigms, while actively embracing and valuing Indigenous perspectives and ways of understanding the world.

OBJECTIVE

In this guidebook, I comprehensively examine a range of citation manuals, including APA, MLA, Chicago, and McGill, across various academic disciplines. My objective is to illuminate the need for inclusive Indigenous citation practices. This guidebook challenges the conventional relegation of Indigenous Peoples' knowledge to mere "oral knowledge citations" in Canadian academia, advocating for a more expansive and respectful approach that truly honors Indigenous epistemologies.

My research unfolds from two distinct perspectives. Firstly, it proposes a reconfiguration of existing citation practices by integrating "decolonial steps." This approach encourages a deeper engagement in critically analyzing the colonial underpinnings of citation methods commonly used in Canada. The ultimate aim is to foster greater awareness of diverse knowledges and facilitate the decolonization of academic systems. This includes expanding understanding of the original languages and epistemologies of the land upon which we reside.

Secondly, the research provides insights into how Indigenous Peoples perceive the world, drawing upon their languages, knowledges, traditions, and laws, among other aspects. Through examples in this guidebook, I aim to highlight what Euro-centric knowledge systems often overlook. The goal is to demonstrate how to recognize and value different knowledge systems through citation practices as legitimate perspectives. This process involves guiding readers on how to employ these diverse perspectives in their personal journey of learning, unlearning, and relearning.



ᐱᐱᐱᐱᐱ PIMATAN LIVING CITATIONS

ᐱᐱᐱᐱᐱ pimâtan in the Cree language, signifies "living." If you reside on Cree land (Edmonton), I encourage you to embrace and learn the Cree language as a means to Indigenize and decolonize your journey. It's important to recognize that English, while commonly used, is actually a secondary, or even the third, fourth, or fifth language of this land. It was not the original tongue spoken here. Embracing the Cree, Nakota, or Michif language is a step towards honoring and connecting with the land's first voices and histories in the city currently called Edmonton.

The idea of ᐱᐱᐱᐱᐱ pimâtan or "living" citations, in the pursuit of Indigenizing and decolonizing citation practices, seeks to acknowledge and honor the vibrant, interwoven essence of Indigenous knowledge systems. This concept is grounded in the understanding that all elements are alive, interconnected, and interrelated, and that sometimes "you" yourself may be the primary source. Embracing this perspective opens up an exhilarating realm of thought, where knowledge is not static but is a living, breathing, and relational entity.

Reflection Question: Contemplate the profound implications of being deeply interconnected with everything around you. How might this perspective of universal interconnectedness transform your current worldview?

Reflecting on the profound implications of being deeply interconnected with everything around us can fundamentally transform our worldview. This perspective of universal interconnectedness fosters a sense of unity and empathy, making us more aware of the impact our actions have on others and the environment. It cultivates a deeper appreciation for the natural world and a sense of responsibility towards its preservation.

This understanding can shift our approach from individualism to a more communal and wholistic way of thinking and living. We may begin to see ourselves not as isolated entities, but as part of a larger, intricate web of life. This could lead to more sustainable and considerate choices in our daily lives, as we recognize that our well-being is intrinsically linked to the well-being of others and the planet.

In essence, embracing universal interconnectedness can lead to a more compassionate, balanced, and sustainable approach to life, where decisions are made with consideration for the broader implications they hold for all forms of life and future generations.

ΛLC³ PIMATAN "LIVING" CITATIONS

"Eurocentric" citation styles often fail to encapsulate the rich cultural, historical, and sacred dimensions inherent in Indigenous knowledges and perspectives. This oversight results in a significant gap in our collective understanding and learning.

The ΛLC³ pimâtan or "living" citations approach embodies the recognition that knowledge is dynamic and continually evolving, existing within an extensive network of relationships that includes people, land, animals, plants, ancestors, and spiritual entities. This approach aims to honor and respect Indigenous perspectives and ways of knowing, which often transcend the confines of conventional Eurocentric educational frameworks and citation formats. It challenges the conventional understanding of knowledge as static, inviting a broader, more inclusive appreciation of diverse wisdoms and experiences.

By integrating aspects like Indigenous languages, perspectives, and connections to the land, the ΛLC³ pimâtan or "living" citations approach endeavours to cultivate a more profound and meaningful way of understanding our world. This approach enriches the citation format by infusing it with the depth and diversity of Indigenous knowledge, offering a more holistic and accurate representation of our interconnected existence.



EVERYTHING AROUND YOU HAS LIFE: ΛLCᵖ PIMATAN

The goal is to confront and transform the colonial foundations inherent in Eurocentric thought and citation practices by weaving in Indigenous knowledge. This approach brings to life all elements in their current forms and embraces "subjective" interactions, a concept that markedly diverges from traditional Eurocentric approaches to thinking, writing, researching, and citation styles. This shift aims not just to diversify but to fundamentally reorient the way knowledge and sources are perceived and represented in academic discourse.

Reflection Question: Is everything alive or not? Why or why not?

The question of whether everything is alive depends on the perspective and criteria used to define life. From a Eurocentric biological standpoint, life is typically characterized by certain criteria such as the ability to grow, reproduce, respond to stimuli, maintain homeostasis, and undergo metabolism. By this definition, things like plants, animals, and microorganisms are considered alive, while inanimate objects like rocks, water, and man-made items are not.

However, many Indigenous philosophies and other worldviews challenge this strictly Eurocentric perspective. They often embrace a broader understanding of life, encompassing not just living organisms as defined by biology, but also the land, water, and even celestial bodies as living entities. This perspective is rooted in a belief in the interconnectedness and inherent value of all things within the universe. It emphasizes relationships and interdependencies, suggesting that even inanimate objects have a life force or a spiritual essence.

In summary, the answer to whether everything is alive depends greatly on the cultural, philosophical, or scientific lens through which the question is approached. While Eurocentric definitions of "science" may offer a narrower definition based on observable characteristics and processes, many cultural and spiritual perspectives provide a more expansive view of what it means to be alive.

IS THIS RE-COLONIZATION OR ASSIMILATION?



Indigenizing citations transcends the notions of recolonization or assimilation; it is, instead, a progressive step towards decolonization and the acknowledgement of the richness and validity of Indigenous knowledge systems.

Re-colonization entails the reassertion of colonial frameworks and practices upon Indigenous peoples. In contrast, Indigenizing citations is an endeavor to confront and transform these entrenched structures. The objective of Indigenizing citations is to carve out a significant space for Indigenous perspectives, knowledge, and methodologies across various domains, including education, teaching, learning, writing, and existence. This approach aims to integrate these elements seamlessly, moving beyond mere tokenistic inclusion or labeling them as "alternative" or "other" in academic citations.

Rather than adhering to conventional methods, you are embarking on a journey to incorporate Indigenous languages, connections to the land, and worldviews into your citation practices. This approach represents a transformative way to engage in learning, unlearning, and relearning. It challenges you to actively decolonize everyday practices and to question the notion of "this is the way we have always done it," thereby acknowledging and valuing diverse perspectives and knowledge systems.

This approach advocates for society to acknowledge and appreciate the richness of Indigenous knowledge systems, actively work towards dismantling colonial frameworks, and cultivate more equitable relationships. It emphasizes the importance of an ongoing process of learning, unlearning, and relearning to achieve a more inclusive and balanced understanding.

Citations, a common element in academic settings, hold significant potential as a tool for honoring Indigenous languages, lands, and perspectives. They offer an opportunity to learn how to Indigenize and decolonize within the educational framework, even while engaging in familiar practices. This approach can seamlessly integrate respect for Indigenous knowledge into our everyday academic activities.

Reflection Question: Consider the implications of the phrase "This is the way it has always been done." Why might this mindset be problematic? What advantages, if any, exist in adhering to established methods and traditions? How deep do the roots of these established ways actually go? Why is it important and beneficial to critically evaluate practices that are often justified as "how we have always done things"?

The phrase "This is the way it has always been done" can be problematic because it often signifies a resistance to change and innovation. This mindset may hinder progress and adaptation, as it prioritizes tradition over potentially more effective or equitable methods. While there can be benefits to maintaining certain long-standing practices, such as preserving cultural heritage or ensuring consistency, it's crucial to periodically reevaluate these practices to ensure they are still relevant and beneficial in a modern context.

The roots of "how things have always been done" can be deep-seated and intertwined with historical, cultural, and social norms, making it challenging to discern their origins or the rationale behind them. This is why critical analysis is vital. By examining these practices, we can understand their implications, identify any inherent biases or inequalities, and adapt them to better meet contemporary needs and values. Critical analysis allows for growth, evolution, and the adoption of practices that are more inclusive, effective, and aligned with current understanding and societal goals.

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 recent development in 2023 may prompt a reevaluation and potential revision of Western academic frameworks, leading to a more equitable and inclusive approach to knowledge.

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

Métis legal scholar, Dr. Danielle Lussier and settler scholar, 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 Indigenization and decolonization citation journey myself in order to demonstrate **reconcili-ACTION** or **REAL-conciliation** in the classes I teach at universities located on on Mississaugas of the Credit, the Anishnabeg, the Chippewa, the Haudenosaunee; Wendat; Treaty 6; Treaty 7; and The Métis Nation Homeland Region (Ontario and Alberta).

These legal academics 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**" they are suggesting that this approach requires a willingness to challenge established norms and values within the system, even if it means going against one's own interests or those of your friends or teachers. In this sense, they see their work as a form of resistance against colonial ideologies that continue to operate within Canadian society more broadly. By using the word, "**love**" they state everything has to be done with love now. It is through love that we can change the world.



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. Honouring 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.



*Here are some examples of ᐱᓕᐅᓂ bimaadizi in the **McGill, Chicago, APA, and MLA** styles, incorporating Anishnaabe, Cree, Blackfoot, Dene, Coast Salish, Secwépemc, and Michif (Métis) languages, lands, and protocols:*

MCGILL STYLE IN CREE:

Original Citation:

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

ᐱᓕᐅᓂ pimâtan "Living" Citations in the Cree language:

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 IN BLACKFOOT:

Original Citation:

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

ᐱᓕᐅᓂ pimâtan "Living" Citations in the Blackfoot language:

Running Wolf, M. (Blackfoot itapiiyi vai Nation). (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.



To translate "The bison talks to me in my dream and tells me to wake up" into Anishnaabe language:

Mashkode-bizhiki inaabin niin dibaajimowinan, miinwaa kii-wiindmaageng niin nisidotaan

This translation captures the essence of the original sentence, noting the spiritual and symbolic significance of the bison (mashkode-bizhiki) speaking in a dream (dibaajimowinan) and delivering a message (kii-wiindmaageng) to awaken or arise (nisidotaan).



Blair Firstrider (Blackfoot, itapiiyi vai), V. Knaga, M. Austin, & Andrea Menard at Cypress Hills, Blackfoot itapiiyi vai Nation land, Treaty 7. Photo Credit: A. Wilson, 2013

To translate "I gave the elder protocol" into Plains Cree, you would say:

Namoya nehiyaw-kiskinwahamawewin otatoskewin

This phrase combines the concepts of giving ("namoya"), elder ("nehiyaw-kiskinwahamawewin"), and protocol ("otatoskewin"). It's important to note that translations can vary slightly depending on the dialect and regional variations within the Plains Cree language.

In Anishinaabe language, "the elder accepted protocol" can be translated as:

gichi-aya'aa inaakonigewin

"gichi" means "great" or "elder" "aya'aa" means "he/she accepts" "inaakonigewin" means "protocol" or "procedure" This translation encapsulates the respect and formal acceptance of protocols by an elder within the Anishinaabe community.

APA STYLE IN DENE:

Original Citation:

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

ΛLC³ pimâtan "Living" Citations in the Dene Language:

Beaulieu, R. (Dene). (2020). Dene perspectives on land protection and conservation / Dene K'é ʔədə ts'áh nát'le [Dene knowledge of land protection]. *Journal of Indigenous Conservation*, 12(1), 34-48. Research conducted on Denendeh.

"Lands and waters where indigenous governments have the primary role in protecting and conserving ecosystems through Indigenous laws, governance, and knowledge systems."

Indigenous Circle of Experts (ICE)



Photo Credit: Dene Tha First Nation, Treaty 8

MLA STYLE IN MICHIF (MÉTIS) LANGUAGE:

Original Citation:

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

ÀLC³ pimâtan "Living" Citations:

Lavellee, L. (Métis). (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.



Photo credit: Métis Nation of Alberta

To translate "I am dancing with my Metis sash on" into Michif, you would say:

Mon nimiywak avek mon ceinture fléchée

ÀLC PIMATAN "LIVING" CITATIONS

In this translation: "Mon" means "I" in French.

"nimiywak" is the Cree-derived verb meaning "am dancing"

"avek" is French/Michif for "with"

"mon ceinture fléchée" translates to "my Metis sash" in French.

This sentence demonstrates the Michif language's unique blending of Cree and French elements, combining Cree verbs with French nouns and structure to convey a meaning deeply rooted in Métis culture.



ΛLCᵓ PIMATAN "LIVING" CITATIONS: THE OCEAN

Here is an attempt at creating a ΛLᵓᵓ bimaadizi "living" citation for the Pacific Ocean, using the hə́ᵓəmiᵓəᵓ 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 ᵓᵓa:nəč (Traditional knowledge, teachings and xᵓməθkᵓəᵓəm law on protecting sacred waters). [čələs (Natural source), 0° N, 160° W, čələməᵓəᵓ (Unceded waters)]. xᵓməθkᵓəᵓəm (Musqueam) Nation.



In this citation, "syəθ ᵓᵓa:nəč" means "traditional knowledge and teachings," "čələs" refers to "natural source," and "čələməᵓəᵓ" means "unceded waters" in the hə́ᵓəmiᵓəᵓ language.

I did not name it the Pacific Ocean but "Sacred Ocean". I did GPS coordinates for the area in question. I added the laws on protecting Sacred Waters and I said it was "unceded waters" (meaning they have never been claimed (because water is sacred in Indigenous life)).

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 hən̓q̓əmiñəm language for a more accurate translation.

Reflection Questions: What underlies the decision to refer to certain citations as 'living' within the English literary context?"

Answering this question requires delving into the semantic implications of the adjective "living" when paired with "citation." The term "living" carries connotations of vitality, growth, and the capacity for change, as opposed to static or inert entities. When applied to citations, it suggests that these references are not merely historical artifacts confined to a static past; rather, they are dynamic components of an ongoing scholarly discourse.

A "living" citation implies adaptability and continuation; it retains relevance as it is engaged with and reinterpreted by contemporary scholars or readers. The citation is thus not fixed; it evolves as it enters new intellectual contexts and dialogues. This term is particularly resonant in the fields of critical theory and decolonization, where the re-examination of scholarly works is a continuous process, and references can take on new meanings over time, influenced by changing cultural perspectives and theoretical paradigms.

By imbedding citations with "life," we acknowledge our active role in interpretation and the transformative potential of scholarly engagement. We concede that each citing act is part of a larger, living tissue of knowledge that is perpetually undergoing reevaluation and expansion.

In conclusion, a "living" citation is one that persistently informs and shapes scholarly and social discourse, maintaining its utility and relevance as it interfaces with evolving academic and cultural landscapes.

Reflection Question: What are the underlying implications and reasons for employing the phrase 'since time immemorial' in academic and cultural narratives?

In addressing this inquiry, it is necessary to consider the phrase "since time immemorial" as a means of expressing a conception of time that diverges from Western chronological narratives. The term serves as an acknowledgement of the deep historical connection that Indigenous Peoples have with their lands, cultures, and histories—extending beyond the scope of documented records or conventional historical timelines.

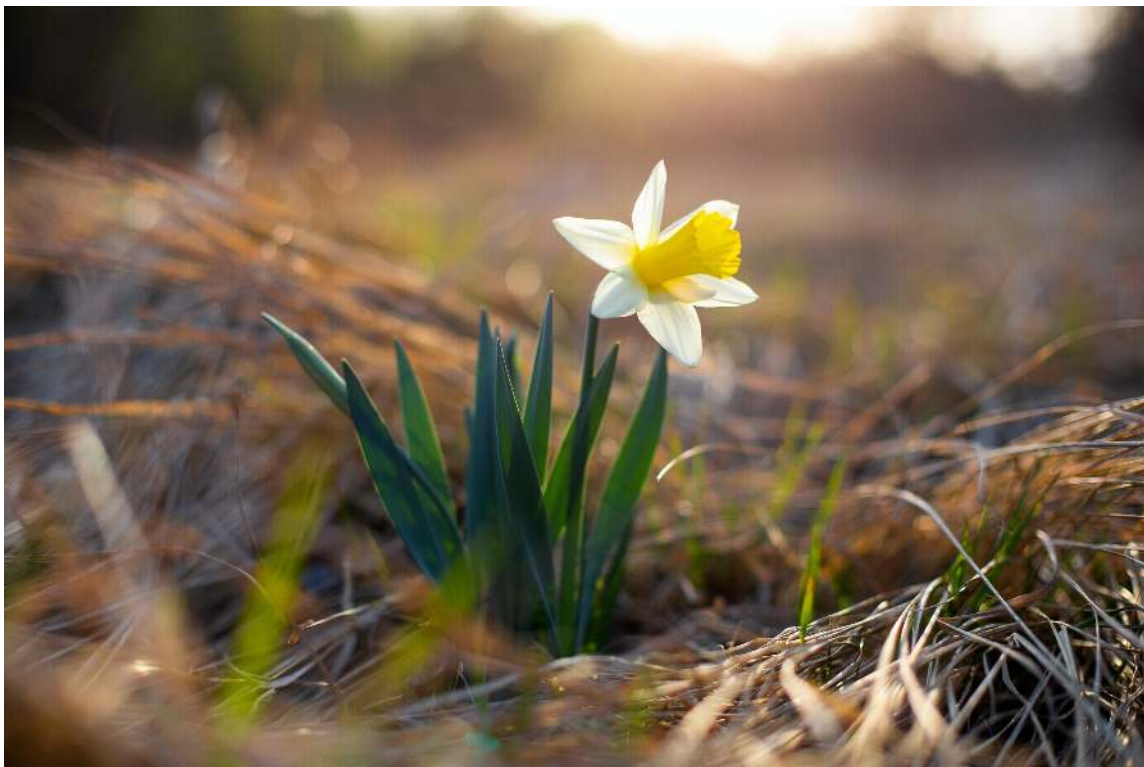
Utilizing "since time immemorial" is a deliberate choice that challenges colonial historiography, which often centers on written documentation and colonial timeframes. It counters the erasure of histories that exist outside these imposed boundaries and the denial of continuous Indigenous presence and sovereignty prior to colonization. This phrase asserts the longevity of Indigenous Peoples' connection to their ancestors, traditions, and territories—preceding colonial contact and persisting in spite of it. Incorporating "since time immemorial" into discourse is not merely a descriptive choice; it is an act of reclamation and resistance. It signals a decolonizing method that honors Indigenous epistemologies and temporal understandings. It is also an expression of respect for oral histories and the modes of knowledge transmission that have preserved Indigenous legacies throughout the generations.

Furthermore, the phrase recognizes the laws, governance, and sovereignty that Indigenous communities have practiced over their homelands from a time beyond the reach of memory. By using "since time immemorial," scholars, activists, and community members engage in a recognition of sovereign rights and a critique of colonial narratives that have historically dismissed or minimized these enduring connections. In summary, the term "since time immemorial" is deliberately used to evoke a temporal perspective that honors Indigenous knowledge systems and continuity. It is a vital component of an Indigenizing and decolonizing vocabulary that seeks to affirm the persistent existence and contributions of Indigenous Peoples throughout history and into the present.

APA STYLE AND SHUSWAP/SECWÉPEMC LANGUAGE

Here's a ΛLΛNΛ bimaadizi "living" citation **for a daffodil talking to me (Andrea Menard), in the Williams Lake, (Texelc) area (Shuswap or Secwépehc) area in British Columbia:** using APA and incorporating Indigenous perspectives:

Daffodil. (April 4, 2023). Personal communication with Andrea Menard. [Stsmémelt (Living source), Sacred connection, 51.0467° N, 120.1678° W, Secwepemcúl'ecw (Unceded Secwépémc 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. I am still using "daffodil" in English.

APA STYLE: INDIGENOUS WORDVIEWS:

Here's a **beginner** ΛLᵒᵒᵒ bimaadizi "living" citation for a **daffodil's knowledge**:

Daffodil. (2023). 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 traditional source of knowledge for Indigenous Peoples. The "Location of observation" should be filled in with the relevant information about who's traditional land you observed or interacted with the daffodil. This citation is in English but it can be translated to whoever's land you are on.

Here's a ΛLᵒᵒᵒ bimaadizi "living" citation for a **daffodil's knowledge in Vancouver, BC, APA style**:

Daffodil. (2023). Knowledge and wisdom. [Halq'eméylem: ᵒwəlméxw 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, "ᵒwəlméxw 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.

CITING DAFFODIL LAWS: APA STYLE



Daffodil Laws. (2023). Halq'eméylem: *Xwəlméxw slilekwel* (Nature's teachings and guidance). [Halq'eméylem: *Xwəlméxw ch'áthá* (Natural source), 49.1064° N, 121.7769° W, Stó:lō swíwə (Unceded Stó:lō Territory)].

In this citation, "*Xwəlméxw slilekwel*" translates to "Nature's teachings and guidance" in the Stó:lō Halq'eméylem language, representing the concept of "daffodil laws." "*Xwəlméxw 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.

CITING DAFFODIL LINEAGE, APA "GRANDMOTHER DAFFODIL"

Daffodil. (2023). Personal communication about ancestral lineage and conversation with Grandmother Daffodil. [Halq'eméylem: Xwəlméxw s'í:wes (Natural source of ancestral knowledge), 49.1064° N, 121.7769° W, Stó:lō swíwə (Unceded Stó:lō Territory)].



In this citation, " Xwəlméxw s'í:wes " translates to "Natural source of ancestral knowledge" in the Stó:lō Halq'eméylem language, representing the conversation with a wise and elderly 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.

*There isn't a specific traditional word for "daffodil," largely because daffodils are not native to North America and thus would not have been part of the traditional flora known and named by the Stó:lō Nations at the time.

Reflection Question: What would the Anishnaabe name be for a daffodil?

In Anishnaabe, the word for "yellow" is "**ozhaawashko**." This term is used to describe the colour yellow and can be applied to various elements in nature that possess this colour. When describing something as yellow, such as a yellow flower, you might say "**ozhaawashko waabigwan**," which translates to "**yellow flower**." This is a straightforward way to incorporate colour descriptions into the language.

If a specific term has been developed in a particular Anishnaabe community or dialect for the flower, "daffodil", it would be best to consult with speakers from that community. Language evolves, and different Indigenous communities may develop their own terms for plants and objects that were not originally part of their environment. This is a great way to get into dialogue with nearby communities.



CITING BEADWORK

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



Upper photo: ("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) Lower photo: P. Feinstein's beaded moccassin vamps for "Walking With Our Sisters" National Project for the MMIWG2S.



CITING 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 (or buffalo berry) connection to the ancestors and animals in the Batoche region in SK, while also specifying the location using GPS coordinates and recognizing the Michif language and unceded Michif territory.

MY DREAM LAST NIGHT

Dãn miiyinâw êkwa pê kawâpamâwak li tãnshi
kiiyâpicikêwakâw lii askiy (land) e-li tèt-oonseeday Musqueam,
Squamish, e-li Tseil-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,
last night, November 15, 2023.

Translation: I remember the teachings and connections to the land on
the unceded territory of the Musqueam, Squamish, and Tseil-
Waututh Nations (49.2827° N, 123.1207° W) as I dream of the time
spent in high school in Vancouver, BC last night, November 15, 2023.



This citation example, in the Michif language, acknowledges my own 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 Tseil-Waututh Nations. I did not use the land from where I was dreaming from though!

Reflection Question: Why can't we cite our dreams in regular academia?

BEST CITATION OF ALL... KOKUM [GRANDMOTHER] TOLD ME



kokum on her land. (2012). Unceded Nakcowinewak land, Treaty 6. Photo credit: Andrea Menard

RESOURCES

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Native Land Digital: An interactive platform that allows users to learn more about Indigenous territories, treaties, and languages across the world. Native Land Digital believes that all settlers have a responsibility to recognize the history and legacy of colonialism, and that territory and acknowledgement is one step toward awareness of Indigenous presence and land rights in everyday life (taken from: <https://kalliopeia.org/grantee-partner/native-land-digital/>), Canadian Non-Profit, website: <https://native-land.ca/>

United Nations Declaration on the Rights of Indigenous Peoples, GA Res 295 (II), UNDRIP, 61 Sess, Supp No 53, UN Doc A/61.

A CALL TO ACTION:

The bedrock of the academic world is the exchange and collaboration of knowledge, with citations serving as the leverage point that connects ideas and attributes credit to their originators. Nevertheless, conventional citation systems frequently neglect the distinctive and varied knowledge systems, languages, and lands of Indigenous peoples whose land we are on and whose laws we ignore.

It is imperative that we appreciate the importance of "living" citations and strive towards incorporating them into mainstream citation guides. This guidebook endeavours us to initiate a discourse on the significance of Indigenizing and decolonizing citations and advocates for a coordinated effort to effect change.

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

Having established the need for Indigenizing and decolonizing 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, sources, languages, and lands. To effect this transformation, we must engage in open dialogues with Indigenous communities, scholars, and organizations.

Moreover, we must collaborate with major citation style organizations, such as APA, MLA, McGill, and Chicago, to develop guidelines that accurately and respectfully represent Indigenous resources, that represent the land we are on, and the Indigenous languages that were here thousands of years ago that contain medicines and the interconnectivity we so direly need to learn today.

The process of Indigenizing citations is a necessary and vital endeavour towards the truth and reconciliation. I have provided the foundational knowledge; now, it is incumbent upon each of you to work towards transformative change.