

WHY WE CAPITALIZE THE “I” IN INDIGENOUS

DR. KERRIE CHARNLEY
DEPARTMENT OF ENGLISH AND CULTURAL STUDIES/FACULTY OF
CREATIVE AND CRITICAL STUDIES
APRIL 1, 2021



**WRITING WITH INDIGENOUS STYLE:
FROM LAND ACKNOWLEDGEMENT TO LAND BACK,
AND WHY WE USE THE CAPITAL “I” IN INDIGENOUS.**

wai xǎst xʔlxl̥at

(Hello, how are you?)



TIMX^w|TEMEX^w: LAND AS VERB, SACRED LIFE FORCES, WE ARE (THE LAND) IS US

- Land/Territory/People Acknowledgement (Canadian universities now have a script available on web)
- Recognition and Acknowledgement
- What is the difference between a Welcome and an Acknowledgement?
- The deeper meaning

PROTOCOLS | ETIQUETTE

- Social and land history/genealogies that express an understanding of how we are all connected (explicit)
- (*Elements of Indigenous Style*, p.35) “Ways of interacting with Indigenous Peoples and Indigenous cultural knowledge and materials based on good faith and mutual respect, and friendship.”
- Social graces are important to put people at ease, be as kind as possible to one another and make connections with each other (implicit)

CALLS TO INDIGENIZE THE ACADEMY: WHERE DO THESE CALLS COME FROM?

- TRC 94 Calls to Action (2015)

Education for Reconciliation

62. (ii) “Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms. ”

- Provincial Adoption of United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)(2007)

https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf

- UBC new Indigenous Strategic Plan (2020)(Implementation: 2021-) 8 Goals, 43 Action Plans

WHAT DOES IT MEAN TO INDIGENIZE THE ACADEMY?

- First, we must ask what does “indigenize” mean and what does it mean “to indigenize”?
 - Bring a diversity of Indigenous peoples’ voices, experiences, living beingness/bodies, into the academy
 - Students, staff, faculty, researchers, and community knowledge holders
 - Indigenous Peoples worldview, experiences, histories, intellectual traditions and living archives under the authority of Indigenous peoples
 - Indigenous Peoples concept, respect, understanding and relationality to the Land into the academy

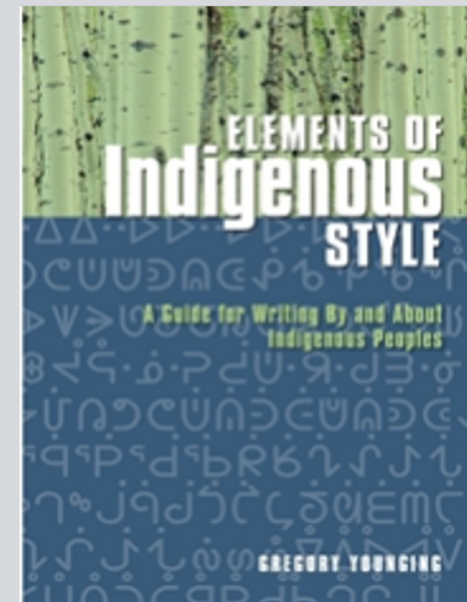
WHY THE CAPITAL “I” FOR INDIGENOUS?

- **Respect** for the place of Indigenous Peoples as First Peoples
- **Recognition** that Indigenous Peoples are equally capitalized just as other peoples’ categorical names are capitalized: English, French, Black, African, Spanish, and so on
- **Recognition** of colonial history of disrespect, damage, diminishment, erasure
- **Reference** to the same requirement to capitalize the names of the First Nations and Lands where Indigenous Peoples are from: Syilx, Nlaka'pamux, Secwepemc, Métis, Stó:lō, Musqueam, Katzie, Inuit, Anishnaabeg, Nehiyaw

HIGHLIGHTS FROM *ELEMENTS OF INDIGENOUS STYLE* BY GREGORY YOUNGING

- A guidance rather than a prescription
- A living document meant to catalyze collaboration with Indigenous Peoples and to further discussion on the topics addressed
- 22 Principles of Indigenous Style

<https://webcat.library.ubc.ca/vwebv/holdingsInfo?bibId=9137979>



GENEALOGY OF TERMS

COLONIAL NAMES

- Indians (1876)
- Natives (1950-1980s)
- Aboriginal(s) (1980s-)
- First Nations (1980s-)
- Eskimo (1900-)
- Indigenous (1990s-)

FIND OUT WHAT PEOPLE CALL THEMSELVES

- Syilx
- Métis (1830s-)
- Musqueam
- Inuit (millennia/time immemorial-)
- Xwelmewx – how we refer to ourselves as people energetically connected to this place in our language. Us people.

PRINCIPLES TO START WITH

- Principle 1: The Purpose of Indigenous Style
- Principle 2: When Indigenous Style and Conventional Styles Disagree
- **Principle 13: Capitalization (p. 77-81)**
- Principle 18: Inappropriate Possessives
- Principle 3: Indigenous Literatures and CanLit. Section on Indigenous Voice, Traditional Knowledge, Oral Tradition in conversation
- Principle 11: Inappropriate Terminology (“native” “land claim” “myth” “folklore” “legend” “discovery”)
- Principle 12: The Names of Indigenous Peoples
- Principle 22: The Past Tense

CITING & THE POLITICS OF CITING

Purpose of citing & the genealogy of citing (story/article) (both are “peer” reviewed)

- How to cite traditional knowledge and knowledge from the oral tradition?

NorQuest College (Edmonton):APA style in house created Indigenous Elders and Knowledge Keepers

<https://libguides.norquest.ca/apa/books#iekeref>

Last name, First initial., Nation/Community.Treaty Territory if applicable.Where they live if applicable.

Topic/subject of communication if applicable. personal communication. Month Date, Year.

- An example I created in collaboration with Elder Eric Mitchell and with input from one of the students, for my ENGL 114 students to cite the knowledge he shared in our classroom (MLAish)

Mitchell, (Elder) Eric. “Captikwł.” Heard from Arnie Baptiste nceqceqa?xen. English 114. Studies in Composition:Aboriginal Perspectives. 5 March 2021, University of British Columbia Okanagan. Lecture.

In-text citation: (Mitchell)

THE POLITICS OF CITING

- Sarah Hunt & Kyle Powys Whyte Interview on CBC's *Unreserved*, "The politics of citation: is the peer-review process biased against Indigenous academics." (2018)

<https://www.cbc.ca/radio/unreserved/decolonizing-the-classroom-is-there-space-for-indigenous-knowledge-in-academia-1.4544984/the-politics-of-citation-is-the-peer-review-process-biased-against-indigenous-academics-1.4547468>

- Eve Tuck*, K. Wayne Yang*, Rubén Gaztambide-Fernández Citation Practices Challenge (2015-2016)

<http://www.criticalethnicstudiesjournal.org/citation-practices/>

<https://citationpractices.tumblr.com/>

- Who is being cited? Who is being excluded? Sara Ahmed (2013) quotation.

https://docs.google.com/forms/d/e/1FAIpQLSdpbmsJDZ3-zwca-dgGjfePrT_6koBTZRWlvh80fmoYYQRrlw/viewform

*Known for "Decolonization is not a metaphor." *Decolonization: Indigeneity, Education & Society*, Vol. 1, No. 1, 2012, pp. 1-40. Our goal in this article is to remind readers what is unsettling about decolonization. Decolonization brings about the repatriation of Indigenous land and life; it is not a metaphor for other things we want to do to improve our societies and schools.

BRINGING INDIGENOUS PEOPLES' VOICES, PERSPECTIVES, EXPERIENCES, AUTHORITIES INTO YOUR COURSE

- How to tell if a scholar is an Indigenous scholar or not?
 - Look for what is omitted
- Become our friend. Share a coffee, meal, walk and talk, feast, share time with us
- Network within and beyond the academy: events, conferences, webinars, cultural events
- Renew your understanding of kinship. Consider looking at scholarship as scholarly kinship.
 - How to become a good relative?
 - How to become a good (settler/ally) relative?
 - How to become a good ancestor (Cohen)

THE IMPORTANCE OF ROLE MODELS & OF MODELLING

- Me. Coast Salish/Katzie, (2021, “Writing with Indigenous Style,” University of BC Okanagan, Kelowna)
- Ron Hamilton/Ki-ke-in/Chuuchkamalthnii/Haa'yuups, Nuuchah-nulth (2008, National Indigenous Cultural Safety Conference, VCH, Vancouver, Canada)
- Donna Haraway, Euro-American, (2017, “Making Oddkin: Story Telling for Earthly Survival”, Yale University, New Haven, Connecticut, USA)
- Dr. Bill Cohen, Syilx, (2021, “Coyote Stories: Bringing Coyote Back to Life, Transforming Monsters, and Being a Good Ancestor,” Collaboration UBC Okanagan and University of Exeter)

STARTING WITH THE LOCAL

- How can/do you bring in a connection to the local lands and Indigenous Peoples into your course or program?

LAND BACK

- Couple in Victoria bequeathing Land Back to Saanich People in will:

Tafler, Sid. "A gift meant to correct a dark moment in history; B.C. couple undo a bit of colonialism by bequeathing million-dollar land to native centre". *The Globe and Mail (Canada)*, March 27, 2007

Tuesday. advance-lexis-

com.ezproxy.library.ubc.ca/api/document?collection=news&id=urn:contentItem:4NBX-HT20-TXJ2-N285-00000-00&context=1516831. Accessed March 31, 2021.

- City of Victoria: Land for the purpose of a long house:

<https://ubctoday.ubc.ca/news/february-02-2021/culturally-significant-island-salish-sea-returns-wsanec-first-nations>Links to an external site.

<https://www.cbc.ca/news/canada/british-columbia/small-island-off-b-c-coast-returned-to-local-first-nation-1.5939962>

Social Media:

Land Back

ReMatriate

Matriarch,

Decolonization is not a metaphor

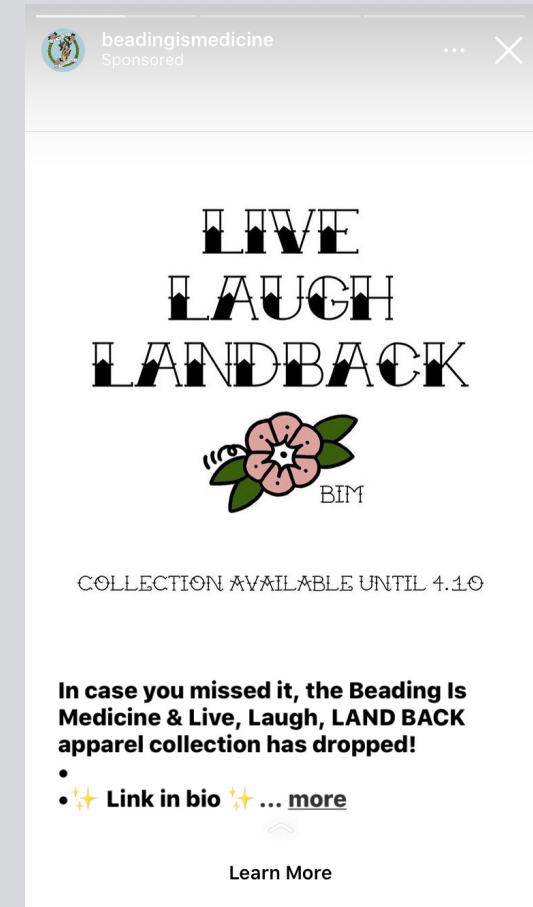
Beadingismedicine: Live Laugh Land Back

TRC 94 Calls to Action.

Royal Proclamation and Covenant of Reconciliation. Calls 45-47

45: The proclamation would build on the Royal Proclamation of 1763 and the Treaty of Niagara of 1764, and reaffirm the nation-to-nation relationship between Aboriginal peoples and the Crown.

47: We call upon federal, provincial, territorial, and municipal governments to repudiate concepts used to justify European sovereignty over Indigenous peoples and lands, such as the Doctrine of Discovery and *terra nullius*, and to reform those laws, government policies, and litigation strategies that continue to rely on such concepts



THE “I” IS THE TIP OF THE ICEBERG

**WHAT HAPPENS IF THERE ARE NO MORE
ICEBERGS FOR THIS METAPHOR?**

OTHER STYLE AND ACADEMIC INDIGENIZING GUIDES/RESOURCES

- Three different perspectives of acknowledgements

https://www.megaphonemagazine.com/unceded_territory

- **Style Guide for Reporting on Indigenous People[s].** Journalists for Human Rights. Indigenous Reporters Program (2017)

<http://jhr.ca/wp-content/uploads/2017/12/JHR2017-Style-Book-Indigenous-People.pdf>

- **Four Directions Writing Guide (2020),** Ryerson

<https://learn.library.ryerson.ca/four-teachings-writing-guide/home#s-lg-box-4872014>

- **UBC-V Indigenous Peoples Language Guidelines (2018)**

http://assets.brand.ubc.ca/downloads/ubc_indigenous_peoples_language_guide.pdf

- **Pulling Together: A Guide for Indigenization of Post-Secondary Institutions; A Professional Learning Series**

<https://bccampus.ca/projects/indigenization/>