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Introduction: Research, Education, and Self-Determination in Sámi and Indigenous Journalism

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Abstract

This article advances the critical importance of Indigenous journalism – both as a field and practice – for Indigenous peoples' right to self-determination. The co-authors demonstrate this through discussions of education, scholarship, and dissemination. We begin with a review of the current state of Indigenous journalism education while making a strong case for the continued development and advancement of such programming. Then we move on to a discussion of historical and contemporary publications in the field of Indigenous journalism. Finally, we calibrate the contributions to the inaugural Indigenous Journalism and Self-Determination conference held at the Sámi University of Applied Sciences in Guovdageaidnu (Norwegian Sápmi) in 2021 – the event which gives rise to this special issue in the Journal of Global Indigeneity.

Keywords

Indigenous journalism, Sami journalism, Native American journalism, Indigenous education, Indigenous research



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Introduction

Scholarship on and education in Indigenous journalism might still be considered emergent in the broader fields of journalism studies and Indigenous studies. As fields of inquiry and practices, both share in the central concern of holding power and powerbrokers accountable to society. For Indigenous communities, exercising the right to self-determination in all areas of life redresses the imbalances of power inherent in states which exercise dominion over Indigenous peoples' territories. Indigenous peoples' self-determination, on par with the rights of all 'peoples' globally, is enshrined in the UN Declaration on the Rights of Indigenous Peoples, as well as in other international legal instruments.¹ Indigenous self-determination, in practice, means Indigenous peoples control their own affairs and their own political, economic, social, and cultural development. This addresses historical and ongoing injustices and promotes the revitalization and development of Indigenous cultures and languages on Indigenous peoples' own terms.

Indigenous journalism is one area where Indigenous peoples exercise self-determination as it allows Indigenous peoples to tell their own stories, from their own perspectives, and from within their own communities rather than having them filtered and represented by dominant media outlets. Indigenous journalism also serves as a means of sharing traditional knowledge and culture and promotes self-representation and empowerment. Additionally, it can help to counter the effects of historical and ongoing colonialism and marginalization of Indigenous peoples by providing a platform for the voices and issues that have traditionally been underrepresented, misrepresented, or ignored in mainstream media (Wilson, 2011; Codd, 2016). Another critical area of concern for Indigenous peoples and self-determination is education, both in the broader sense and in one of the areas of focus for this special issue and article, namely, Indigenous journalism education.

To underscore the critical importance of Indigenous peoples' right to self-determination in the field of Sámi and Indigenous journalism and media, the Sámi University of Applied Sciences organized the Indigenous Journalism and Self-Determination Conference for the first time in Guovdageaidnu (Kautokeino), Norway, on September 28-29, 2021. From the very beginning, the goal was to publish a special issue to bring Indigenous journalism scholars together, to strengthen Sámi and Indigenous journalism training programs at the Sámi University of Applied Sciences, and finally, to emphasize the importance of Sámi and Indigenous journalism as integral to Indigenous peoples' right to self-determination.

¹ <https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html>

Indigenous researchers often place great emphasis on experience and practice as pathways to knowledge. Smith (2015) argues that bringing about social change requires the sharing of knowledge produced by Indigenous communities and their allies. This allows Indigenous communities to promote agendas that are meaningful to them (Jolivéte, 2015).

Still, as many have argued, much work needs to be done to develop and clarify what constitutes 'Indigenous methodologies'. By now, we have a pretty clear view of *why* Indigenous research and Indigenous methodologies are needed. The *how* – the framework for the execution of projects grounded in Indigenous methodologies – meanwhile, has not received the same amount of attention. The same could perhaps be said about Indigenous journalism. Thus, the central questions of this article and special issue are the following: How can we promote Indigenous journalism as a field and practice, and further, how can we improve upon and develop Indigenous journalism education?

In line with these central questions, this special issue also arose from a practical need to redesign the curriculum of the bachelor program in Sámi journalism at the Sámi University of Applied Sciences. This article also grew out of our experiences of having contributed to the education of Sámi, Indigenous, and allied journalists, and the shared goal of improving Indigenous journalism, both as a field and as a concept. As scholars and educators mostly based in the Nordic countries, we begin 'at home' with emphasis on the Sámi. Thus, this article begins with a discussion of the importance of journalism education in the Sámi context. This is followed by a case study we conducted on Indigenous journalism in existing research, followed by an overview of the articles in this special issue which address the themes from the conference of 2021. Finally, throughout this special issue we highlight the fundamental role of Indigenous journalism and media in promoting and sustaining Indigenous self-determination and democracy (Sara et al., 2022).

Sámi and Indigenous journalism programs in higher education

The essence of journalistic education in Indigenous communities must not be undervalued or underestimated, because there is no other platform which has the same reach and influence as media. Arising from the fundamentally important role of journalism in society, alongside Indigenous peoples' fundamental rights to self-determination, here we make a robust argument for the continued support of Sámi and Indigenous journalist programming in higher education. The current state of general education in the dominant society's schools, and the lack of general knowledge about the Sámi people in the dominant culture forms part of the backdrop for this argument.

It may come as a surprise to international allies that there is a *de facto* lack of education on the Sámi, and a general lack of basic knowledge in the majority population in Norway, Sweden, and Finland. This can be illustrated with the popularity of the Sámi Ofelaš (Sámi Pathfinder) program in Norway. Funded by the Norwegian Ministry of Local Government and Regional Development and administered by the Sámi University of Applied Sciences, the program consists of four Sámi youth who travel around Norway to upper secondary schools to conduct youth-to-youth education about the Sámi people, culture, and society.

The program has gained so much positive notoriety in the Norwegian school system that the demand for school visits far exceeds the program's capacity.

We find clear evidence of the de facto lack of education and general knowledge of the Sámi people from some of the commentary and questions that the Sámi Pathfinders meet in the Norwegian schools. Notably, not only do such questions and commentary come from the pupils, but also from some of the Norwegian teachers themselves. According to the program coordinator, Lena Susanne Kvernmo Gaup, already in the first month of the 2022/2023 school visits, the Pathfinders were met with multiple problematic comments and questions about the Sámi people and culture. To most Sámi people, such ignorant comments and questions are patently absurd; yet, due to the severity and frequency of such incidents in the Norwegian schools, the Pathfinder program – at the behest of university leadership – began keeping a precise record of them. Kvernmo Gaup emphasized that some of comments and questions that the Pathfinders meet could be fairly characterized as “racializing, sometimes even threatening” (Kvernmo Gaup, 2022).

When considering the importance of education, and especially primary schooling, we need only look to the history of Norwegian schooling, which is considered central to the building and maintenance of the nation (Bjørklund, 2021). It was not until 2020/2021 that the Norwegian Directorate of Education implemented knowledge of Sámi culture, language, and society into the national curriculum for primary and secondary schools. One result of the lack of adequate, or even poor, teaching about the Sámi also effects journalistic practices, especially if we take into consideration media trends – that is, that ‘clicks’ have become more valuable than accurate information. Further, in an increasingly complicated, hyperconnected, and international world, having awareness of events outside of one's own community is more crucial than ever. This is especially salient in the case of the dominant media in states with Indigenous peoples, where indifference or lack of knowledge often hinder reporting on, or consumption of, news on Indigenous issues. Even though journalism has gone through major changes in terms of technology, media platforms, and the rise of social media, it still must strive to seek multiple truths and engage in ethical reporting. Keeping all these factors in mind, we need well-educated and trained journalists more than ever before.

Indigenous journalism in existing research: a case study

From the outset, we acknowledge the limitations of the following quantitative data in this case study. The data reveals a fraction of the existing literature on Indigenous journalism by using the key words ‘Indigenous’ and ‘journalism’ and data was only harvested on Google Scholar. Thus, the data does not account for the variability of nomenclature used by local Indigenous communities and scholars in the Indigenous world; for example, terms like ‘Native journalism’ or ‘Aboriginal journalism’ are excluded. From a simple Google scholar keyword search, we observe that the term ‘Native journalism’ is used primarily in the United States in journalism research and the term dates back at least fifty years. Here, we point to an article by Yakama journalist, Richard LaCourse, from 1979 titled, “An Indian Perspective – Native American Journalism: An Overview” from the journal *Journalism History* (LaCourse, 1979).

It is worth noting that Indigenous peoples live on all continents, from the northern hemisphere to the southern hemisphere, which is why the spectrum of Indigenous journalism and nomenclature is rather diverse. Suffice to say, while the case study in

this article only captures a portion of the relevant scholarship, the data is still worthy of consideration for its broader implications in the fields of Indigenous studies and Indigenous journalism.

A body of research on Indigenous journalism reveals that concrete definitions of 'Indigenous journalism' are rare in the field of journalism studies. Hanusch (2013, 2) has provided one of the few definitions of Indigenous journalism, and this definition is cited often by other researchers in the field: "...the production and dissemination of information about contemporary affairs of general public interest and importance, by Indigenous peoples for the benefit of Indigenous but also non-Indigenous communities." In the article "Indigenous journalism in academia – Sámi journalism education breaks new ground," the authors Markelin, et.al. (2021) state that they have not reached an agreement – nor sought to reach agreement – on a definition of Indigenous journalism.

The differences in the worldviews of Western and Indigenous peoples, from which Indigenous research methodologies also originate, can provide some insight into these disparities. Here we draw on Evans et al. (2014) and their assessment of the term 'Indigenous' to further develop what Indigenous journalism is or is not: "the term itself – 'Indigenous'— speaks to what it is not, i.e., colonial/European, as well as to that it contains the perspectives, histories and approaches to research as broadly different and varied as those of the Māori, Cree or Sámi people" (Evans et al., 2014, p. 174). To this end, we note that although definitions are central to research, one reason for the lack of definitions for Indigenous journalism may be found in Indigenous ways of communicating, which often seek to explain and describe the world, rather than define it.

In this article, we also resist defining Indigenous journalism once and for all, but rather illustrate that use of the concept of 'Indigenous journalism' has outgrown use of the concept 'Indigenous peoples'. We also underscore that concepts and conceptualizing are critical to the ways in which we shape scholarship, professions, programming, and education. Like the oft-cited work of Hanusch, we elected to use the concept 'Indigenous' to signal our intention to think globally and manifest an interconnected community. In addition, the selection of the concept Indigenous journalism creates continuity for previous concept choices, such as the master's program in Sámi Journalism from an Indigenous Perspective and the conference on Indigenous Journalism and Self-Determination by the Sámi University of Applied Sciences. This is also in line with the International Indigenous movement which gave rise to international frameworks which secure Indigenous rights to self-determination.

When it comes to the right of Indigenous peoples to self-determination it may also come as a surprise that the history of the Indigenous peoples' free press – as part of the realization of Indigenous peoples' right to self-determination – is almost 200 years old. Already in 1979, some Native American journalists and scholars delved into the 150-year-history of Native American Journalism (LaCourse, 1979). Published for the first time in 1828 (Riley, 1979), the first American Indian newspaper, *Cherokee Phoenix*, served the local Indigenous community as a "watchdog, teacher and advocate" (Murphy, 1977). It was regarded as "a strong voice of Cherokee people" in their struggle for self-determination (Luebke, 1979). Similarly, the history of the Indigenous Australians' press dates back 186 years (Rose, 1996). As for the Sámi press, its history dates back just as long (Rasmussen et al., 2021).

As a way forward, our method was to identify a corpus of articles of relevance to the discussion on Indigenous journalism. From the outset, one must keep in mind that the concepts ‘Indigenous’ and ‘journalism’ are themselves porous and fluid; thus, we need to take great care when employing such concepts to understand practices. It has also been well-documented in the non-Indigenous world that there are many ‘journalisms’ to be found (See for instance Hanitzsch, 2019). Nonetheless, use of the expression ‘Indigenous journalism’ in research articles has been accelerating over the last 15 to 20 years, thus, we believe it is important to examine this emerging body of literature before presenting the articles in this special issue.

To examine the emerging literature, we have used Google Scholar to identify relevant articles, e.g., articles that use the expression ‘Indigenous journalism’. In our search, Google Scholar returned 360 potentially relevant articles. As illustrated in figure 1, the use of the expression ‘Indigenous journalism’ has soared since 2007/2008. (To be precise, the number of articles increased exponentially (approximating the path $f(x) = 0,3x^x - 1,8x$).

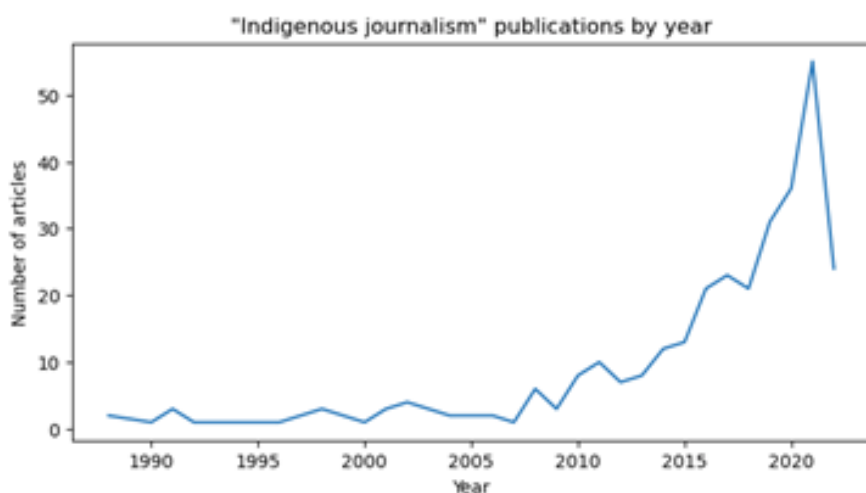


Figure 1 Frequency of use of the term Indigenous journalism in publications, by year. Source: Google Scholar.

This sharp increase follows a similar, but not as pronounced, growth in the use of the concept ‘Indigenous Peoples’ from the late 1980s onwards (see figure 2).

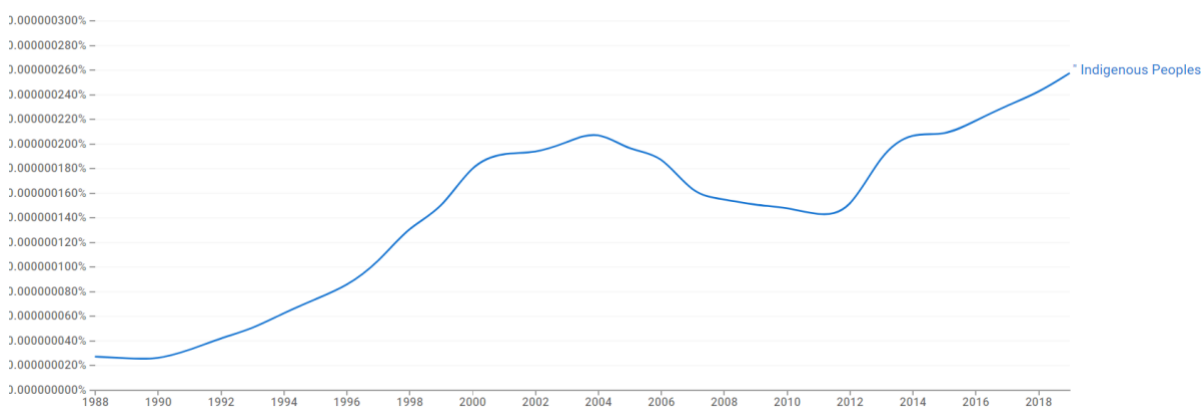


Figure 2 Use of “Indigenous Peoples” in books. Source: Google Ngram Viewer.

Google Ngram illustrates how concepts such as ‘Indigenous Peoples’ have been increasingly adopted in English language books around the world. This pattern is not very surprising as several Indigenous organizations worked tirelessly, both locally and internationally, to end discrimination and secure rights for Indigenous peoples. In Sápmi, this movement began already in the late 1960s and 1970s (Lehtola, 1997, p.70) while internationally, Indigenous peoples were particularly active in the late 1980s. According to Kemner, the World Council of Indigenous Peoples, for example, reached its peak in the late 1980s (Kemner, 2011). Lobbying for global indigenous rights: The World Council of Indigenous Peoples (1975-1997). In *The Forum for Inter-American Affairs (FIAR)* (Vol. 4, p. 2). In Latin-America, Indigenous organizations and supporters of Indigenous rights came together in 1992 to protest the celebrations of Columbus’ ‘discovery’ of America 500 years earlier. This was a time of increasing international cooperation between Indigenous peoples around the world (Brysk, 2000), and the concept ‘Indigenous’ increasingly replaced the misnomer ‘Indian’. Also notable is use of the term ‘peoples’ – in the plural form – which signals support for Indigenous peoples’ sovereignty and self-determination, to some extent, on par with other ‘nations’ represented in international fora.

The argument we make here, however, is linked to the accelerating growth in the use of the concept of ‘Indigenous journalism’ which clearly extends from the concept of ‘Indigenous peoples’ in addition to other concepts used when discussing the global Indigenous movement. While the reasons for an increase in use of the term ‘Indigenous journalism’ remains to be more thoroughly investigated, suffice to say, use of the concept in research is indeed increasing significantly more rapidly than the use of ‘Indigenous peoples’. The growing interest in Indigenous journalism by non-Indigenous researchers may be partly due to the central role of journalism in making the Indigenous Sámi movement salient (cf. Rasmussen et al., 2021). Thus, we conclude that the articles in this special issue not only reflect this trend, but also exemplify the important role played by Indigenous journalists in the everyday struggles of Indigenous peoples around the world.

The Indigenous world is made up of diverse peoples. While the UN has played a significant role in establishing some collective rights for Indigenous peoples, an official definition of ‘Indigenous’ has not been adopted by any UN-system body. Instead, the system has developed a modern understanding of the concept based on a number of criteria, including the following: “as self-identification as Indigenous peoples at the individual level and accepted by the community as their member; historical continuity with pre-colonial and/or pre-settler societies; strong link to territories and surrounding natural resources; distinct social, economic or political systems; distinct language, culture and beliefs; form non-dominant groups of society; resolve to maintain and reproduce their ancestral environments and systems as distinctive peoples and communities.”²

Further complicating an analysis of ‘Indigenous journalism’ is that we find that the concept of ‘journalism’ is equally difficult to define. Global studies, such as ‘Worlds of Journalism’ have demonstrated that the understanding of ‘journalism’ is contested and varies significantly between regions, countries, continents, and cultures, and it has also varied over time. Nevertheless, we recognize that the existence of the idea and concept

² https://www.un.org/esa/socdev/unpfii/documents/5session_factsheet1.pdf

of an 'Indigenous journalism', in and of itself, contributes to creating a form of journalism that is different from other journalisms. As a global construct built on the connections between local realities, it also contributes to shaping those very realities. Consequently, we also need to know more about the construction of the concept. Who defines 'Indigenous journalism' and from where does the concept emerge?

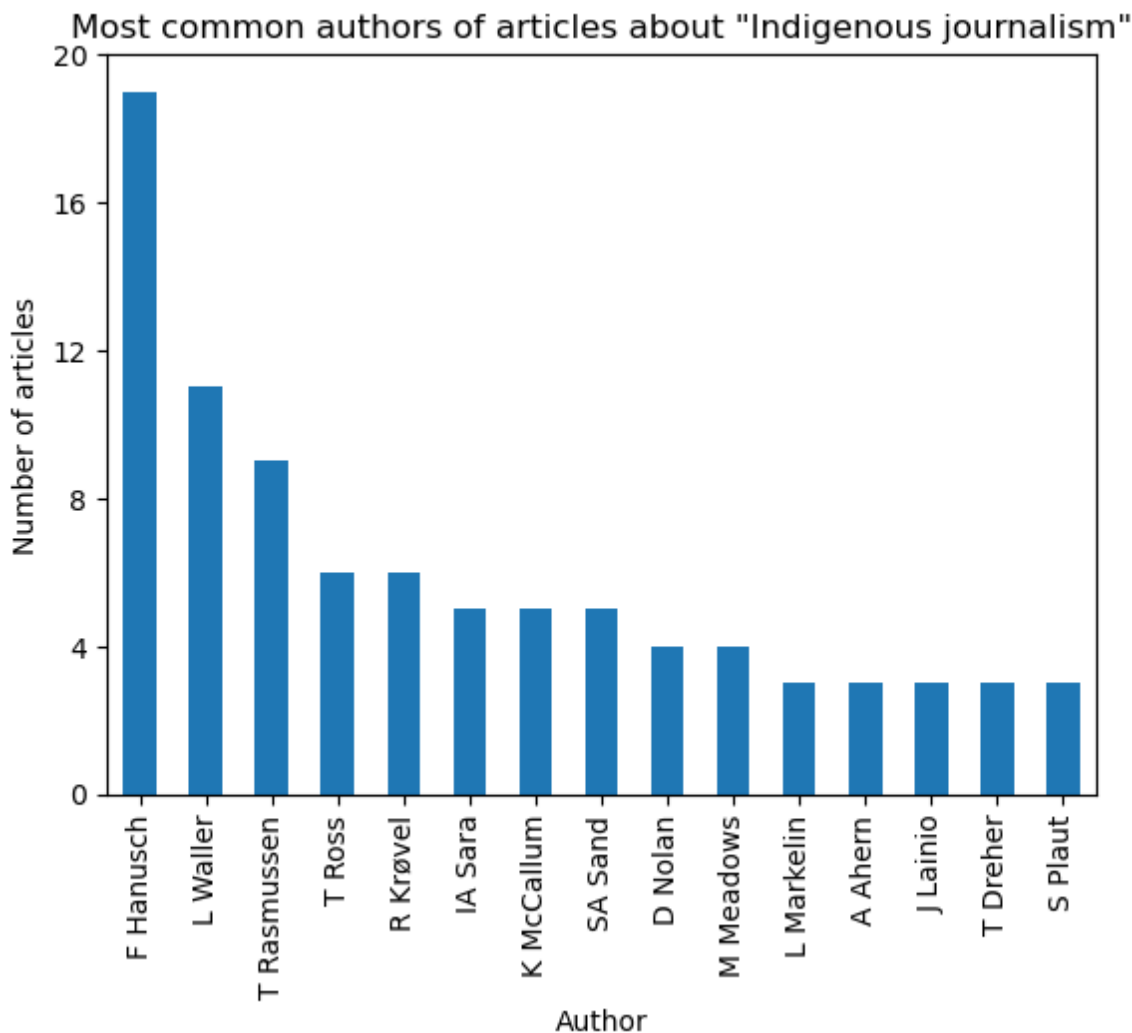


Figure 3 Frequency of the term "Indigenous journalism," by author.

In figure 3, we have used Google Scholar to identify the authors of articles that have the highest frequency of the term 'Indigenous journalism'. Professor Folker Hanusch has authored the highest number of relevant articles for the case study in this special issue and is also the author of the most cited definition of 'Indigenous journalism'; further, Hanusch has authored the most articles that address Indigenous journalism. He is Professor of Journalism at the Department of Communication, University of Vienna, and Editor in Chief of Journalism Studies. Prior to holding this position, he was Associate Professor and the Vice-Chancellor's Research Fellow in Journalism at Queensland University of Technology. Dr Lisa Waller, second on the list, is a Professor of Digital Communication in the School of Media and Communication, RMIT University, Melbourne, Australia. From Sápmi, Dr. Torkel Rasmussen is listed third. Not only is he third on the list, but he has also been highly influential in the development and execution of the bachelor's program in Sámi journalism and master's program in Sámi

Journalism from an Indigenous Perspective at the Sámi University of Applied Sciences, which to date, offers the one of the very few international Indigenous journalism master program in the world (Rasmussen, 2017). Number four on the list, Tara Toss, is a senior lecturer and head of the journalism program at the University of Canterbury, Christchurch, New Zealand. A significant number of the relevant articles found on Google Scholar were produced by scholars located in, or previously located in, Australasia. As might be expected, research on Indigenous societies in Australasia has played a leading role in constructing an understanding of what Indigenous journalism is or could be.

A second, significant group of authors is linked to the Sámi University of Applied Sciences (SUAS) in Guovdageaidnu/Kautokeino, Norway. Authors such as Associate Professor Torkel Rasmussen, Professor Roy Krøvel, Associate Professor Inker-Anni Sara and Associate Professor Stine Sand are, or have been, connected to SUAS. As mentioned above, SUAS has both a bachelor program in Sámi Journalism and a Master program in Sámi Journalism from an Indigenous Perspective. A second and significant influence on the emerging understanding of Indigenous journalism originates from the Nordic region and the experiences Indigenous communities have with legacy journalism and Indigenous ways of communicating (Rasmussen, 2017).

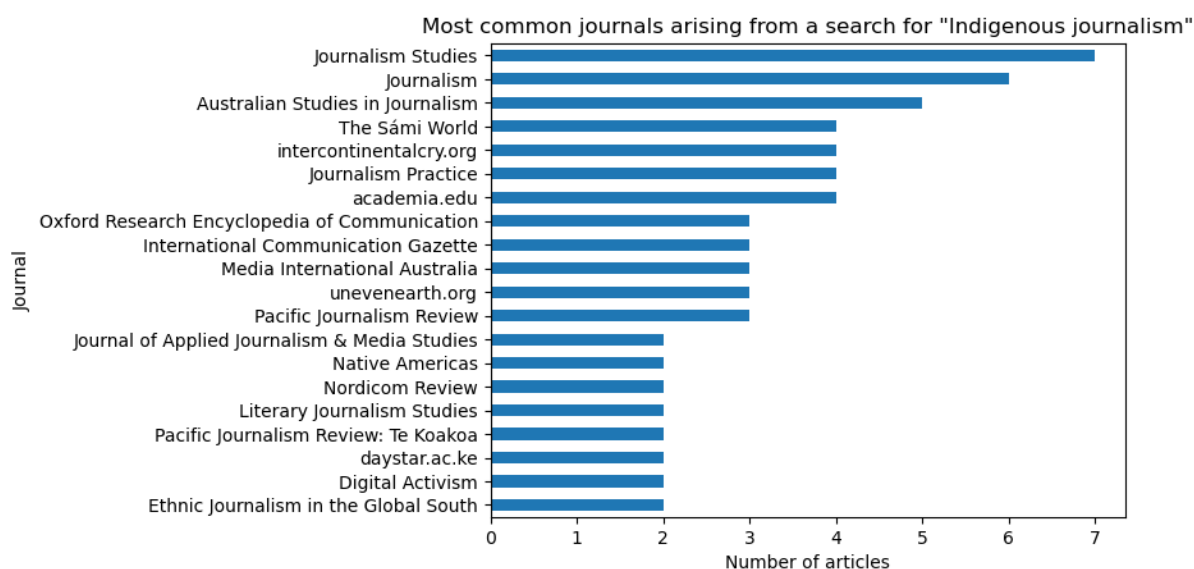
At the same time, significant regions of the world with large Indigenous populations – such as Latin-America, Asia, and Africa – are severely underrepresented. To some extent, the marginalization of these regions from English language literature is due to the fact that researchers in these regions publish articles exclusively in Spanish, Portuguese, and local languages. There is a small body of Spanish language research available through a Google Scholar search that employs the concept *periodismo indígena*. Gema Tabares's "Periodismo indígena, una propuesta desde las cumbres de comunicación de Abya Yala" (Indigenous Journalism, a proposal from the conference of communicators of Abya Yala) from 2012 has played a pivotal role in the growth of this small research field. Tabares has had a significant influence on Indigenous journalism in Latin America, especially in Mexico and the Andean region. Additionally, in the Latin American context, both researchers and university teachers often prefer to avoid the concept of 'journalism' instead opting for 'social communication' or similar concepts. While many Indigenous 'communicators' in Latin America do work that would have been considered 'journalism' in Europe, Australasia or North America, the concept of 'journalism ('periodismo') has an entirely different meaning for many people in Latin America, making it such that Indigenous communicators generally avoid identifying themselves as 'journalists'.

Similarly, a small body of research in Portuguese discusses 'jornalismo indígena', mainly in relation to Indigenous communities in Brazil. We also acknowledge the existence of important bodies of literature using the terms 'Native journalism' or 'Aboriginal journalism' instead of 'Indigenous journalism'. These bodies of literature are typically geographically limited to studies of Indigenous peoples in North America and Australia. We appreciate the importance of the various locally and regionally grounded research traditions. At the same time, we also appreciate the importance of having a global perspective on 'Indigenous peoples' and 'journalism'. While Indigenous peoples and 'journalisms' are diverse, multifaceted, and evolving, a full understanding would require analysing the diverse scholarship on Indigenous journalism as emerging global discourses. Thus, with this special issue, we also wish to contribute to an understanding

of Indigenous journalism that embraces both local and global perspectives. To that end, this special issue brings together researchers from diverse regions of the globe, including the Nordic region, Italy, Canada, USA, and Brazil. Much remains to be done, however, to include Indigenous experiences from Africa, Asia, and Latin America outside Brazil in the literature on Indigenous peoples.

From the 360 articles examined, we also see another interesting trend. Research on Indigenous journalism is not something that is being published on the fringes of journalism studies. On the contrary, some of the most respected journals in the field of journalism studies are well represented on the list of journals publishing research on Indigenous journalism.

The journals *Journalism Studies* is at the top of the list while *Journalism* and *Journalism Practice* are in the select group that has published four or more articles. While the absolute numbers might not be very impressive, it is, nonetheless compelling to observe that internationally renowned journalism journals seem to be more interested in Indigenous journalism than some of the well-known journals for indigenous research.



We believe this trend signals an interest among international scholars that Indigenous researchers should take the opportunity to publish more original works on Indigenous journalism. At the same time, we notice that some journals which we would have expected to be interested in Indigenous journalism – for instance *Nordicom Review* – have published surprisingly little of relevance for Indigenous journalism. This is especially significant given the prominence of Sámi media in Norway, Sweden, and Finland, and the position of Greenlandic media in Denmark. When we inspect the list of authors alongside the list of journalists, it becomes clear that a handful of active innovators have played an important role in building knowledge about Indigenous Journalism. Folker Hanusch, for example, is both the most published author and chief editor of the journal that has published the most articles about Indigenous journalism. Lisa Waller has been pivotal in building up the field in Australasia. At the same time, we observe several Indigenous scholars on the list such as Torkel Rasmussen. We observe that the field is moving towards greater Indigenous participation, yet universities, research funding bodies, and journals could do more to stimulate Indigenous scholarship on Indigenous journalism. We also concluded that more

Indigenous scholarship in this field would advance the general understanding of Indigenous peoples and communities, as well as Indigenous peoples' fundamental rights.

Both Indigenous and allied scholars contributed to this special issue on Indigenous journalism, which cover current topics in the field, for example the ongoing work of the Truth and Reconciliation Commission in Norway and the climate crisis in the context of global journalism. Allied scholars are important to Indigenous communities as they have been able to highlight urgent matters for Indigenous peoples in mainstream societies, and some have respectfully addressed taboo issues that traditionally have been challenging for Indigenous peoples themselves to address. Still, it is important that Indigenous scholars explore issues related to Indigenous journalism through an Indigenous lens, especially in terms of conceptualization. The authors of the article (Media as a Collective Strategy for Indigenous Self-Determination: A Case of Collective Memory Building by Ascuri Brasil) Camila Emboava Lopes and Eliel Benites draw on the Indigenous concept of tekoha: life (teko) and place (ha) when investigating how Brazilian Indigenous peoples utilize social media while revitalizing Indigenous cultures. For instance, a former student of the master's program in Sámi Journalism from an Indigenous Perspective serves as an example of applying the Indigenous concept of traditional Sámi storytelling to investigate Sámi journalism (Utsi, 2019). By utilizing Indigenous peoples' own ways of interpreting the world, we also elevate Indigenous sovereignty in knowledge publication, which is also critical to self-determination. Hence, we recommend that Indigenous scholars of Indigenous journalism, build more upon Indigenous concepts when studying Indigenous journalism.

What the seven articles in this publication have in common is that they contribute new knowledge on the developing field of Indigenous journalism and its perspectives on the exclusion of Indigenous narratives (Leavitt et al., 2015), negative stereotypes (Merskin, 1998; 2010; Moore & Lanthorn, 2017), the underrepresentation of Indigenous communities (McCallum & Waller, 2021), and the lack of Indigenous voices in mainstream media coverage. This has been combined e.g. with public listening of Indigenous peoples (Dreher & de Souza, 2018), media initiatives developed in diverse Indigenous communities (Alia, 2010), and information poverty theory that has been earlier utilized to study minorities (Chatman, 1996). Interestingly, the concepts of biodiversity, logosphere and biosphere have been linked to Indigenous journalism (Harmon, 1996). In addition, more conservative mainstream journalism theories, such as agenda-building (Valenzuela, 2019) and media transparency (Tsetsura & Kruckeberg) have been incorporated into Indigenous journalism.

1. In their article "Silence, Voice and Public Listening: Media Coverage of the Truth and Reconciliation Commission", Anja Vranic and Eli Skogerbø examine the news coverage of the Truth and Reconciliation Commission (herein TRC) in Norway by the Norwegian news media. They investigate which topics are included in the news and how the TRC is presented and represented in the Norwegian public sphere. And how Norway, if in any way – as a democratic state — listens to, or does not listen to, its Indigenous people and national minorities. Their findings show, for instance, that the TRC is often excluded from Norwegian news media with nationwide coverage.

2. In their contribution to this special issue "Indigenous Journalists: Perceptions of Mainstream Media Coverage of Indigenous Affairs and Climate Change" Sara Moraca and Paola De Nuntis investigated how Indigenous journalists from the United States,

India, Mexico, Aotearoa (New Zealand), Finland, Africa, Nepal, Canada, and Norway perceive the mainstream media news coverage of Indigenous issues, particularly environmental issues. Their research findings support previous research findings, stating that both the final product, and the news process, are often biased and inaccurate and thus fail to interpret Indigenous cultures accurately and ethically.

3. Camila Emboava Lopes and Eliel Benites explored in their article “Media as a Collective Strategy for Indigenous Self-Determination: A Case of Collective Memory Building by Ascuri Brasil” of how the Ascuri people in Brazil use social media, both as a tool of resistance, and as a platform for traditional storytelling and story-sharing. They did this by focusing on the Ascuri concept of tekoha: life (teko) and place (ha). Lopes and Benites concluded that Indigenous peoples' use of social media was central to cultural revitalization and the transmission of traditional knowledge from older generation to younger ones.

4. In her article “Reconceptualizing Indigenous Journalism Through Boundaries, Small Worlds and Information Poverty” Jennifer Henrichsen focused on the news gathering practices of Indigenous and non-Indigenous journalists in Canada through the lens of information poverty theory (Chatman, 1996). Henrichsen argues that Indigenous journalists seek to avoid stigmatizing and stereotypical reporting to protect their communities. However, according to her findings, there can be a danger that refusing external influences, such as journalists, can lead to the creation of information poor communities.

5. Gabriel Diniz Gruber and Thamires Ribeiro De Mattos analysed in their article “Silenced Guardians of Knowledge: Indigenous Peoples and Climate Change in Brazilian Newspapers” the frequency with which Indigenous peoples were selected as news sources in reporting on climate change in Brazil’s top five newspapers. They found that although Indigenous peoples have traditional knowledge on how to survive the climate crisis, they were rarely selected as news sources, or simply ignored in the news coverage surrounding climate crises.

6. In their contribution “Where Does the Indigenous Sámi News Come from? The Case of the Arctic Railway in Yle Sápmi” Inker-Anni Sara and Katerina Tsetsura ask where the Indigenous Sámi news come from, who participates in the creation of Sámi news and who sets the agenda for the Sámi agenda setters. The case at hand is the news coverage of the Arctic Railway by Yle Sápmi. They focused on one question: could the Sámi news media agenda have been influenced by various sources and how transparent that influence is. The findings show that non-transparent media practices occur in Sámi media in Finland.

7. In her contribution, “*Image-Narrative-Agency: A Case Study of Historical Photographs, Racialization, and Decolonization in Sámi Contexts*,” Ellen Marie Jensen deliberates on the power of storytelling practices to disrupt the racializing logics of the Nordic colonial archive. Through a case study of a series of colonial era photographs which continue to circulate in various media, she illustrates ways storytelling practices arising from local communities contribute to the ongoing decolonial project.

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