



INDIGENOUS RESISTANCE IN THE DIGITAL AGE THE POLITICS OF LANGUAGE, MEDIA AND CULTURE

Convenor: Anna Mongibello, University of Naples "L'Orientale"

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Book of Abstracts

Keynote Speakers

Bronwyn Carlson - Macquarie University, Australia

Indigenous people rise up. Social media, activism and global networks

Social media has enabled the bridging of distance, time and nation states to mobilise Indigenous people to build networks across the globe where we can stand in solidarity with one another. These platforms provide the means to amplify our voices as we tackle ongoing discrimination and violence inflicted upon our bodies, families, and communities. No longer will violence against us be unknown to the world – as avid social media users, Indigenous people are forming global coalitions to stand in solidarity with one another and expose settler violence in all its forms. From campaigns such as #SOSBlackAustralia, #NODAPL, and #BLM to toppling colonial monuments to expressing our grief and loss for murdered and missing people – Indigenous people are rising up and demanding to be heard.

Bio-bibliographical sketch

Professor Bronwyn Carlson is the Head of the Department of Indigenous Studies at Macquarie University. She was awarded an Australian Research Council (ARC) Discovery Indigenous grant in 2013 for research on Aboriginal identity and community online, and a second ARC in 2016 for research on Indigenous help-seeking on social media. In 2019 she was awarded a third consecutive ARC grant, specifically focusing on Indigenous experiences of online violence. Bronwyn is the author of *The Politics of Identity: Who Counts as Aboriginal Today?* (Aboriginal Studies Press, 2016). She is widely published on the topic of Indigenous cultural,

social, intimate and political engagements on social media including co-editing and contributing to two special issues; the Australasian Journal of Information Systems (2017) on “Indigenous Activism on Social Media’ and Media International Australia (2018) on “Indigenous Innovation on Social Media” and an edited volume with Rutgers University Press (2021) *Indigenous People Rise Up: The Global Ascendancy of Social Media Activism*. She is also the founding and managing editor of the *Journal of Global Indigeneity* and director of the Centre for Global Indigenous Futures. Bronwyn is an active member of The Australian Sociological Association (TASA) and a member of the editorial board for the *Journal of Sociology*. In 2020 she was elected as a Fellow of the Australian Academy of the Humanities.

Alexandra Georgakopoulou - King's College London, UK

Storytelling between platformed design & user resistance in the digital age

Since their inception, social media have been keen to offer users storytelling facilities, in recognition of the power of storytelling for connecting people and in turn, of its marketing potential for harnessing users' data. The gradual evolution of story-facilities online has led to the latest phase of a 'storytelling boom' whereby major platforms have been turning to the design of stories as features (e.g. Snapchat stories, Instagram stories, Facebook stories). I have been interrogating this 'curation' of stories for its implications for what types of stories, lives and subjectivities it is directive to, what it promotes and what it has the potential to silence. In this talk, drawing on my ongoing study of Instagram Stories, I will probe platformed, designed stories on the intersection between platform affordances & directives and users' compliance but also resistance. What is the stories' potential for socio-political activism by -often disenfranchised – individual users and groups? And equally what limits and constraints do they pose for user creativity and resistance? How can specific story-formats that are promoted by platforms be harnessed and disrupted by users? What types of curated story resources are more or less conducive to such disruptions?

Bio-bibliographical sketch

Professor Alexandra Georgakopoulou is a discourse analyst with a focus on the role of communication in how ordinary people present themselves and relate to others in significant socialization contexts (e.g. family, friendship groups, school, leisure sites, social media platforms). She has specifically examined the role of everyday life stories in the (re)formation of social relations and in (post)feminist and youth identity politics. This work has led to the development of small stories research, a paradigm for studying identities through narrative. She has published 12 books which include: *Small stories, interaction and identity* (2007, John Benjamins); *Analyzing narrative* with Anna De Fina (2012, CUP); *The Handbook of Narrative Analysis*, co-edited with Anna De Fina (2015, Wiley-Blackwell); *The Routledge Handbook of Language & Digital Communication*, co-edited with Tereza Spilioti (2016); *Quantified Storytelling. A Narrative Analysis of Metrics on Social Media*, with Stefan Iversen and Carsten Stage (Palgrave, 2020); *The Cambridge Handbook of Discourse Studies*, co-edited with Anna De Fina (2020). Alexandra's latest study of small

stories on social media has been carried out within the ERC project 'Life-writing of the moment: The sharing and updating self on social media'. Alexandra is (Co)-Editor of the Routledge Book Series Research in Narrative, interaction and discourse.

Emma LaRocque - University of Manitoba, Canada***Indigenous knowledges, colonization, resistance and cultural change***

Indigenous peoples of the Americas, later separated as South and North, had and have their languages, their literatures and arts, their laws, governments, religions, as well as their technologies, architectures, mathematics, astronomy and so forth. And all these cultural achievements did not begin with European arrivals. Nor did they all end in the face of shattering oppressions followed by colonial control. To be sure, much was lost or severely disturbed; nor were the cultural accomplishments universal. But what did not survive in whole Indigenous peoples continue to re-invent. They have resisted and continue to resist colonialism in multiple ways. What is evident is that pre- and post-columbian peoples were and have been dynamic and adaptive. Digital technology is just one case in point. Both ancient and contemporary Indigenous knowledges have been and are trans-cultural, expansive, fluid and diverse.

Bio-bibliographical sketch

Professor Emma LaRocque's interests include colonization and decolonization, Indigenous-White relations, Aboriginal resistance in literature, identity, and many other fields related to Indigenous representation. Emma LaRocque is the department's longest service faculty member at the University of Manitoba and has been with the department since 1976. A poet and writer, Emma LaRocque has created or redesigned many core courses (such as on Native Women) and is the author of two books: *Defeathering The Indian* and *When the Other Is Me: Native Resistance Discourse 1850-1990*. She has also written numerous scholarly and popular articles on images of "Indians" in the media and marketplace, Canadian historiography, Native literature, education, racism, and violence against women. Her poetry has appeared in national and international journals and anthologies. In 2005 Dr. La Rocque received an Aboriginal Achievement Award for education. LaRocque continues to research colonial interference and Aboriginal resistance strategies in the areas of literature, historiography, representation, identity, gender roles, industrial encroachment on Aboriginal (Indian and Métis) lands and resources, and governance. She is also the author of numerous articles and book chapters, including "When the 'The Wild West' Is Me: Re-viewing Cowboys and Indians" (University of Calgary Press. 2004), "Native Identity and the Métis: Otepayimsuak Peoples" (International Thompson Publishing, 2001)

Presenters

Linda Armano

Ca' Foscari University of Venice and University of British Columbia

The Cultural Online Archives of Tâîchô and Dene communities in the Northwest Territories of Canada

While the land is a fundamental part of Canadian indigenous conception, many contemporary scholars working in Indigenous studies are also analyzing the development of off-land Indigenous space. This means that Indigenous Canadian people have found, in the digital technologies, an instrument to work against settler forces. In Canada, the documentation and revitalization of Indigenous languages and traditional activities are now increasingly cited as priorities in support of well-being in Indigenous communities. The topic discussed in this contribution, based on ethnographic research at Tâîchô and Dene communities in the Northwest Territories, investigates the important issue related to the hand down Indigenous cultural heritage through Online Archives recognized as a powerful tool to collect native songs and legends, documentaries on community traditional activities, community members' publications and photo galleries, documents on treaties 8 and 11 signed by Indigenous people and the Government. Media technologies for Tâîchô and Dene are related to a story of local endurance and perseverance against enormous oppositions. The analysis of media technologies, and in general the construction of cyberspace possibilities in geographical emarginated communities as Tâîchô and Dene, need to be considered inside the wider conceptualization of post-colonialism studies that is a political and intellectual approach that critiques the impact of colonialism and the reproduction of colonial relations, practices, and representations in the present. Therefore, the current relationship between Indigenous people and the Federal Government as well as mining companies in Northwest Territories can also be described as one of internal colonialism that shapes, among other questions, the motivation to create, by Tâîchô and Dene communities the indigenous' open web-sites and online archives. Additionally, one of the most important explanations for the creation of these cyberspaces could be connected to the aboriginal recognition of their rights, wills, and needs to be tied to their political and cultural identity. Thus, considerations on cyberspace encompass the creation of a tangible, performative link between past and present, ancestors and descendants, Indigenous culture and colonial histories, as well as reified definitions of Aboriginality.

Bio-bibliographical sketch

Linda Armano is an anthropologist and a Marie Curie Fellow at Ca' Foscari University and at the University of British Columbia. Her investigation aims to develop multi-sited ethnographic research in the Diavik diamond mine in Northwest Territories of Canada and in an Italian jewellery store that sells diamonds from Diavik certified "ethical" by the Canadian Government. Following the diamond supply chain, Armano aims to explore the interpretation of the concept of "ethics" related to the Canadian diamonds given by different subjects such as professional miners, indigenous miners, members of the multinationals in Canada, and the jeweller and consumers in Italy.

Emre Başok
The Ohio State University

Hamit Yüksel
Independent researcher

The Role of Online Heritage Language Instruction in Revitalizing a Historically Oppressed Minority Language in Turkey: The Case of Circassian

After their tragic exodus from their homeland Circassia to Ottoman Empire, which some scholars call a systematic genocide (Richmond 2013; Shenfield 1999), Circassians had to embrace Turkey as their new home in 1864. Based on nation-state ideologies, linguistic assimilation, and Turkification policies of ethnolinguistic minorities (Yildiz, 2019) the state not only banned the use of Circassian in educational and social settings but also banned Circassian names (Kaya, 2010). Over the years, the pace of language loss and assimilation was accelerated by the Turkish governments' assimilationist language ideologies, oppressive language policies such as Citizen Speak Turkish, and the educational system (Yagmur, 2001). While the Turkish state has oppressed the linguistic rights of Circassians since it was founded in 1923, there have been several language resurgence attempts by Circassian NGOs over the past decade with the emergence of Web 2.0 tools and social media. Guided by ethnolinguistic identity theory (Giles & Johnson, 1987) this qualitative study explored the impact of online heritage language instruction conducted via Zoom by three Circassian NGOs in Turkey during the COVID-19 pandemic (June 2020- June 2021). Specifically, the study aimed to explore the participants' motivation in attending the courses, the courses' impact on participants' heritage language proficiency, and ethnic identity. The data came from online qualitative surveys (Braun, et. al, 2020) with 150 participants aged 18 to 65 and semi-structured online interviews with 10 survey respondents. Thematically analyzed (Braun & Clarke, 2006) findings revealed that participants were highly motivated in attending the online courses since they perceived Circassian as the main pillar of their ethnic identity. The study found that online Circassian courses positively impacted participants' attitudes toward their heritage language and increased their motivation to maintain and revitalize it in their daily lives. Findings also revealed that the 12-month Zoom courses significantly improved participants' language advocacy efforts in their social contexts and further motivated them to continue their heritage language learning on different social media platforms such as Instagram and Facebook. The presentation concludes with recommendations for language policymakers in Turkey and Circassian language advocacy groups in maintaining and revitalizing Circassian as a heritage language.

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Bio-bibliographical sketch

Emre Başok is a Ph.D. candidate in the Multilingual Language Education program at The Ohio State University (OSU). His research interests lay in language ideologies, language policies, heritage language maintenance, bi/multilingualism, second language writing, and the seal of biliteracy in the U.S. He teaches advanced academic writing courses to international students at OSU.

Hamit Yüksel is a doctor of Circassian Language and Literature. His research interests are teaching Circassian, the historical process and development of Circassian in Russia. Since April 2021, he has been taking part in the project for the development of the West Caucasus (primarily Circassian) language corpus at the University Higher School of Economics (HSE) at Moscow as a consultant.

Elena Baldassarri
Roma Tre University, Italy

Digital technologies and public hearings for a sustainable Northern development: the case of Mary River mine

This paper proposes a preliminary analysis of the impact of the digital 'transformation' on the Inuit decision-making process. There is broad consensus on the effect of Digital technologies in augmenting the human capacity for information storage, analysis, and communication. The emergence of information and communication technologies is having deep effects on micro and macropolitical processes everywhere. A great deal of scholarly work has been devoted to tracing the positive and negative implications of these digital politics. The paper will focus specifically on the use of public hearings as a place where concerns are addressed about expansion and development projects which are expected to have immense effects on Inuit culture and way of life. Through the public hearing, Inuit participate in decision-making concerning harvesting, use, management and conservation of land, water and resources.

As recent Baffinland Iron Mine Corp.'s Mary River mine protest demonstrated, the unprecedented coverage due to the use of broadcasting is an exercise in digital democracy, giving Inuit and concerned audiences everywhere unfiltered access to the proceedings, expanding the efficacy of the Nunavut Impact Review Board (NIRB). This article will focus on the work of Uvagut TV, Canada's first Inuit-language digital channel, that has been documenting proceedings and hearings since 2012 while simultaneously developing expertise in live local broadcasting from the remote arctic. Furthermore, this article will identify current challenges and barriers as a reaction to the mobilization of Inuit communities around the issue of mining and the way in which digital media are being employed as a means of deliberating on, building a consensus around, disputing positions over, and/or resisting the benefits and impositions of mineral extraction.

Bio-bibliographical sketch

Elena Baldassarri is Adjunct professor in North American History at Roma Tre University, Rome, Italy. Her research interests focus on North American environmental policy and Canada's sovereignty over the lands and waters of the Arctic. She is the author of *Canada e Quebec: Un problema di identità nazionale (1947 -1970)* (Roma: Viella, 2009), and of the project *The Northwest Passage: myth, environment and resources* financed by the Rachel Carson Institut – Munich for the Environment & Society Portal Exhibitions. In past, she obtained a Canada Grant (2012) at the John-F.-Kennedy-Institut für Nordamerikastudien, Freie Universität Berlin, a Faculty Research Grants/Bourses de recherche International Council for Canadian Studies (2007), and a Travel Grant from the Italian Association for Canadian studies (2006).

Vincenzo Bavaro
University of Naples “L’Orientale”

A Standoff in Paradise. Mauna Kea Protectors and Digital Activism in Hawai’i.

On July 15, 2019, the construction of the TMT, Thirty Meters Telescope, was scheduled to begin. The largest telescope in the Northern hemisphere was planned to be built on the peak of the Mauna Kea, the tallest sacred mountain on the island of Hawai’i (commonly known as Big Island). This talk aims at looking back to the more than 300 days of resistance by Mauna Kea protectors, exploring both the legal and cultural clash behind the protests, and their strong social media presence. Digital activism allowed the Ku Kiai Mauna movement, the “guardians of the mountain,” not only to organize, but to take back the narrative of the protest. And finally, while the fight is still far from over, digitalization is enabling the creation of a Mauna Kea social media archive, to collect and organize multimedia materials, for the sake of historiography and education.

Bio-bibliographical sketch

Vincenzo Bavaro teaches U.S. Literature at the University of Naples, “L’Orientale”. He was a Fulbright Visiting Scholar at Tulane University, New Orleans, in 2019-20. He is the author of two books, and his most recent publications focus on issues of kinship in LGBTQ culture, African American Theater and performance, and urban conflicts over spatial justice. He was a contributor for a special issue of the journal *Anglistica* on Native Hawaiian Sovereignty Movement (V. 14.2, 2010).

Kari Chew, Melvin Calls Him and Courtney Tennell
University of Oklahoma

Relationality in Online Indigenous Language Courses

Indigenous language revitalization and reclamation responds to enduring legacies of colonization that have threatened natural processes of intergenerational knowledge sharing and the continuance of Indigenous languages. Within this work, Indigenous cultural values of relationality are of the utmost importance. Indigenous understandings of relationality hold that people are related to one another, the land, the spirits, and to language itself (Hermes, Bang, & Marin, 2012). Utilizing an Indigenous methodology rooted in a relational epistemology, this research explores how Indigenous communities enact relationality in online Indigenous language courses. This presentation will share our in-progress research aimed at advancing scholarship and sharing practical strategies with Indigenous Nations and organizations.

Bio-Bibliographical sketch

Kari A. B. Chew is a citizen of the Chickasaw Nation and assistant professor of Indigenous Education in the department of Educational Leadership and Policy Studies at the University of Oklahoma. She earned a doctorate in Indigenous Language Education and Linguistics from the University of Arizona in 2016 and completed a postdoctoral fellowship with the NETOLNEW “one mind, one people” Indigenous Language Partnership at the University of Victoria in 2020. Her research focuses on Indigenous language education, Indigenous language curriculum, and the role of technology in Indigenous language education. She works closely with the Chickasaw Nation on language education projects.

Melvin Calls Him is a PhD student studying Adult and Higher Education in the department of Educational Leadership and Policy Studies at the University of Oklahoma.

Courtney Tennell is a citizen of the Cherokee Nation and a doctoral student in the department of Educational Psychology at the University of Oklahoma Jeannine Rainbolt College of Education. She is a Razorback-Sooner Scholar at the Zarrow Center for Learning Enrichment. Her research focuses on Indigenous special education, postsecondary transition and postsecondary transition resources provided to Indigenous students.

Anna Luisa Daigneault and Gregory D. S. Anderson
Living Tongues Institute of Endangered Languages

Living Dictionaries: A Global Platform for Indigenous Language Documentation and Revitalization

During this presentation, we will demonstrate our mobile-friendly web app, Living Dictionaries. Led by activists and linguists around the globe, Living Dictionaries are collaborative multimedia web tools that can help languages survive for generations to come. Ideal for maintaining access to recordings in indigenous as well as diasporic languages, Living Dictionaries are never out-of-print, infinitely expandable resources. They go well beyond a static print dictionary by combining language data with digital audio recordings of native speakers, photos and videos. Living Dictionaries address the urgent need to provide comprehensive, freely accessible tech tools that can assist communities in conservation efforts and revitalization programs. The intended audience of this web app is inclusive, diverse and multilingual. During this talk, we will show examples from ten different Living Dictionaries for indigenous languages, and provide a brief demonstration of how to easily create a new Living Dictionary, create new entries, edit entries, add images, upload audio files, as well as how to record directly into the Living Dictionary using a smartphone or laptop. The mission of Living Tongues Institute for Endangered Languages is to help ensure language survival for generations to come. Our organization supports speakers who are safeguarding their languages from dormancy through activism, education, and technology. Living Tongues research teams document endangered languages and cultural practices, publish scientific studies, create tech tools and collaborate with communities to create language resources that will serve as a basis for language revitalization.

Bio-bibliographical sketch

Anna Luisa Daigneault (MSc Université de Montréal 2009) is the Program Director of Living Tongues Institute for Endangered Languages. A linguistic anthropologist, Quechua language learner and TEDx speaker, her articles about protecting the world's linguistic diversity have been published in The Dominion, Global Voices, and SAPIENS. She specializes in documenting the indigenous languages of the Americas and creating technological tools for language activists.

Gregory D. S. Anderson (PhD University of Chicago 2000), Founder and President, Living Tongues Institute for Endangered Languages has published numerous articles and books on endangered languages, language contact, linguistic typology and historical linguistics. His areas of specialty include the Munda, Turkic, Native Siberian, Trans-Himalayan, Ogonoid, Central Sudanic, Chadic, Nilotic, Salish, Yeniseic and Oceanic languages and the isolate language Burushaski.

Monica Galassi
University of Technology Sydney

Digital technologies to support Aboriginal data sovereignty in archives. A space for reciprocal collaboration between Australia and Italy

Over recent years, archives, libraries, and other cultural institutions have been increasing online access to records relating to Indigenous peoples and experiences. This progress was sparked thanks to the many First Nations scholars and activists around the world, who have exposed the vital importance of control and transparency over their historical archives to achieve concrete social justice and building of a nation based on the recognition of past harm against Indigenous peoples, communities and Countries. In Australia, engagement between Aboriginal and Torres Strait Islander peoples and archives is often a complex and debated space, but an essential one for building awareness and recognition of the impact of colonial histories, and to support Aboriginal self-determination and sovereignty. However, there is growing awareness and acknowledgment that the information systems that support access to historical archives relating to Aboriginal and Torres Strait Islander peoples often do not meet the needs of their primary users and perpetuate colonial structures and principles. There is also a huge gap in the Right to Know (O'Neal, 2015) of Indigenous communities about their knowledge and information disseminated across European institutions, onsite and online. This presentation wants to explore the ways in which digital technologies in archives can support the reclamation of Aboriginal and Torres Strait Islander voices, agencies, and representations in Australia. Reflecting on my Doctoral research about archival records related to Aboriginal peoples and histories held in Italian institutions, I argue that digital technologies can provide invaluable opportunities to support Aboriginal data sovereignty and self-determination in cultural institutions, both on a national and international level. This analysis draws deeply from Indigenous Decolonising methodologies and approaches, as well as my own standpoint of being an Italian woman living and working in Australia to support Aboriginal priorities within the cultural sector.

O'Neal, Jennifer R. (2015) "The Right to Know": Decolonizing Native American Archives," *Journal of Western Archives*: Vol. 6: Iss. 1, Article 2. DOI: <https://doi.org/10.26077/fc99-b022>

Bio-bibliographical sketch

Monica Galassi is an Italian anthropologist who has been working in Australia for the past decade to support Aboriginal self-determination and sovereignty in collecting institutions. She is passionate about finding ways to foster culturally safe and community-driven initiatives across the cultural sector through research-led practice. Monica was part of the Indigenous Engagement team at the State Library of NSW, the Aboriginal and Torres Strait Islander Data Archive

(ATSIDA) and is currently part of the Jumbunna Institute for Indigenous Education and Research at the University of Technology Sydney. In 2020, Monica was awarded a Research Excellence Scholarship to undertake a PhD in the field of Aboriginal and Torres Strait Islander archival records which are held in Italian museums and archives.

Marta Gara
Catholic University of Sacred Heart, Milan

Native American Youth Organizing: Is the Digital Realm a Good Friend for Social Change?

Since the Covid-19 worldwide pandemic broke up in 2020 and the need of social distancing surged, social movements have been forced to go online to bring forward the daily organizing and mobilizing for social change. How has this turn affected the dynamics of activism, especially for Indigenous people committed to be more visible in Western societies? Has the digital realm been an obstacle or a power leverage for the Indigenous efforts towards public recognition of their heritage, as long as with their civil and political rights? As the Social Movement Studies literature have started to reflect about the changing strategies of activism during past and future lockdowns (Massarenti, 2020; Pleyers, 2020), the present paper means to address this complex issue through the collective experience of American Indian and Alaska Natives in California, gathered under the California Native Vote Project (CNVP), the first-of-its-kind statewide and multi-issue organization. In particular, the paper intends to inquire whether the Covid-related need for digital communications has influenced the youth engagement in the organization's activities. Indeed, in the last two years the CNVP youth group, Native Youth for Justice - LA, has increasingly gained popularity and recognition among 12-24 years old natives from Southern California and the group was on the front line in the successful Indigenous Education Now (IEN) campaign. Some months ago, the IEN coalition campaign succeeded in convincing the Los Angeles Unified School District (LAUSD) Board of Education to unanimously vote to dedicate \$10 million to support Indigenous Student. Mainly based on the author's interviews with CNVP and Native Youth for Justice organizers and the first-hand observation of their digital strategy supporting the IEN campaign, the paper will frame the original findings about the organization's online-offline activism in the broader perspective of the Native American currents politics of resistance in California. Moreover, through the proposed case study, the research aims at verifying the Native American youth agency for innovative actions in the public space between social movements and political institutions, the so called "boundary of politics" (Tilly, 2010).

Bio-bibliographical sketch

Marta Gara obtained a PhD in Institutions and Politics at the Catholic University of Sacred Heart of Milan, Italy with a dissertation entitled 'Change the System from Within': Participatory Democracy and Institutional Reforms in 1970s United States. She holds a MA in History and Society (University of Roma Tre) and a Postgraduate degree in Public History (University of Modena e Reggio Emilia). She was William P. Heidrich Fellow at the Joseph P. Labadie Collection of the University of Michigan, Ann Arbor, MI and Visiting Research Scholar at

Department of History of Georgetown University in Washington, DC. Her main research interests are theory and practices of participatory democracy, American Political Development and post-1945 social movements. She is currently co-chair of the Graduates Forum of the Italian Association of American Studies (AISNA) and TA at her university.

Rebekah Ingram and Kahente Horn-Miller
Carleton University

Original Understandings: Kanyen'keha:ka Resistance and Resurgence Through Online Mapping

The Atlas of Kanyen'kehá:ka Space is an initiative housed within the Carleton University which aims to document Kanyen'kéha (Mohawk) place names together with landscape and environmental information in a digital space. Using the Geomatics and Cartographic Research Centre's (GCRC) Nunaliit atlas framework, researchers held a series of mapping workshops in which they worked together with community members from Akwesasne, Wahta and Kehntè:ke (Tyendinaga) to add place names together with their pronunciations in the language as well as audio and textual stories, photos, documents, and translations. These workshops also created space for discussions on Kanyen'kehá:ka original understandings and values around language and place. In this paper, we show how this project provides evidence supporting our theory of O'nonna (Ingram, 2020), in which language, culture and landscape are connected: as people were no longer able to use a space because of colonial encroachment, they forgot the original name. As they forgot the name, they also forgot that space was embodied. Therefore, the revitalization of place names through this digital atlas represents a type of resurgence of traditional knowledge and resistance to colonial understandings of place through knowledge documentation. This process is about preservation, counter-mapping, which can be defined as "the use of maps...to pose alternatives to the languages and images of power" which are often found on present on maps produced by government entities", (McLain, Cervený, Biedenweg, et al., 2017, p. 587) as well as a type of holistic revitalization of language, culture, and ultimately, landscape.

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McLain, R., Cervený, L., Biedenweg, K. et al. (2017). "Values Mapping and Counter-Mapping in Contested Landscapes: an Olympic Peninsula (USA) Case Study". Hum Ecol 45, pp. 585–600. <https://doi.org/10.1007/s10745-017-9930-5>

Bio-bibliographical sketch

Rebekah R. Ingram received her PhD from the School of Linguistics and Language Studies at Carleton University. Her dissertation, entitled Naming Place in Kanyen'kéha outlined a new model and methodology for the study of place names and the application of this model and methodology to Kanyen'kéha place names in cooperation with Kanyen'kéha communities. Presently, she continues

this interdisciplinary, land-based research at Carleton's Geomatics and Cartographic Research Centre in collaboration with Indigenous communities on the use of geospatial tools for documenting and revitalizing Indigenous languages and Indigenous Knowledge. She is also the tribal linguist for the Catawba Nation of Rock Hill, South Carolina, and is working with them to revitalize the Catawba language.

Kahente Horn-Miller (Kahente means "she walks ahead") (Kanien:keha'ka/Mohawk) received her doctorate in 2009. Currently she is an Associate Professor in the School of Indigenous and is the inaugural Assistant Vice-President, Indigenous Initiatives. Dr. Horn-Miller co-chaired the Carleton University Strategic Indigenous Initiatives Committee which resulted in Kinàmàgawin, Carleton's revitalized Indigenous strategy, and initiated the Indigenous Collaborative Learning Bundles project which is successfully increasing Indigenous content in classrooms across disciplines. Her research and teaching is centred in the development of Haudenosaunee-specific research and pedagogical practices, Indigenous methodologies, Indigenous women, identity politics, colonization, Indigenous governance, and consensus-based decision making. Her governance work and community-based research involves interpreting Haudenosaunee culture and bringing new life to old traditions.

Carrie Karsgaard
University of Alberta

Maggie MacDonald
University of Toronto

Michael Hockenhull
IT University of Copenhagen

Tweeting Indigenous territories: Colonial toponymy and resistance on Twitter

Connected with various resurgent and decolonizing projects, Canada has seen a surge of renaming and Indigenous land acknowledgement, which draw attention to Indigenous territories that have been overwritten through colonial naming practices. While renaming practices and land acknowledgments are contested for having merely representational effects, they may also be linked with decolonizing efforts. Our paper explores subversive (re)naming practices afforded by the free-form location identifying function on Twitter's user profiles. It then draws a connection to issue-alignment in relation to the contested Trans Mountain pipeline as a means of considering to what extent toponymic selection is linked with actual issue alignment within the colonial context of resource extraction in Canada. In keeping with the anti-colonial nature of the tweets, we resist colonial categorization of the data and instead share an "un-typology" of Twitter toponyms, which we then connect to various expressions of anti-pipeline positioning. These mixed methods help us explore the entanglement of representational toponymic significance, infrastructural, in relation to the platform and the colonial nature of geolocational regimes online, and grounded, in relation to issue expression regarding the Trans Mountain pipeline.

Bio-bibliographical sketch

Carrie Karsgaard is a Doctoral Candidate in Educational Policy Studies at the University of Alberta on Treaty 6 territory. Her doctoral research explores the participatory nature of public pedagogy on social media, using the large-scale data available on Instagram to trace and analyze how publics reinforce, reject, and/or destabilize settler colonialism as they leverage platform affordances to engage with the Trans Mountain pipeline issue. Her other research interests include climate change education, global citizenship education, and anti-colonial education.

Maggie is a PhD student researching platform governance with the Faculty of Information at the University of Toronto. Her doctoral work focuses on pornography platforms, using digital methods to shed light on the organizational tactics of sites. Maggie is project manager for the Critical Digital

Methods Institute, and an archivist with the Sexual Representation Collection porn archive. You can follow her work at @internetmaggie on Twitter.

Michael Hockenhull is a postdoctoral researcher at the IT University of Copenhagen, where he is a member of the Technologies in Practice (TiP) research group and the ETHOS Lab. His current research focuses on sustainability accounting, digital infrastructures and speculative design. He has previously worked on data usage in public-private partnerships, and is broadly interested in data visualization, philosophy of science/technology and the political economies of digitalization.

Inke Klabunde
Johannes Gutenberg University, Mainz

Defying Social Media Misconceptions: Tiktok as a Platform for Indigenous Activism and Education

Especially in times of Covid-19, social media has become a vital tool for activists to circulate information. But even besides a global pandemic and social distancing, platforms such as Twitter, Instagram, and as of the last two years also Tiktok, have become increasingly important for activists and their efforts of spreading awareness and education on their causes. Indigenous activism, too, is adapting to this change resulting from the ever-growing prominence of social media in our lives. More and more Indigenous activists take to Tiktok specifically, an app that may not initially be associated with activism and education, to spread knowledge and education. Despite its unfortunate reputation of being an app for make-up tutorials, dance choreographies, and lip-synching, this app has proven effective in making activist contents comprehensible, especially for younger generations. How then, might sceptics of the app wonder, does this make a difference for online activism, especially Indigenous online activism? Looking at the varying approaches some of the most popular Indigenous creators take, this paper aims to answer this question by debating the particularities that come with Tiktok trends and movements and how Indigenous activism utilizes these trends for their own purposes. I will argue that despite the app's dubious reputation, Indigenous Tiktok creators who address issues affecting Indigenous nations all over the world contribute vastly to raising awareness for both Indigenous history and present— arguably more so than many history classes do. This results in empowering Indigenous users and educating non-Indigenous users of the app in an accessible, and arguably even enjoyable and animating manner. As there is little scholarship about Tiktok so far, my analysis and argument will lean on (social) media studies and scholarship on online activism in general and I will point out the distinctive nature of Tiktok activism and Indigenous activism in particular. This paper will investigate why this type of digital resistance is necessary as well as debate what makes it so effective. Nonetheless, it does not seek to glorify the system behind the app and will also elaborate on the challenges it presents for online activists by problematizing its racial bias.

Bio-bibliographical sketch

Inke Klabunde is a graduate student at Johannes Gutenberg-University, Mainz, Germany. Her Bachelor's thesis was titled "The Significance of Autobiography: Shirley Sterling's My Name is Seepeetza" and discussed the role of autobiography and testimonial literature for Indigenous empowerment and healing. Inke Klabunde's current research objective lies in the intersection of ethnic and Indigenous studies and popular culture.

Priti Laishram
University of Delhi

Songs of resistance and their online circulation in India's north-eastern state of Manipur

Online circulation of music is not a new phenomenon. But the recent increase in the use of social media has generated new hope for indigenous communities to use it as a tool to address their issues. Manipur, a state in the north-eastern region of India has seen conflict and resistance to repressive state structures over decades. The everyday life of this region is affected and shaped by the means of resistance that individuals employ to address their situation.

In this paper, I would like to delineate the relationship between songs of resistance and social media to circulate these songs in a heavily militarised zone in India. Songs of resistance address socio-political issues affecting people in this region. These songs reflect a reality that is born out of decades of disturbances due to the contentious merger of Manipur with the Indian union in 1949. The presence of scores of militant organisations fighting for self-determination and the repressive counterinsurgency strategies that the Indian state has used shaped the everyday life of the people of the region. The songs address the everyday lived experiences of people. This paper is based on the ethnographic fieldwork conducted in Meitei inhabited areas in Manipur. Here I would like to discuss two aspects. Firstly, I would like to address the prevalence of songs of resistance in Manipur. Here, I would also like to discuss the artists who belonged to the Meitei community, an indigenous community of Manipur, and their use of songs as a form of resistance. Secondly, I would like to look into the importance of social media for providing a space for the circulation of these songs. It's important to note that these songs are not sung and used in street protests. Concerts and social media are the two spaces through which circulation happens, social media at a time of political disturbances in the region becomes the only space to circulate and access these songs. Here I would also like to address the question of social media serving as a 'safe' space.

Bio-bibliographical sketch

Priti Laishram is a PhD Scholar in the Department of Sociology, Delhi School of Economics, University of Delhi. Her PhD research topic is 'Rethinking Resistance: A Sociological Study of Everyday life in Manipur'.

Jade LaFontaine
McGill University

Indigenous Resistance: Exploring the Implications of NFTs for Indigenous Creators

In the digital age it is imperative that Indigenous Peoples claim their space within the cybersphere. We can consider the web to be landless, and therefore, have more freedom and control to congregate, share, and create community without being encroached upon. While the digital world is not the be-all-end-all for Indigenous matters, it is an important facilitator for Indigenous futurisms. It can create a bridge over large geographic distances to have many Indigenous voices come together in one space, where they have full control and a sense of sovereignty. As Indigenous writers, artists, musicians, et cetera, we have often paved the way online, finding unique ways to engage with our cultures by utilizing new media to its fullest. This paper explores an up-and coming aspect of cyberspace, NFTs aka non-fungible tokens, and how they can be used for Indigenous art, language, as well as culture revitalization, maintenance. NFTs are essentially a crypto-like currency (i.e. bitcoin) that tracks the specific owner of the NFT at any given time. Some Indigenous artists describe the appeal of NFTs to be the emphasis on 'Providence and Permanence' allowing for a permanent art feature on the blockchain. There are already a small number of Indigenous artists that have begun creating NFTs and have found success through this medium. However, NFTs are not without their own controversy. There are concerns that NFTs have a significant environmental impact, and should not be supported. This paper explores the interesting dichotomy between the online space and the physical world, examining the implications of using NFTs for Indigenous creations. It is essential to navigate this new environment carefully, and cautiously, as we examine the many implications that come from crypto-currencies and online spaces. Additionally, the paper covers some of the potential ways NFTs could be used in Indigenous contexts, to provide insight into the flexibility, or inflexibility of this space.

Bio-bibliographical sketch

Jade LaFontaine is Indigenous Masters student attending McGill University. She is of Salish on her Father's side from Spuzzum, where he is elected chief, and Algonquin on her Mother's side from Kitigan Zibi. She works primarily with Indigenous languages and technology for positive social change.

Chiara Minestrelli
London College of Communication

Black Deaths in Custody: Indigenous strategies of digital resistance

Aboriginal Deaths in Custody has been a pressing issue for Indigenous communities in Australia since the 1980s. Yet, despite the constant demands for justice raised by Indigenous leaders and activists, this problem rose to public prominence in June 2020, as demonstrations against police brutality spread around the globe in response to George Floyd's killing. The events of Minneapolis struck a chord with the many Australian Indigenous families and communities who had lost their loved ones to police violence, sparking a series of protests across Australia's major urban centres. As a consequence, Indigenous and non-Indigenous people, like never before, came together both in person and online to speak out against these very local injustices which nevertheless bear global resonances. Indeed, the forms of social media activism that the Black Lives Matter (BLM) movement is known for inspired Indigenous activists to adopt a similar vernacular in their strategies of digital resistance. Focusing on the 'media work' of the organised group Warriors of the Aboriginal Resistance (W.A.R.), a collective of young Aboriginal men and women who have been at the forefront of the BLM protests in Australia, this paper will examine the digital rhetoric and visual strategies used to gather support (e.g. video, images, audio, text) and how these translated into offline action. I will primarily focus on Facebook and Twitter as they are the most popular social media platforms amongst Indigenous peoples in Australia (Carlson and Frazer, 2018). The content will be analysed through a multimodal approach to text analysis (Kress and van Leeuwen, 2006) and the findings will be used to reflect on the transnational dimension of the phenomenon, (affective) publics (Papacharissi, 2016), local manifestations, and global resonances.

Bio-bibliographical sketch

Chiara Minestrelli (PhD) is a Senior Lecturer in the School of Media at the London College of Communication (UAL) and Course Leader of the BA (HONS) Contemporary Media Cultures in London. Her monograph, *Australian Indigenous Hip Hop: The Politics of Culture, Identity, and Spirituality* (Routledge) is an ethnographic study that investigates the discursive and performative strategies employed by Australian Indigenous artists to make sense of the world through various mediums and media. In 2018/19, she was awarded the Learning and Teaching Innovation Fund (LCC), which allowed her to organise a series of workshops, *Sonic Futures*, that combined Hip Hop Critical Pedagogies, critical theory and notions of gardening to explore questions around identity, the environment, and social issues, more in general.

Iva Polak
University of Zagreb

Indigenous Futurism in Australia: Brolga's Timeless Message

Indigenous Futurisms refers to the global First Nations' corpus which brings together western techno-cultural science and Indigenous scientific literacy, "sometimes fus[ing] Indigenous sciences with the latest scientific theories available in public discourse, and sometimes undercut[ting] the western limitations of science altogether" (Dillon 1-2). Two decades into the twenty-first century it is easy to argue that Indigenous Futurisms constitutes a global phenomenon. In Australia, it has gained currency owing to the writing of Alexis Wright and Claire G. Coleman. It is no doubt that parallel developments in Indigenous graphic novels, TV series and films, some of which are available online, have spread the international awareness about Indigenous Australian Futurism. The case in point is the TV series *Cleverman* (2016-2017), which aired on Australian ABC TV, American Sundance TV and British BBC, and received international accolades. Other examples include the award-winning graphic novel series *Neomad* by the Yijala Yala Project, also released in an interactive digital format, as well as Josh Sambono's sci-fi crime web series *Amy Danzig*, released on YouTube in 2015. This paper will focus on the multi award-winning post-apocalyptic short *Brolga* (2019), a product of the collaboration between director Adrian Powers and Murruwari and Killilli artist Michael Connolly. Available on the director's YouTube channel, this futuristic short enacts timelessness of lessons stemming from an Aboriginal Dreaming narrative coming from the peoples who do not need to invent any futuristic dystopian scenarios because they have survived the end of the world "by holding on to our cultures, our kin, and our sense of what was right in a world gone terribly wrong" (Kwaymullina 29). As it will be argued, this is the pivotal and critical message of *Brolga* that asks all viewers to (re)consider what type of tomorrow they would like to experience.

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Bio-bibliographical sketch

Iva Polak is Associate Professor in the Department of English, University of Zagreb, Croatia, where she teaches Australian studies, theory of the fantastic, contemporary British fiction and fiction of the Anthropocene. Some of her recent publications are *Futuristic Worlds in Australian Aboriginal Fiction* (Peter Lang, 2017), "The Swan Book: Indigenous Cli-Fi" in *Cli-Fi. A Companion*, eds. Axel

Goodbody and Adeline Johns-Putra (Peter Lang, 2019), and “Un/doing Climate Change in Alexis Wright’s *The Swan Book* and Ellen van Neerven’s “Water”” in *Green Matters: Ecocultural Functions of Literature*, eds. Maria Löschnigg and Melanie Braunecker (Brill Rodopi, 2020). Her current project concerns Anthropocene fiction and film.

Oscar Ramos-Mancilla and María Cristina Manzano-Munguía
Universidad Autónoma de Puebla

Indigenous Youth as Agents of Cultural Transmission

Over the last decade we have witnessed an increasing number of marginal or minority group members who use social media tools and web sites in order to access their social pages or media stream programs to connect with the world, their community, and friends. Despite the outstanding issues of low connectivity or the lack of updated programs/devices, Indigenous populations are increasing their access and use of electronic resources available within their communities, particularly among the youth. Here we want to look at precisely the bridge of connection that this youth represent within their Indigenous communities through cultural revival and activism. Oral tradition is still present but indigenous communities experience changes in their cultural transmission repertoire. Today digital technologies offer multiple language formats, where visual and audiovisuals are closely entwined with Indigenous narratives and their cultural representations in Mexico. Thus, we consider that Indigenous people face a very tense transitional period given their cultural appropriations in redefining their identities as Indigenous youth. To address this issue, we present the results of an investigation carried out among the Nahuas and Totonacas Indigenous youth located at the Sierra Norte in the state of Puebla, within the central region of Mexico.

Bio-bibliographical sketch

Dr. Manzano-Munguía is research professor at the Institute of Social Sciences and Humanities at the Benemérita Universidad Autónoma de Puebla, Mexico (Ph.D. University of Western Ontario). Since 2014 she is member of the National Research Council (level 1) and she belongs to the academic research group "Racism, Identities, and Modes of Subjectivity". She has published on issues related to Indigenous forced transnationalism across borderlands, First Nations Transnationalism, Indian diaspora, Indian policy and legislation in Canada, and Indigenous mobility. Her current research interests include Indigenous transnationalism, and return migrant students citizenship and participation.

Dr. Ramos-Mancilla is research professor at the Institute of Social Sciences and Humanities at the Benemérita Universidad Autónoma de Puebla, Mexico. He earned his PhD in social anthropology (2015) at the Universitat de Barcelona. In 2017 his dissertation "Internet and Indigenous people of the Sierra Norte de Puebla, México" was awarded the Cátedra Gonzalo Aguirre Beltrán as the best doctoral anthropological research in Mexico. Most of his anthropological experience has been focused on contemporary processes and experiences of Indigenous peoples with ICT access and their uses.

Katherine E. Russo
University of Naples "L'Orientale"

Indigenous Climate Change Justice: A Study of the Recontextualisation of Mining Conflicts in Australian New Media

The evaluation of environmental risk often leads to conflict and legal disputes since risks are "threats to outcomes that we value. Defining risk means specifying those valued outcomes clearly enough to make choices about them" (Fischhoff and Kadvani 2011: 22). Yet while some outcomes, such as car mortality, are defined as risks, other outcomes such as climate change are contested and their measurement often leads to legal controversies. As Latour famously pointed out, the definition and evaluation of environmental risks is far from being stable and unproblematic (Latour, 1987). The paper provides an analysis of the recontextualisation and appraisal of Indigenous Australian Climate Justice in some new and old media genre chains. The analysis will be carried out by analysing a corpus, specifically compiled to represent different interrelated discourse genres. It is the contention of this paper that Indigenous Climate Change Justice stands as an opaque, discursive practice, which is often not taken into consideration in studies of risk communication. Far from being an exercise in environmental apocalypticism, it stands as a resistant trace that questions neo-colonial ideologies of development and the fiction of national progress, highlighting that its deterministic nature does not make it predictable, and revealing how chaos is not just incidental but central to ethics and 'cosmopolitics' as the potential trigger of encounter, connectivity and conviviality.

Bio-bibliographical sketch

Katherine E. Russo, PhD University of New South Wales (Sydney), is Associate Professor at the University of Naples "L'Orientale". Her research interests include Post-colonial, Whiteness and Gender Studies, Audiovisual and Translation Studies, Critical Discourse Analysis, and Media Discourse. She is the author of *Practices of Proximity: The Appropriation of English in Australian Indigenous Literature* (2010), which won the ESSE Book Award in 2012, of *Global English, Transnational Flows: Australia and New Zealand in Translation* (2012) and *The Evaluation of Risk in Institutional and Newspaper Discourse: the Case of Climate Change and Migration* (2018).

Dolon Sarkar
Jawaharlal Nehru University

New Media and Gambhira Performance : Caste, Resistance and Dalit Politics

The visibility of Dalit folk performers who belong to India's most oppressed caste groups is a new phenomenon in the mediascape. The paper explores the relationship between Dalit performers and new media technologies to locate Dalit cultural activism. Studies show that Dalit culture and ritual have not been accepted in mainstream media and have remained contentious. Indian mainstream media rarely become the voice of marginalized people because of upper-caste domination and their exclusionary attitude. However, the recent surge of technological up-gradation and online mobilization among Gambhira artists shows a remarkable trend in Dalit activism and political engagement with the upper-caste. Analyzing Gambhira performance, the study argues that indigenous cultural practices mediated with technology enable a section of Dalit performers to resist upper-caste ideology and constitutes a new dimension of Dalit politics.

Bio-bibliographical sketch

Dolon Sarkar is a PhD Student in Theatre and Performance Studies at the School of Arts and Aesthetics, Jawaharlal Nehru University (JNU), New Delhi, India. His areas of interest are Dalit Theatre, folk theatre, ritual and performance. He is currently working on his doctoral thesis.