

THE NEW MEDIA NATION

Anthropology of Media

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The ubiquity of media across the globe has led to an explosion of interest in the ways people around the world use media as part of their everyday lives. This series addresses the need for works that describe and theorize multiple, emerging, and sometimes interconnected, media practices in the contemporary world. Interdisciplinary and inclusive, this series offers a forum for ethnographic methodologies, descriptions of non-Western media practices, explorations of transnational connectivity, and studies that link culture and practices across fields of media production and consumption.

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Volume 2

The New Media Nation: Indigenous Peoples and Global Communication

Valerie Alia

The New Media Nation

*Indigenous Peoples
and Global Communication*

Valerie Alia



Berghahn Books
NEW YORK • OXFORD

First published in 2009 by

Berghahn Books

www.berghahnbooks.com

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Library of Congress Cataloging-in-Publication Data

Alia, Valerie, 1942-

The new media nation : Indigenous peoples and global communication / Valerie Alia.

p. cm. -- (Anthropology of the media)

Includes bibliographical references and index.

ISBN 978-1-84545-420-3 (hardback : alk. paper)

1. Indigenous peoples--Communication. 2. Indigenous peoples and mass media. 3. Internet and indigenous peoples. 4. Telecommunication. 5. Communication and culture. I. Title.

GN380.A45 2009

302.23089'97--dc22

2009025363

British Library Cataloguing in Publication Data

A catalogue record for this book is available from the British Library

Printed in the United States on acid-free paper.

ISBN: 978-1-84545-420-3 Hardback

**To the world-changing pioneers
who are creating and sustaining The New Media Nation**

Contents

List of Figures	viii
List of Tables	x
Preface	xi
Acknowledgements	xiv
Notes on Language and Research Methods	xix
Abbreviations	xxv
Introduction	1
1. Scattered Voices, Global Vision	7
2. Pathways and Obstacles: Government Policy and Media (Mis)Representation	31
3. Lessons from Canada: Amplifying Indigenous Voices	79
4. Turning the Camera and Microphone on Oneself	109
5. We Have Seen the Future: “Standing with Legs in Both Cultures”	155
Chronology of Key Events and Developments	185
Appendix: Native News Network of Canada (NNNC): Statement of Principles	198
Filmography: Indigenous Films and Videos	201
Indigenous Networks and Media Organizations: On- and Off-line Resources	209
Notes	228
Bibliography	230
Index	258

Figures

Acknowledgements: In Memoriam Conway Waniente Jocks	xvi
Acknowledgements: In Memoriam Gail Guthrie Valaskakis	xvii
Introduction: Television crew filming a documentary for NEDAA	5
1.1. Mary Simon Addressing the ICC General Assembly in Sisimiut, Greenland, 1989	10
1.2. The Next Generation: High School Students Join the staff of TEABBA, 2005	15
1.3. Radio Stations Served by TEABBA, Across the Top End of Australia	16
2.1. Broadcast Facilities at Lovozero, Russian Federation, Kola Peninsula	46
2.2. Evgeni Kirillov, Producer, in the Sámi Radio Studio at Lovozero	47
2.3. Uncle Bill Thaiday, Pioneer of Indigenous Broadcasting in Australia, 2005	53
2.4. Umeewarra Media Radio Station in Port Augusta, South Australia	53
2.5. Logo for PY Media, Australia	54
2.6. Broadcast Tent for Bumma Bipperra Media, at 2005 Laura Cultural Festival, Cape York, Australia	54
2.7. PAW Radio Mural at Yuendumu, Central Australia	56
3.1. Library at Moraviantown First Nation in Southwestern Ontario, Canada	82
3.2. Community Broadcasting Leaflet for Inuit in the eastern arctic, Canada	84

3.3. Banner in “The Pines” at Kanehsatake, Mohawk Territory (Québec), 1991	91
3.4. Walter David, Sr., Carrying the Mohawk flag, Kanehsatake, 1991	92
3.5. Bud (Enos) Whiteye, Founder of Native News Network of Canada and Co-founder of the First Nations Intensive Seminar	95
3.6. Television Northern Canada (TVNC) Press Kit	100
3.7. TVNC: “The Dawn of a New Era”	100
3.8. Super Shamou Comic Book, Inuktitut Version	102
3.9. Transitional Advertisement from TVNC, Announcing Inauguration of APTN	102
3.10. Early Promotional Piece for The Aboriginal Peoples Television Network	104
4.1. Shelley Bressette and Miles Morrisseau, Founders of <i>Nativebeat</i> , Kettle Point First Nation, Canada	111
4.2. <i>Nativebeat’s</i> Mobile Office	112
4.3. Zapatista March Filmed by the Chiapas Media Project, Mexico	125
4.4. Sámi Radio Headquarters at Karasjok, Norway	129
4.5. Nils Johan Heatta, Director of Sámi Radio in Norway	130
4.6. Rávdná Nilsdatter Buljo, News Director of Sámi Radio in Norway	131
4.7. Glass <i>Javvo</i> at Sámi Radio Headquarters, Karasjok, Norway	132
4.8. Sámi Radio and Television Headquarters, Karasjok	133
4.9. Sámi Radio/NRK leaflet, Russian Version	135
4.10. Juhani Nousuniemi, head of Sámi Radio in Finland	137
4.11. Sámi Radio Headquarters at Inari, Finland	138
5.1. Fred Lane, Editor of <i>Squol Quol</i> , with Pete Steffens, Lummi Nation, Washington, USA	158
5.2. Maori Filmmaker, Dean Te Kupu Hapeta, on Location near Cape Town, South Africa	162
5.3. Satellite Dish at Pangnirtung, Nunavut, 1984	177

Tables

3.1. Aboriginal Communications Societies (Canada)	85
4.1. International Transmission of Radio Finland Programming	138

Preface

This is the moment freedom begins—the moment you realize someone else has been writing your story and it's time you took the pen from his hand and started writing it yourself. The greatest challenge to the ... media giants is the innovation and expression made possible by the digital revolution. I may still prefer the newspaper for its investigative journalism and in-depth analysis, but we now have ... the means to tell a different story than big media tells.... This is the real gift of the digital revolution. The Internet, cell phones and digital cameras that can transmit images over the Internet, make possible a nation of story tellers ... it's not a top-down story anymore. Other folks are going to write the story from the ground up...
—Bill Moyers, US broadcaster and journalist

Native people are doing for themselves what cannot be accomplished by the mainstream media. They are sharing their communities' concerns in their own voices, uninterrupted by cultural interpreters and reporters who lack the background to understand the complex issues of contemporary Native life...
—Peggy Berryhill, Native American broadcast producer

To me one of the answers comes through Native people creating books, films and radio stations. I believe control of our own institutions is going to empower us; being able to get the story, tell our story, work and edit our stories ... For the first time Native people are on the breaking edge

of information technology in terms of computer systems and the internet, which means that we're going back to an old tradition, the oral visual presentation and the storyteller's credibility.

—Paul DeMain, Oneida/Ojibway journalist

Thus, Paul DeMain brings things full circle. Old traditions flow into new technologies; change is organic, not anomalous. DeMain is a leading Indigenous journalist of Oneida/Ojibway ancestry, a publications editor, radio presenter, and media activist who pointedly titles the piece from which that paragraph is quoted, "Guerillas in the Media." Guerillas, indeed. Like other Indigenous media leaders around the globe, DeMain is at once a 'guerilla' and a 'legitimate' journalist—not either...or, but both. That is a theme to which we will return throughout this exploration of The New Media Nation. In 2004, reflecting on the end of the United Nations Decade of Indigenous Peoples, I wrote:

The world's Indigenous peoples have experienced both progress and frustration in the past decade. Important developments include a comprehensive Arctic Policy brought in by the ICC—Inuit Circumpolar Council (formerly Inuit Circumpolar Conference)—one of the first NGOs to gain UN recognition; signing of the Nunavut Agreement between Inuit and the Government of Canada and founding in 1999 of Nunavut Territory, whose 85% Inuit majority has helped to spark a cultural revival across the circumpolar world. It was preceded by Greenland's acquisition of home rule from Denmark. Siberian peoples are culturally thriving—and dying from economic, environmental and social conditions. Residential/mis-sionary school abuse is variously addressed and ignored in Canada, Australia, the United States and other countries.

The ICC's Arctic policy could not be timelier in the face of global warming, arguments over Kyoto and proposed industrialization of fragile lands and waters. Amazonian peoples and their environments remain threatened. On the proactive side, the Fair Trade movement is attempting to address environmental, social and economic problems on a global scale, and in the Nordic countries Sámi cultural, social, political and communications advances join the world-wide movement of Indigenous-run media networks that I have called "The New Media Nation." I think it heralds the rise of a new media universe. Until recently, representations of Indigenous peoples were primarily by outsiders and Indigenous people were excluded from positions of influence in media industries. They were portrayed as exotic items for study or observation, in need of "civilizing."

Women—in the vanguard of many movements, including the “Maori Renaissance” and what might be called the Inuit cultural and political renaissance—were marginalized or trivialized (Alia 2004b).

Previous publications have illuminated particular facets of the Indigenous media picture. These include the pivotal studies of broadcasting in Canada by Lorna Roth and Gail Valaskakis (Roth 2006, 2000, 1996, 1995, 1993; Roth and Valaskakis 1989); Michael Meadows’ and Helen Molnar’s work on Australian Aboriginal and Torres Strait Islander media (Meadows 2001; Meadows and Molnar 2002; Molnar and Meadows 2001); Ritva Levo-Henriksson’s (2007) study of Hopi radio; Ann Fienup-Riordan’s (1995) study of Alaska Eskimos in film; the autobiographical writings of Inuit photographer/writer/artist Peter Pitseolak (Pitseolak 1997; Pitseolak and Eber 1975, 1993); the historically and politically grounded studies of Sámi media by Veli-Pekka Lehtola (2002, 2005) and Sari Pietikäinen (2003); Michael Keith’s (1995) work on Native American broadcasting; work by Patrick Daley and Beverly James (2004) on Alaska Native media; Donald R. Browne’s (1996)¹ study of electronic media; Neil Blair Christensen’s (2003) study of Internet use in Greenland; collections on Indigenous literature in North America (Swann 2004; Harjo and Bird 1997; Petrone 1992, 1990, 1988); international collections focused mainly on film and video, (Stewart and Wilson 2008; Ginsburg, Abu-Lughad, and Larkin 2002) and on Africa (Wasserman and Jacobs 2003); collected essays on Aotearoa/New Zealand (Dennis and Bieringa 1996); my earlier Canada-based work (Alia 1999) and first look at the international perspective, in the essay, “Scattered Voices, Global Vision: Indigenous Peoples and the ‘New Media Nation’” (Alia 2003).

Franz Fanon observed that, “Mastery of language affords remarkable power,” because it results in possession of “the world expressed and implied by that language” (Fanon 1967: 18). UNESCO has designated Indigenous and global networks urgent areas for study and policy development; organizations such as Survival International and Cultural Survival have made media a top priority. In Indigenous communities, worldwide, education, broadcasting, publishing, and community-based programs are developing simultaneously (Tuhiwai Smith 1999: 147). This book looks at the role of Indigenous media in promoting such culturally specific revitalization initiatives, along with a broader pan-Indigenous agenda. This is the first overview of a powerful international movement that looks both inward and outward, simultaneously helping to preserve ancient languages and cultures and communicating across cultural, political, and geographical boundaries.

Acknowledgements

I thank the Canadian High Commission (UK) and Leeds Metropolitan University for funding research undertaken for this book; Markku Henriksson, Ritva Levo-Henriksson, Michael Meadows, Michael Posluns, and Lorna Roth for friendship, inspiration, and groundbreaking work, and Michael for generously sharing photographs; Yutaka Jose and Gabriele Hadl for illuminating Ainu concerns; Pamela Bruder, David Goldberg, and Cam McDonald for sending materials I had missed; Alan Brewis for explaining the importance of cell phones in Africa. For information, and provocative and illuminating discussions, I thank Keith Battarbee, David Bell, Jim Bell, Michael Bravo, Holly Bright, Debbie Brisebois, Rávdná Nilsdatter Buljo, Dumitru Chitoran, Allan Chrisjohn, Helen Fallding, Frederick Fletcher, Carol Geddes, Kathryn Hazel, Nils Johan Heatta, Kaisa Rautio Helander, Ken Kane, Cheri Kramarae, Rob Milen, Miles Morrisseau, Ludger Müller-Wille, Juhani Nousuniemi, Lee Selleck, Lorna Roth, Scott Smith, Dan Smoke, Mary Lou Smoke, Marshall Soules, Sergio Urriaga, Bud Whiteye,¹ and Barry Zellen.

In Leeds, I thank Simon Lee for his ‘running stream’ vision; Gavin Fairbairn, Sheila Scraton, John Shutt, Hilary Sommerlad, Dave Webb, and Barry Winter for placing ethics, diversity, and community front and center; Seidu Alidu, Ayeray Medina Bustos, Mustafa Jamil Iqbal, and Lucy May Reynolds; Ritchard Emm and Emily Marshall for outstanding research assistance, and Ritchard for saintly patience with an unreconstructed technophobe. I thank Andrew Arno for his thoughtful and extremely helpful reading of the manuscript; Pete Steffens for eagle-eyed editorial expertise and translation of Russian texts; the wonderful team at Berghahn Books—Marion Berghahn for a multitude of insights and kindnesses, Ann Przyzycki, Melissa Spinelli, Katherine Elgart, and Cassandra Caswell; and, as always, the family—

Dan, Dave, Mary Margaret Zahara, Peggy Jane, Sivan, Daneet, Alan, Susan, Rachel, Bill, Margaret, Sylvia, and Pete, for life- and sanity-support and so much more. The two additional acknowledgements that follow regrettably can no longer be made in person.

In Memoriam: Conway Waniente Jocks and Gail Guthrie Valaskakis

In July 2007, the world lost two of the great pioneers of Indigenous broadcasting. I had the good fortune to work with both of them and call them friends, and thus, their loss is personal as well as professional.

The website of CKRK-FM, the station Conway founded, published a large, beautiful photograph of his face (CKRK-FM 2007). There was no long obituary, just a few powerfully moving words that said it all:

Conway Waniente Jocks
 Founder of CKRK-FM
 August 4 1927–July 5 2007
 Without you, there would be no US.

Conway influenced my own thinking, not just on Indigenous media, but also on community radio and political cartooning. He was a renaissance person in the truest sense—an artist, writer, historian, cartoonist, broadcaster, and activist. In 1999, *The Eastern Door*, the Kahnawake newspaper for which he penned countless cartoons and articles, wrote:

Conway's first editorial cartoon appeared in his high school newspaper in the 1940's... He claims that there were few, if any, conflicts in the editorial direction since he was also the editor. His first job, with the Chicago Tribune's New York office, was cut short when he was drafted into the US Army (Eastern Door 1999).

Describing his career, he said: "Early on, I evolved a personal, one-line code of ethics: No one tells me what I can or cannot draw." It was to cost him more than one job, including coveted work in New York on the Batman comic. After a stint in photogrammetry, he returned home to Kahnawake, adopted the pen name Tsiti and drew cartoons for magazines. He joined the Cartoonists' Guild of America, began work as Communications Coordinator for the newly formed Kanien'kehaka Raotitiohkwa Cultural Center, and designed and illustrated a series of booklets on Kahnawake history. In 1996 and 1997, he won awards for best editorial cartoon in Québec and in Canada. The distinguished car-



Conway Waniente Jocks at the CKRK Radio Hut, 1991 pow wow at Kahnawake Mohawk Nation (Canada). Photograph by Valerie Alia.

toonist, Terry Mosher, known as Aislin, praised Conway’s “gentle but occasionally cutting style, adding, ‘He’s very sly’” (Eastern Door 1999).

Gail Guthrie Valaskakis was a gentle activist and scholar, known best for her work in Aboriginal broadcasting. She “liked to say that she was born ‘with a moccasin on one foot and a shoe on the other’” (Hustak 2007). The ‘moccasin’ came from her Chippewa father, the ‘shoe’ from her Dutch-American mother. She was born at Lac du Flambeau, Wisconsin, attended a federal Indian school, “and all her life identified as aboriginal” (Hustak 2007). She was a founder of the Montreal Native Friendship Centre, Manitou Community College, Montreal’s Native North American Studies Institute, and with her partner, Stan Cudek, the Waseskun Healing Centre. She earned a masters degree in theatre arts from Cornell University, moved to Canada in 1966 and taught at Kahnawake (Mohawk Territory, Québec) and Loyola College (later Concordia University), where she became a Professor of Communication Studies and Dean of Arts and Science. Her Ph.D. from McGill University

giant hole in the foundation” (Hustak 2007). Gail’s long-time friend and colleague, Lorna Roth, called her “a memorable teacher, a fascinating cross-cultural scholar, one of those rare people who could t into multiple places, who could communicate graciously and with great sensitivity to anyone from any walk of life” (Hustak 2007). A blogger called ‘balbulican’ wrote: “Gail helped build a movement, a body of knowledge, and a revolutionary new application of broadcasting and satellite technology as a tool for social development instead of assimilation” (balbulican 2007).

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The Aboriginal Peoples Television Network

Valerie Alia

Robin Armour

Brett Ericksson, courtesy of *Fellowship* magazine (www.forusa.org/fellowship)

Karen Herland, Assistant Editor, *Concordia Journal*, Concordia University

The Inuit Broadcasting Corporation

Mustafa Maluka, courtesy of *Fellowship* magazine

Rachel Marion, Archivist, Concordia University Archives

Nancy Marrelli, Director, Concordia University Archives

Michael Meadows

Northern Native Broadcasting Yukon and Television Northern Canada

Sámi Radio Finland

Sámi Radio Norway

Francisco Vazquez, courtesy of *Fellowship* magazine

Ethan Vesely-Flad, Communications Co-ordinator and Editor of *Fellowship* magazine, The Fellowship for Reconciliation

Notes on Language and Research Methods

Language, Spelling, Translation, and Transliteration

Preferred usage varies among peoples and regions. Although many Indigenous organizations have veered away from *Native*, and many Native Americans in the US (and Indigenous people in other countries) find it offensive, it is still used widely in Canada—for example, in the name of Northern Native Broadcasting, Yukon (NNNBY).

In Canada, *Inuit* (singular *Inuk*, language *Inuktitut*) is preferred, except in reference to *Inuvialuit*—Inuit of the western NWT. *Inuit* is also used generically to refer to all of the members of the Inuit Circumpolar Council (ICC), although individually they often use other terms. Inuit Alaskans have preferred *Eskimo*, but increasingly choose the names of their distinctive cultures (e.g., *Yup'ik*; *Iñupiat*). Indigenous Greenlandic people also have separately named cultures, use the generic *Inuit* in relation to their participation in the global organization, Inuit Circumpolar Council, but usually call themselves *Kalaallit* to indicate their common allegiance to Kalaallit Nunaat (Greenland under home rule). The term, *First Nations*, “came into common use in the 1970s” (Assembly of First Nations 2009). Widely preferred by many Indigenous Canadians (and increasingly, by some Native Americans), it excludes Inuit and Métis, and therefore omits a major portion of indigenous northerners. Others prefer the more inclusive *First Peoples*, or *Aboriginal*, though in Europe, the UK, and elsewhere, it is often taken to mean Aboriginal Australian people. Within Australia, *Indigenous* is increasingly favored.

Where others are quoted, the whole range of terms appears, scattered throughout the book. I have given preference to the internationally accepted and more inclusive *Indigenous* or *First Peoples*. There is no wholly successful way to refer to people who are not Indigenous. *Non-Indigenous*

is admittedly a dodge. Inuit call non-Inuit people *Qallunaat* (singular, *Qallunaaq*) (which does not refer exclusively to “white” people). Maori call outsiders Pakeha. There is no universal solution; the terms remain, literally, all over the map. I use the spelling Sámi; others use Saami or Sami. I refer to the Sámi homeland as Sápmi, because it is more widely used than the alternate, Sámiland. I capitalize Indigenous, while others do not, mainly because the lower-case “indigenous” is sometimes used by governments and others, to mean merely “local” or “national”. I use the spelling, Maori, while some Maori and Pakeha prefer Maori or Māori, and both *Aotearoa* (the Maori name) and *New Zealand*, depending on the context. I refer to Burma rather than Myanmar, because it is preferred by Indigenous and other peoples who challenge government brutality and protest the renaming of their country.

As for the unifying term on which this book revolves, the truth is that the very question of indigeneity remains open and unresolved. No one has come up with a universal definition of “Indigenous,” and indeed, there is no universal agreement among the peoples who use this term to refer to themselves and others. The United Nations Working Group on Indigenous Populations refers to “pre-invasion and pre-colonial societies” that consider themselves coherent cultural groups and estimates “350 million individuals (four percent of humanity), representing over 5,000 languages and cultures in more than 70 countries.” There is no internationally agreed definition of indigenous peoples and ILO Convention No. 169 makes self-identification the central identifying principle (International Labour Organisation 2005: Article 1). The Sámi Parliament concurs, defining an Indigenous people as one whose members consider themselves Indigenous, whose “ancestors have inhabited the area before it was conquered or settled or before the present borders were drawn up ... [and has] distinct social, economic, cultural and political institutions” (Sami Parliament 2002: 3). The Maori organizers of the 2007 global Indigenous media conference chose a representative of Welsh radio S4C, Chairman John Walter Jones, as one of the keynote speakers, though not everyone would see the Welsh as an Indigenous people (WITB 2007). According to the Sámi Parliament, “A people is considered *an indigenous people* if its ancestors have inhabited the area before it was conquered or settled or before the present borders were drawn up. In addition, such a people is to have their distinct social, economic, cultural and political institutions and to consider themselves an indigenous people” (Sami Parliament 2002: 3).

Research Methods

This is a unique study of an evolving, world-changing global media movement. I have employed several methods at different stages of more than twenty years of research, and have published portions of the work, along the way. The research was supported by grants from the American Association of University Women (AAUW) Educational Foundation, the Social Sciences and Humanities Research Council of Canada, the (US) National Science Foundation, the Canadian High Commission in the UK, Western Washington University, York University, the University of Western Ontario (UWO), and most recently, the University of Sunderland and Leeds Metropolitan University. Canada's Royal Commission on Electoral Reform and Party Financing (RCERPF) commissioned a study of northern Indigenous people and media; it included interviews, library and archival work, and review of hundreds of transcripts from testimony given to public hearings, which the Commission organized across Canada. The findings were reported at a meeting and in a chapter for one of the volumes of RCERPF studies, (Alia in Milen 1991: 105–146) and informed a series of recommendations submitted to the Commission. Other facets of the Canadian research were reported in my book, *Un/Covering the North* (Alia 1999).

I used questionnaires for a preliminary study of Indigenous media organizations; was a participant observer, an advocate and activist with several Indigenous media organizations and projects. The billeting and room sharing common across the North facilitated participant observation. I witnessed the process leading to closure of UWO's Programme in Journalism for Native People (PJNP), described in *Un/Covering the North*, and conducted several sets of interviews with Indigenous writers and broadcasters, local, provincial, territorial, and national politicians and government representatives, Indigenous and non-Indigenous community leaders, journalists, and audiences. Interviews were conducted by teams under my supervision, in Nunavut, the Northwest Territories, Yukon, and northern regions of the Canadian provinces. I hired researchers from different locations, cultures, and backgrounds and—as much as possible—asked them to gather data from their home communities. They included members of several First Nations in Yukon, the western Arctic and Northern provinces, Inuit from Nunavut, and non-Indigenous people from several provinces. I conducted a two-year study of print media coverage of the North with the help of student assistants from the University of Western Ontario (UWO) Graduate School of Journalism (among them the now well-known journalists, Adrienne

Arsenault (CBC Television) and Kjersti Strømmen (NRK, Norwegian television).

In the 1990s, I conducted a three-year case study of communications in Canada's Yukon Territory (Alia in Milen 1991: 105–146; Alia 1996). Most studies of the Canadian North focus on the Northwest Territories and Nunavut, with Yukon receiving scant attention, perhaps because of its small land mass and even smaller population—about 33,000 at the time of the study. The Yukon study provided a detailed view of northern communications and communicators, with a community-by-community survey of what is produced, in what manner, and by whom, who its audiences are, and how they receive and perceive it. The primary work was done in Whitehorse, where most government, private, and communications institutions are based, with frequent and extended travel to most Yukon communities. For each of the three years, I lived in Yukon during autumn and winter, when tourists and researchers seldom come. The experience brought home an old lesson about research methods: no matter how well you do your homework, nothing can replace first-hand experience. Some assumptions proved mistaken—for example, that I could understand how all of northern Canada experienced communications by extrapolating from previous work in the eastern Arctic, where there are no roads between communities, and travel is limited to air, snowmobile, all-terrain vehicle (ATV), *qamotiq* (Inuit sled), small watercraft, and supply ship. I had a respectable understanding of the time and expense involved in conducting northern travel, and wrongly imagined that access would be greater and less costly, because all Yukon communities except Old Crow are (theoretically!) accessible by road. I learned that costs are as high, and scheduling as complex, as in the relatively roadless Northwest Territories and Nunavut. Roads are often dangerous or impossible to negotiate. Bus routes link many communities; on paper, there are schedules. However, even when buses run on time, there is not always room for passengers. During winter holidays one year, the van from Whitehorse to Atlin, British Columbia was filled with holiday mail; there was space for just one passenger. I had fortunately booked early; others waited at least two days for seats.

In three years, I was able to visit most Yukon communities, but not all of them, even after budget and time were extended. Close observation of one region for an extended time afforded crucial insights into daily lives and work, and the ways in which journalists in one region—the western-most northern part of Canada—reported on other northern regions, and how others covered Yukon news (in short, *rarely*).

From 1990 to 1996, I conducted a case study of newspaper representations of Indigenous people. I altered the conventional, quantitative approach to content analysis to bring in qualitative elements, using numerical analysis to supplement qualitative observations because the numbers in such a study cannot stand on their own. This differs from the usual reporting of data as “objective” and solitary figures. I included reassessments of the same data by different researchers and extensive discussions of the researchers’ perspectives, biases, and assumptions, and of the limitations inherent in collecting and analyzing data of this kind (Alia 1996). A member of the research team, Brian Higgins, analyzed the data for a chapter of *Un/Covering the North* (Higgins and Alia 1999). It was a time of forward leaps and backward maneuvers, and contradictory funding practices that encouraged quantum improvements to broadcasting and discouraged similar shifts in print. One of the three newspapers in the study, the Northwest Territories First Nations paper, *The Press Independent*, succumbed soon after the study was completed. The Nunavut weekly, *Nunatsiaq News*, was able to report at close hand on the process leading up to the 1999 launch of Canada’s newest territory, Nunavut. Today, *Nunatsiaq News* reports from Nunavut, to an international online audience, as well as continuing its life as a print weekly.

From 1990 to 1995, I interviewed more than 100 people who agreed to speak on the record, and about 30 others who were guaranteed anonymity. Occasionally, I became an unintentional participant observer. I had planned a day observing debate in the Northwest Territories Council chambers in Yellowknife. Shortly after the start of debate, someone dashed into the chamber with information about a mine explosion. Everything stopped, while people dealt with the crisis. I became an impromptu, volunteer reporter for *Native Press*—I had journalism experience; the newspaper staff was small; they needed help. The mine disaster eclipsed other stories and exaggerated outside media attention. The “skewed” coverage revealed a pattern I have observed from 1985 to the present: every crisis involving Indigenous people brings them temporarily closer to outsiders. The study’s time frame was set and the research long begun, before the explosion at Giant Mine that caused the deaths of nine men. While it could be argued that another time period would reveal more “typical” coverage, I think the study does reveal typical coverage. Northern and Indigenous people receive coverage in “mainstream” media *primarily* in times of crisis, a point borne out by the study, which encompasses coverage before, during, and after the explosion.

The research process also included two years as a participant observer and volunteer at the Inuit Tapirisat of Canada (now Inuit Tapiriit Kanatami) head office in Ottawa. I was privileged to engage in continuing discussions with ITC staff and to have access to the material archived there. In return, I did research, writing and editing on various reports and policy documents, and helped start a newsletter, *Kakivak*. Throughout the period from 1982 to 2009, formal interviews were supplemented by consultation with Indigenous and non-Indigenous media practitioners, academics, political and community leaders, media consumers, and others, privately and at workshops and conferences in several countries and regions.

Abbreviations

AAAS	American Association for the Advancement of Science
ABC	Australian Broadcasting Corporation
ACECSOGUA	Asociación Coordinadora de Emisoras y Comunicadores de Sur Occidente de Guatemala
AINA	Arctic Institute of North America
AIROS	American Indian Radio on Satellite distribution system (see NAPT)
AMARC	World Association of Community Radio Broadcasters
AMECOS	La Asociación de Medios Comunitarios y Comunicadores Sociales
AMMSA	Aboriginal Multi-Media Society (Canada)
ANCSA	Alaska Native Claims Settlement Act (USA)
APAG	Amerindian Peoples Association of Guyana
APFT	Avenir des Forêts Tropicales
APTN	Aboriginal Peoples Television Network (Canada)
ARCG	Asociación de Radios Comunitarias de Guatemala
ATSIC	Indigenous Broadcasting Policy Australia
ATV	All-terrain vehicle (three-wheel vehicle used in the Canadian north)
AVR	Aboriginal Voices Radio (Canada)
BBM	Bureau of Broadcast Management
BRACS	Broadcasting Remote Aboriginal Community Scheme (Australia)
CAAMA	Central Australian Aboriginal Media Association
CAC	Caribbean Amerindian Centrelink
CAEPR	Center for Aboriginal Economic Policy Research

CAMCO	Canadian Aboriginal Media Co-Operative
CBC	Canadian Broadcasting Corporation
CDI	Comision Nacional para el Desarrollo de los Pueblos Indígenas de México
CEFREC	Centro de Formación y Realización Cinematográfica (Bolivia)
CGCC	Consejo Guatemalteco de Comunicación Comunitaria (Guatemala)
CIDOB	Bolivian Indigenous Peoples Audiovisual Council
CIER	Centre for Indigenous Environmental Rights
CMCs	Community multimedia centers
COCOC	United Nations Economic and Social Council
CONAIE	La Confederación de Nacionalidades Indígenas del Ecuador
CONFENIAE	Confederación de Nacionalidades Indígenas de la Amazonia Ecuatoriana
CRTC	Canadian Radio-television and Telecommunications Commission
CSCB	Bolivian Settlers syndicate Confederation
CSUTCB	Bolivian Rural Workers Sole Syndicate
CVI	Centro de Video Indigena (Mexico)
CYC	Company of Young Canadians
DAB	Digital audio broadcasting
DR	Danmarks Radio (Denmark)
DTH	Direct-to-home satellite service
DTN	Delay Tolerant Network
DVC	Digital Video Compression
ECUARUNARI	Confederación de Pueblos de la Nacionalidad Kichua del Ecuador
FCUNAE	Federación de Comunas Unión de Nativos de la Amazonía Ecuatoriana
FENOCIN	Federación Nacional de Organizaciones Campesinas, Indígenas y Negras
FICI	Federación Indígenas y Campesino de Imbabura
FNEN	First Nations Environment Network (Canada)
FNVC	Fiji National Video Centre
FOCIFC	Federación de Organizaciones Indígenas de la Faldas del Chimborazo
FPP	Forest Peoples Program

GFIPIS	Global Forum of Indigenous Peoples and the Information Society
HBC	Hudson's Bay Company (Canada)
IAITPTF	International Alliance of Indigenous and Tribal Peoples of the Tropical Forests
IBC	Inuit Broadcasting Corporation (Canada)
IBIN	Indigenous Peoples Biodiversity Information Network
ICC	Inuit Circumpolar Council (formerly Inuit Circumpolar Conference)
ICCI	Instituto Científico de Culturas Indígenas
ICCTA	Indigenous commission for Development of Communications Technologies in the Americas
ICT	Information and Communications Technology
ILO	International Labor Organization
INN	International Native News
INnet	Indigenous Issues Network
IPBN	Indigenous Peoples Biodiversity Network
IPDC	International Programmed for the Development of Communication
IPS	Inter Press Service news agency
ITC	Inuit Tapirisat of Canada (now ITK, see below)
ITK	Inuit Tapiriit Kanatami
ITU	International Telecommunications Union
ITV	Indigenous Television Network (Taiwan)
IWN	Indigenous Women's Network
JAWS	The Journalist Association of Western Samoa
KNR	Kalaallit Nunaata Radioa (Greenland)
LAMP	Living Archive Management Project (South Africa)
LANIC	Latin American Network Information Center
LGA	Local Government Act (USA)
MICC	Movimiento Indígena y Campesino de Cotopaxi
MMSEA	Ethnic Minorities and Networks in Mainland Montane, Southeast Asia
MRG	Minority Rights Group International
NAIBA	National Aboriginal and Islander Broadcasting Association (Australia)
NAJA	Native American Journalists' Association (US and Canada)

NAN	Native American News
NAPT	Native American Public Telecommunications (US)
NARF	Native American Rights Fund
NCRF	National Community Radio Forum (South Africa)
NCS	Native Communications Society (Canada)
NFB	National Film Board of Canada
NGO	Non-governmental organization
NIC	Nunavut Implementation Commission
NIMAA	National Indigenous Media Association of Australia
NIPA	Native Indian/Inuit Photographers' Association (US-Canada)
NIRS	National Indigenous Radio Service (Australia)
NIT	National Indigenous Times (Australia)
NNBAP	Northern Native Broadcast Access Program (Canada)
NNBY	Northern Native Broadcasting Yukon (Canada)
NNN	Native Nations Network (Canada-USA)
NPA	North People Academy (Russia)
NRK	Norwegian national broadcaster
NWT	Northwest Territories
OMVIAC	Organización Mexicana de Videoastas Indígenas (Mexico)
OPIP	Organización de Pueblos Indígenas de Pastaza
OPM	Free Papua Movement
PACNEWS	Pacific News Agency
PacTOC	Pacific Telecentre Online Community
PEACESAT	Pan-Pacific Education and Communication Experiments by Satellite
PIBA	Pacific Islands Broadcasting Association
PINA	Pacific Islands News Association
PIPE	Partnership for Indigenous Peoples' Environment
PJNP	Programme in Journalism for Native People (Canada)
PNG	Papua New Guinea
RAIPON	Russian Association of Indigenous Peoples of the North
RATNET	Rural Alaska Television Network
RCAP	Royal Commission on Aboriginal Peoples (Canada)
RCERPF	Royal Commission on Electoral Reform and Party Financing (Canada)

RCMP	Royal Canadian Mounted Police
RCTS	Remote Commercial Television Service (Australia)
RIBS	Remote Indigenous Broadcasting Service (Australia)
ROM	Royal Ontario Museum (Canada)
RSF	Reporters sans Frontières
SAIIC	South and Meso American Indian Rights Center
SNC	Sámi Network Connectivity Project
SRCI	Sistema de Radiodifusiones Culturales Indigenista (Mexico)
TBC	Tongan Broadcasting Commission
TEABBA	Top End Aboriginal Bush Broadcasting Association (Australia)
TOW	Telecentre on Wheels (India)
TVNC	Television Northern Canada
TVNZ	Television New Zealand
UCTP	United Confederation of Taino People
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNORCAC	Unión de Organizaciones Campesinas Indígenas de Cotacachi
UNPO	Unrepresented Nations and Peoples Organization
UPAI	Indigenous Audiovisual Production Units (Mexico)
USET	United South and Eastern Tribes, Inc. (USA)
VCD	Video compact disc
WAPHA	Women's Alliance for Peace and Human Rights in Afghanistan
WBREDA	West Bengal Renewable Energy Development Agency
WCIP	World Council of Indigenous Peoples
WIMSA	Working Group of Indigenous Minorities in Southern Africa
WITB	World Indigenous Television Broadcasting
WSIS	World Summit on the Information Society
WWF	World Wildlife Fund
YLE	Yleisradio (Finland)

