

1: The Indigenous Public Sphere : Alan McKee :

The Indigenous Public Sphere is a fascinating and innovative account of the connections between textuality and citizenship. Focussing on the reporting and reception of Aboriginal affairs in the media, it has major implications for rethinking the study of journalism and ethnicity in national politics and public life.

Our findings show there was indeed a public space for Sami politics, but unequal communication opportunities for Sami voters, depending on language and geography. In the north the media provided a bilingual public space, as both Sami and Norwegian newspapers covered the election. One explanation for these differences is that the number of Sami voters is small, and further south the voters are fewer and more scattered. Introduction the political situation of the Sami people has improved over the past decades, making it a veritable success compared with the situation of most indigenous peoples in the world. Norway, Sweden and Finland have all recognized the Sami as a separate people whose culture is different from that of the majority population². Sami democracy as expressed through the electoral channel is different from other elections because the voters are defined ethnically as opposed to geographically. Any democracy requires transparency, a public sphere and an open and accessible political debate. Public debates force politicians to justify their policies and provide knowledge and insight to voters. Public debate may unveil irrationality and power games, making them easier to manage and interpret. As is the case in all democratic polities, a well-functioning Sami democracy requires a well-functioning public sphere. In order for parties and candidates to present and argue their views, as well as for voters to obtain information and knowledge, there need to be public spaces where the issues and actors of Sami politics are displayed and open for debate. Typically, these spaces will be mediated in some form or another. For Sami citizens, finding these spaces may be challenging, as they live scattered over vast areas, speak several different variants of Sami and are small². In Norway, where our data are collected, there are also quite large differences between the core Sami areas in the very north and the Sami settlements further south. Focusing on such differences, we believe that the communicative conditions for Sami citizens vary between the Sami constituencies. By communicative conditions we refer to, first, the opportunities for access to information and public spaces for discussions for Sami citizens, and second to the availability of election information in different languages. For Sami citizens, access and availability of information and spaces for communication not only may be different from the majority population, but also unequally distributed within the Sami electorate. Following this reasoning, we have formulated the overall research question as follows: Were there differences in the coverage between Norwegian and Sami media and of Norwegian and Sami parties? And if so, what does this say about the conditions for Sami political communication? Every four years a total of 39 representatives are elected within seven constituencies comprising the whole of Norway (figure 1). From , the number is Anyone past the age of 18 who wishes to register on the electoral roll must sign a declaration that they fulfil two criteria: Sami citizens living in non-traditional Sami areas. Gáiseguovllu, or cross one or more county borders, e. Altogether voters in the seven constituencies could choose between 54 different electoral lists, representing four Sami organisations and political parties, seven Norwegian parties, and eight independent lists of candidates. We distinguished between Sami parties and lists that were formed for and among Sami citizens and did not put up candidates for the Norwegian Parliament, and Norwegian parties that put up candidates for both elections. At the elections, the Sami Parliament allocated NOK 2 million for campaigns, which was divided equally between the 54 electoral lists. We use the official Sami titles of the parties for the Sami parties, and the official English titles for Norwegian. In the case where an official English title exists, e. However, smaller lists have always gained some representation. Norway has a highly decentralized newspaper structure consisting of a few national newspapers and about regional and local newspapers. All the established media have online editions too. In addition, social networking sites, websites and social media like blogs, Facebook, Twitter and YouTube were used in the election campaign. Previous studies showed that regional and local newspapers and Sami broadcasting were the main sources of information⁹. We assumed that a separate Sami political public sphere existed in its own right and not only as a subcategory of the national political sphere. Further, we

expected that the general election campaign affected the Sami public debate in the same way as Jacobsen and Skomedal¹⁴ pointed out: National issues and national candidates were part of the local and regional coverage of the elections. In the same way that local and regional politics are integral parts of national politics, Sami politics will also be part of local, regional and national political discourses. In the constituencies, local and regional media cover the Norwegian Parliament election campaign with a focus on the local and regional candidates. Local and regional newspapers are key arenas for local, regional and parliamentary politicians engaged in an election campaign in their own constituency, alongside local and regional broadcasts by the national broadcasting company NRK. Expectations about the media and minorities

One of the clearest findings from Nordic and international research is that journalism on minorities is not routinised in the majority media. Studies from Finland and Norway show that the Sami minority is marginalized in the majority media, and that the coverage often pertains to either conflicts or human interest. Finnmark is home to many of the central Sami institutions and media, and is the geographical area where Sami claim rights over land and water to some extent have been recognised through the Finnmark Act. We expected that the differences between Finnmark and other Sami areas still existed and that they would apply to media coverage of the election. Looking at how minority media cover their target groups, we often find a sizeable gap between the aspirations minority media have for their own activities and the resources available to them. Drawing on previous research on minority media our second assumption was that Sami media. We knew little about the differences between the Sami media. A major challenge facing the Sami media is that their readers are scattered and speak different languages. Both the vast area and the language barriers make it difficult for Sami newspapers to reach a majority of Sami voters. Our analysis covered 11 regional or local newspapers and two Sami newspapers. Taken together, the newspapers covered the Sami constituencies to a greater or lesser degree, with the exception of the southernmost constituency, Lullin-Norga. Our sample included eight regional and local newspapers published outside Finnmark. Altogether, we analysed items in 13 newspapers. Included in this number were advertisements and letters to the editor, a total of 100. Concerning reliability and validity, the sampling was done as meticulously as possible, and no systematic errors were found. Finnmark Dagblad Davviguovlu, daily newspaper, circulation: 1000. Figure 2 shows that our assumptions about differences in the election coverage were supported, and that differences between Sami and Norwegian media were even larger than we expected. Editorial items made up less than half of the sample, indicating that the newspapers carried a large number of letters to the editor and were indeed open to debate and exchange of opinions among voters and candidates. Numbers of editorial items in the sample of newspapers in the period of 15 August to 15 September are shown in Table 1. Table 1 shows that the newspapers mainly covered the election in news stories and notices. In table 1 we have separated the coverage into three media groups; the Sami newspapers, the Norwegian local newspapers issued in Finnmark, and newspapers issued in other Sami constituencies. Distribution of the type of item according to newspaper for the period 15 August to 15 September

Altaposten	25	1	1	2	1	30
Finnmarken	13	4	9	26		
Finnmark Dagblad	19	1	2	2	24	

Newspapers outside Finnmark: Table 2 confirms that the newspapers reached voters in different constituencies, but the amount of news and other items in the newspapers varied considerably. Outside Finnmark we found the same pattern, reflecting that the newspapers addressed a local or regional audience. Table 2 thus supports our hypotheses that newspapers in Finnmark covered the election most extensively, and, further, that local media indeed worked as an arena for Sami candidates, too. Distribution of the constituencies according to newspaper for the period 15 August to 15 September

Altaposten	9	1	7	13	30
Finnmarken	7	17	2	26	
Finnmark Dagblad	11	1	7	4	24

Newspapers outside Finnmark: Still, the two Sami newspapers had items from all constituencies. To sum up, two important findings should be highlighted. First, that the Sami newspapers constituted a Sami public space that covered, although with unequal force and focus, all Sami constituencies. Altogether 19 parties, organisations and independent lists had candidates running for election. However, the number of newspaper items that referred to each party or list varied enormously, as can be seen in figure 4. In of the newspaper items it was not possible to identify one single party or any party, whereas items focused on one particular party or list. Distribution of media coverage according to the parties. Accordingly, the two parties had many incumbent candidates with experience in conducting election campaigns. Although NSR was the main actor in slightly more news items

than AP figure 3, the two parties received more journalistic attention than all the other lists, organisations and parties in the campaign taken together. Table 3 shows the distribution of media attention that the parties received, categorised after type of item. Distribution of types of newspaper items according to coverage of political parties and lists. Table 3 reveals differences between the political parties and groups of parties in relation to their success in the election. NSR and AP won most mandates in, as they had done in previous elections. Other organisations, parties and 78 an indigenous public sphere? For other parties, coverage varied between none and eight news items. In other words there were substantial barriers for media coverage for candidates from other than the two dominant political parties, to the degree that one may wonder how they managed to reach their voters at all. None of the parties got many front pages but NSR topped the list with four. Our findings have so far shown that the two dominant parties, the Labour Party AP and the Norwegian Saami Association NSR, obtained most of the media attention and generated most editorial coverage. In order to take a closer look at this finding, we selected the four parties that obtained most media coverage and looked at the differences between coverage in the newspapers issued in Finnmark table 4. Number of newspaper items news, notices, editorials and opinion for four parties. Other explanations suggest both that the party was one of the two main contestants, but also that the party may have directed its communicative activities towards the Sami media newspapers in order to reach the voters, too. Considering coverage in the Norwegian newspapers, the figures are too small to allow definite conclusions, but they indicate that Sami and Norwegian parties were covered on equal terms in Sami and Norwegian media. Our findings support this complaint: Small parties and lists were only rarely mentioned in news articles, in Sami as well as Norwegian media. It is conceivable that politicians and parties wrote letters to the editor as a means of compensating for their inability to get other forms of media attention. Letters to the editor – a channel for Sami candidates? Small parties and lists, however, were not very noticeable in letters to the editors, although some candidates from minor parties were active. In general, letters to the editor was a much used channel into the newspaper columns, and the volume of letters was nearly as high as the number of journalistic items, in all. Altaposten 4 9 8 1 3 1 7 5 38 Finnmarken 3 8 9 1 3 1 9 34 Finnmark 3 1 6 1 2 2 1 1 17 Dagblad Newspapers outside Finnmark: Candidates from NSR and AP topped the list of contributors and had authored half of all letters to the editor.

2: Emergence of the Indian public sphere - The Hindu

PACIFIC JOURNALISM REVIEW 11 (1) 37 THE INDIGENOUS PUBLIC SPHERE 'the primary method of framing experience and forming public consciousness of the here and now' (Adam,), has played a central role in the.

Lack of representation in media production results in reduced diversity of ideas and perspectives in the media. This often results in manipulation, lack of political participation and knowledge about rights. It lessens opportunities to engage in politics or to assume responsibilities in government. Indigenous people who are denied their voice will find it difficult to fight oppression, work with allies, or maintain their culture. Without the means to make their voices heard, communities become atomized within themselves and invisible to the outside world. Indigenous people in rural and urban areas in developing and developed countries around the world need to create Discussion: This pattern could be applied in urban areas and in rural areas where communities have suffered years of economic and social stagnation. Indigenous media is different from media that is produced by and for other underserved groups such as ethnic and sexual minorities, women, and youth. For another thing, the knowledge that is intrinsic to their culture may be localized. It may be centuries old, embodied in stories or other non-written forms and endangered. Information is essential for development and it is now urgent to empower indigenous people with media technologies and knowledge. There are many activities which indigenous farmers could undertake to help improve their lives with better access to media. If, for example, the farmers of Chiapas in Southeast Mexico could sell their products directly to the companies they could improve their economic situation. Currently intermediaries buy coffee in poor villages for a few coins which is then sold to big companies at great profit. Access to the market depends on knowledge and the technological means to capitalize on it. We know that this is not only a problem for the poor. Many people around the world have problems related to lack of media access. The fact that large corporations control the media becomes a matter of life and death because the media is the de facto gatekeeper of important information related to health and safety. Indigenous people often lack the power, knowledge and technology to produce their own information and their own media. The Internet could provide a new way to communicate. Indigenous Media simultaneously addresses many needs of marginalized indigenous groups. Thus embracing this pattern entails education and training, policy, resources time, money, people, for example in addition to access to the technology itself. An e-mail campaign or a panel discussion on a radio show can help organize a campaign against a group of intermediaries or to denounce bad legislators. Non-indigenous people can play a role in support of this pattern. Many institutions and international agencies whose programs include technology in rural areas can donate equipment, access to the Internet maybe via satellite gateways , and Internet streaming. NGOs with training and learning programs can work with indigenous farmers and others to learn how to apply media access technology. Mino of the Ashaninka native people in Peru who was instrumental in establishing Internet access for his people stresses that indigenous people must not allow non-indigenous people to monopolize information. For that reason, he and others in his group carefully observed every technical installation that was carried out in his village. Unfortunately the pattern language and other educational tools are not available in native languages and are useless to most indigenous people. Radio, print media, television, all have potential to help shape public opinion. When rural farmers acquire Internet skills and can access media, they can apply this knowledge to create their own information and communication systems. Ultimately, indigenous people can promote success by communicating with other indigenous people around the world about their experiences. Encourage the development of indigenous media that is controlled by indigenous people themselves. Verbiage for pattern card: The lack of participation and influence by indigenous communities in media production results in reduced diversity of ideas and perspectives. This can result in lack of political participation and knowledge about rights.

3: The Indigenous Public Sphere - John Hartley; Alan McKee - Oxford University Press

Reassembling the Indigenous Public Sphere This paper seeks to provide an initial theoretical grounding to assess a

practical project: a new software application that attempts to be a beneficial resource in the field of Indigenous representation.

4: Indigenous Media | Public Sphere Project

62 an indigenous public sphere? Introduction he political situation of the Sami people has improved over the past decades, making it a veritable success compared with the situation of most indigenous peoples in the world. he Sami have their traditional settlement areas in northern parts of Norway, Sweden, Finland and Russia.

5: www.enganchecubano.com | The Indigenous Public Sphere, John Hartley | | Boeken

C.A. Bayly calls the indigenous public sphere as the "Indian ecumene," or the form of cultural and political debate that was typical of north India, before the emergence of the print media.

6: Reassembling the Indigenous Public Sphere | Latimore | Australasian Journal of Information Systems

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7: Academics in Indigenous public sphere - www.enganchecubano.com

The Indigenous Public Sphere is a fascinating and innovative account of the connections between textuality and citizenship. Focusing on the reporting and reception of Aboriginal affairs in the media, it has major implications for rethinking the study of journalism and ethnicity in national politics and public life.

8: The Indigenous Public Sphere by John Hartley () | Boomerang Books

an indigenous public sphere? 63 Introduction The political situation of the Sami people has improved over the past decades, making it a veritable success compared with the situation of most indigenous peoples.

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