



**MEDIA, SOCIAL NETWORKS AND
DIGITALIZATION AS MEANS FOR NATIVE
AMERICAN IDENTITY PROMOTION**

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ABSTRACT

The article deals with the ways of actualizing one of the most powerful concepts of the modern world - that of ethnicity, which stands out as a constituent of the basic Native American identity concept originated at the end of XX - beginning of the XXI century. Actuality of the research is conditioned by importance of a more profound study of the concept that went through the objective stages of conceptualization and got fixed in the Indigenous Studies. Identity is manifested as a subjective feeling of belonging to a particular social group and at the same time is a source of inspiration and continuity of each individual. The existence of the very phenomenon of identity is determined by the social context and the inviolability of social ties in society. The study of the North American identity has been and remains to this day a problem with inexhaustible potential for researchers. Identity becomes a form of discourse, causing self-discovery, self-interpretation, and the opportunity to transform into the “other” in one's own country. Native American identity can be presented as a theory of social proximity and distance or as an interpretive scheme of gradual and direct discovery of oneself and the surrounding social reality through media and social network communication. Anyhow interpretation of indigenous identity must be largely determined by a set of political, philosophical, historical, cultural, religious, ethnic concepts that dominate

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in a given circumstance, determining the originality of indigenous identity in these circumstances. Today makes us witness a progressive development of American Indian identity in both cultural and civilizational and psychological dimensions through media, social networks and digitalization.

Keywords: Native American identity, Indigenous Studies, media, social network, Native American literatures.

АНОТАЦІЯ

Медіа, соціальні мережі та цифровізація як засоби просування національної ідентичності корінних народів Північної Америки

У статті розглядаються шляхи актуалізації одного з найпотужніших концептів сучасного світу – концепту етнічності, який виділяється як складова основного концепту ідентичності корінних американців, зародженого наприкінці ХХ – на початку ХХІ ст. Актуальність дослідження зумовлена важливістю глибшого вивчення концепту, який пройшов об'єктивні етапи концептуалізації та закріпився в індіанській студіях. Ідентичність проявляється як суб'єктивне відчуття приналежності до певної соціальної групи і водночас є джерелом натхнення та спадкоємності кожної особистості. Наявність самого феномену ідентичності визначається соціальним контекстом і непорушністю соціальних зв'язків у суспільстві. Вивчення ідентичності корінних жителів Північної Америки було і залишається донині проблемою з невичерпним потенціалом для дослідників. Ідентичність стає формою дискурсу, спричиняючи самовідкриття, самоінтерпретацію та можливість трансформуватися в «іншого» у власній країні. Індіанську ідентичність можна представити як теорію соціальної близькості та дистанції або як інтерпретаційну схему поступового та прямого відкриття себе та навколишньої соціальної реальності через медіа та комунікацію в соціальних мережах. У будь-якому випадку інтерпретація корінної ідентичності має значною мірою визначатися набором політичних, філософських, історичних, культурних, релігійних, етнічних концепцій, які домінують у певних обставинах, визначаючи оригінальність корінної ідентичності в цих обставинах. Сьогодні ми спостерігаємо прогресивний розвиток ідентичності американських індіанців як у культурному, так і в цивілізаційному та психологічному вимірах через ЗМІ, соціальні мережі та цифровізацію.

Ключові слова: Індіанська ідентичність, дослідження корінного населення Північної Америки, медіа, соціальна мережа, індіанська література.

INTRODUCTION

The last third of the twentieth century was marked by a number of national revivals or renaissances that swept through many countries. The basis of this phenomenon, according to scientists, is unprecedented in the human history growth of social mobility, technological innovations and information flows, to which human is not psychologically adapted, due to the peculiarities of the psyche formed during evolution. In such conditions, it turns out that only the ethnic is the most effective protective mechanism for humankind: only the ethnic community remains stable, belonging to which for the individual does not change radically. National and ethnic problems are one of the most painful issues of the modern world; this phenomenon has become a reaction to the spiritual culture unification in the globalization context. That is why the last the decades registered the problem of differences actualization, and not only through ethnic, but also cultural, gender and racial spheres. Therefore, the present time is denoted by a national revivals wave, which is becoming perhaps the most decisive for the development of mankind in the beginning of the XXI century. Almost all over the world there is an interest in finding one's own roots, deep influence of folklore on the representatives of professional culture, and in the political arena arises the desire to create or restore national statehood.

Interaction of different cultures, reserves the right to be “non-transparent”, exemplifies a new idea of order and chaos in the world and is a kind of attempt to find a solution to the postmodern situation (Tlostanova, 2003, p. 118-119). This unknown until recently, and thought to be hostile ‘otherness’, now is considered fashionable. And for the sake of convenience it is uploaded to the mainstream, in addition to formal legitimization, it must be “packaged in convenient consumer packaging”, this way it is not only an easy assignment, but it is safe (as already known), predictable and “not completely different” (Tlostanova, 2003, p. 122). Thus the culture of consumption seemingly blurs the boundaries leveling any identity. This situation is rigidly crucial for the USA where the notion of cultural melting pot has collapsed. American society often deliberately registers opposition between white and black identity marginizing this way Native Americans and Asian Americans or Hispanics, so everybody is

compared only to the mainstream white group. No need to prove the fact that modern social processes are based upon social communications information exchange. Regardless from the structure of the mode of production, from what is the basis for determining the value of goods and services, around which are concentrated social and individual values and interests, namely social networks and media information remains a basic socio-economic, socio-political and cultural-historical resource. That is why both sides of American identity conflict now base their fight upon social media communication.

In the US culture an important place is occupied by stereotypes and commercialization. In this regard, indicative for American society is a latent racism that demonstrates the commercial application of such insulting for Native America words like “Redskins”, “Indians”, “squaw”, “papus”, “you”, “cougars” etc. Sports teams and advertising of various products use images as Indian Mascot, naming the machines by the names of nations (Cherokee, Dakota, Winnebago). This evokes each time historical stereotypes of Indian barbaric savagery, sexual availability of Indian women and Indian innate laziness (Rassel, 2003; Rappolo, 2003; Young Man, 2003; Shostak, 2020).

AIM OF THE ARTICLE

The purpose of the article is to find out the role of media and social networks as means for Native American identity promotion. The object of the research is the process of Native American identity communication in media and social networks. The subject of the research is media and social networks as a place for the Native American identity formation.

METHODOLOGY

Methodological approach, which will consider the peculiarities of the Native American identity perception in the context of media and social networks. An important role belongs to the method of cultural and semantic analysis, which would explore changes in the national identity in the linguistic and literary content.

RESULTS

The complex conflict over Native American identity has been going on for over 500 years, which is why it is so important to define it. Institutional identity complicates the root identity. There is still no universally accepted definition of Native American identity, and because the criteria for tribal membership vary from nation to nation, there is inconsistency in federal law. Representatives of the federal government cannot determine even a single category that defines the American Indian (Robertson, 2013, p. 4-5). The significant gap between the axiological scale of European settlers and the Natives of North America in relation to the world around them and the place of human in it was not just unacceptable, it was staggering. Indigenous worldviews are built on the interconnectedness of everything in the world. Bonita Lawrence wrote that for an indigenous person, individual identity has always been conditioned by collective identity, even in the face of the external society of the colonizers. The laws that for years defined and controlled Indians distorted the ancient ways of identification not only with the collective consciousness but also with the earth itself (Lawrence, 2003, p. 4). Despite well duplicated idea about wild Indians the modern historical period is characterized by the fact that Native American identity existence are gradually coming to the fore. This is largely due to the informatization of society, the more people are immersed in state of the self identity information, the more it increases their self-awareness. Native Americans use all possible means to state their presence in the modern world; media and social networks are among those means. "Identity is not an objective truth; rather it functions as our need to categorize the world around us" (Robertson, 2013, p. 8). As S. Carner explains, "ethnicity" should also be seen as a socially constructed phenomenon, "which is widely associated with culture, origin, group memory, and history and language" (Karner, 2007, p. 16-17). In the cultural and literary tradition of Native Americans, ethnicity is described as a way of worldview that is manifested through the dichotomy of declared identities "we" and "they" (Karner, 2007, p. 31).

One of the many trials since the late twentieth century, which dealt with the issue of returning to nations the rights enshrined in agreements between the US government and indigenous peoples, raised the question of the right to indigenous sovereignty. At the time, then-Minnesota Gov. Jess Ventura publicly stated, "They want to be sovereign, but they really aren't". Rejecting the possibility of recognizing the Chippewa tribe's right to fish, hunt and gather plants (under the 1837 agreements),

he stressed: “If these rules remain in force, they should be in birch canoes, not motor boats in 200 horsepower” (Bruyneel, 2007, p. xi- xii). In response, Marge Anderson, the leader of the Mile Lax clan, a member of the Chippewa nation (self-proclaimed Ojibwa), replied that tribal sovereignty was not the same as self-sufficiency. “In order to be completely self-sufficient, which is ultimately our goal, the Mile Lax family, like all other Native Americans, must overcome the centuries-old contempt for their rights. Please understand that sovereignty is not a gift from the federal government or the state of Minnesota. Sovereignty is the inherited right of every tribe of American Indians, based on the indisputable fact that we lived on this earth and had a government in every nation for hundreds of years before Europeans came here” (Bruyneel, 2007, p. xi- xii). This speech proved convincing, as the US Supreme Court recognized the rights of the genus Mile Lax to fishing, hunting, and gathering plants in territories leased on a temporary basis under the 1837 agreements between the US government and the natives (in this case it was the Chippewa people).

At the beginning of the formation of relations between the United States and indigenous peoples, the rights of all members of the tribe, regardless of their racial origin, were not questioned by the government. In agreements concluded before 1871, the government did not in any way restrict the rights of members of the tribe, based on their blood. “And only when the Indians were broken by military force did the United States allow itself such unilateral presumptions” (Jaimes, 1996, p. 262).

American researchers of the political identity of indigenous peoples are convinced that in modern society there are several criteria for defining the concept of “Indianism”, which lead to a distinction between racial, cultural and political identity (Robertson, 2013). According to Dwanna Robertson, this leads to the creation of barriers that further confuse the concept of “indigenous identity” (Robertson, 2013). The researcher means the disproportion of the last criterion of political identity to the first two. While the notion of race is more biological and phenotypic, and ethnicity is expressed through culture, political identity operates in the realm of jurisprudence, which is rather vague in the United States and Canada for indigenous peoples.

The “Indians” were indigenous to North America by Columbus, and even 400 years later, Americans were confused about who should be considered an “Indian” and how to define a “tribe”. This was stated in a speech to Congress in 1892 by the Special Commissioner for Indian Affairs, TJ Morgan, in his report “Who are the Indians?": “Someone may believe that this issue was resolved hundreds of years ago

and at the same time. An arbitral award was to be made. However, this issue remains unresolved, while the government is passing laws without specifying to whom these legal norms should be applied” (Quinn, 1990, p. 352). Modern media and social networks are powerful Native American weapons in their fight for identity.

The premiere Indigenous oriented journal in Native American studies was The American Indian Culture and Research Journal, since 1974 it published book reviews, literature, and original scholarly papers on a wide range of issues in the fields of history, anthropology, geography, sociology, political science, health, literature, law, education, and the arts. The very first issue was dedicated to the problems of Colonial attitudes toward the Native Americans.

Since 1974 the journal *American Indian Quarterly* began to be published, since that time it earned reputation as one of the dominant journals in Native American studies by presenting the most provoking scholarship in the field. It is a forum for diverse voices and perspectives spanning a variety of academic disciplines. This is an arena for publishing researches that contributed to the development of Native American studies as a field and to the sovereignty and continuance of Indigenous nations and cultures. Along with articles, AIQ features reviews of Native American books, films, and exhibits.

In 1977 a seminar on the development of curricula for the study of Native American literature started its activity; it was organized by P.G. Allen, Larry Evers, Dexter Fisher, John Rouillard, and Terry Wilson. Among its active participants were such writers and literary critics as Elizabeth Cook-Lynn, Joy Harjo, Victor Masayesva, Kenneth Roemer, LaVonne Brown Ruoff, James Ruppert, Leslie Marmon Silko. The information bulletin of this seminar was published by the Modern Language Association the same year under the name SAIL (*Studies in American Indian Literature*). Its first editor was Paula Gunn Allen. In the future, it will become a one-of-a-kind journal devoted entirely to the study of indigenous literature, which is still published today. The editorial board of SAIL invited the submission of scholarly, critical, pedagogical, and theoretical manuscripts focused on all aspects of American Indian literatures as well as the submission of poetry and short fiction, bibliographical essays, review essays, and interviews. The notion of Native American literatures was defined broadly to include all written, spoken, and visual texts created by Native peoples.

Since 2005 the journal contains a column *Major Tribal Nations and Bands*. As the

editors mentioned, this list is provided as a service to the readers interested in further communications with the tribal communities and governments of American Indians and Native nations. Inclusion of a government in this list does not imply endorsement of or by SAIL in any regard, nor did it imply the enrollment or citizenship status of any writer mentioned; some communities have alternative governments and leadership that are not affiliated with the United States, Canada, or Mexico, while others are not currently recognized by colonial governments. The proposed lists were limited to the most relevant to the essays published in each issue, thus, not all bands, towns, or communities of a particular nation were listed. SAIL provided the most accurate and up-to-date tribal contact information available, the website addresses of each of mentioned tribes were available to the wide audience since those publications.

SAIL is a scholarly platform for Association of Studies in American Indian Literature. On its Facebook page it declares: “The purpose of the organization shall be to promote study, criticism, and research on the oral traditions and written literatures of Native Americans; to promote the teaching of such traditions and literatures; and to support and encourage contemporary Native American writers and the continuity of Native oral traditions” (13). This organization seeks for purity of Native American identity, so on August 20, 2020 published warning against Native American fraud : “RELEASE concerning identity theft TO DISTRIBUTE IN YOUR NETWORKS: PRESS RELEASE relating to the theft of identity of SYLVAIN RIVARD who is NOT ABORIGINAL or of Abenaki origins. Hello, I would like to share with you that Sylvain Rivard having organized various historical and artistic events as an Abenaki descendant is in reality not Abenaki at all; his entire genealogical pedigree has been identified and no one in the community he identifies with knows him. Therefore, here is in the annexed appendix a press release setting out the situation more clearly, as well as the contact details of the Odanak Band Council if you have any questions or comments. The complete genealogy of Mr Rivard, not presenting any Abenaki ancestor such as he claimed to have in his family, is also in the appendix, cited with a pdf link in the article by researcher Douglas Buchholz” (ASAIL).

Association of Studies in American Indian Literature makes announcement about Native American cultural events on its FB page:

AICH NATIVE THEATER

featuring

Flying Bird's Diary

written by Melissa Tantaquidgeon Zobel

directed by Madeline Sayet

Watch on AICH NYC FB LIVE

Thursday 7/23 @ 8PM EST.

On her first day of school, Fidelia meets puritanical teacher Miss Raymond, who believes humans are more important than animals, children should be seen and not heard, and English is more important than Native languages. Fidelia doesn't understand these notions, and Miss Raymond beats Fidelia for speaking Mohegan and speaking her mind. Afterward, Fidelia draws strength from her tribe's story of Wolf Woman, a legendary ancestor who conjured inner strength in an impossible situation. Fidelia's cousin, Henry, declares her a "language warrior" and her grandma, Nonner Martha, tells her that the woods will now be her only school. Thanks to her whaler father's gift of a diary, Fidelia writes regularly in English and Mohegan, and immerses herself in her grandmother's ancient woodland teachings. Throughout her life, Flying Bird faces many more obstacles but never loses sight of her goal: to save her language and culture.

Featuring ALL-STAR Cast!!!

#AllNative#NativeTheater 🇺🇸

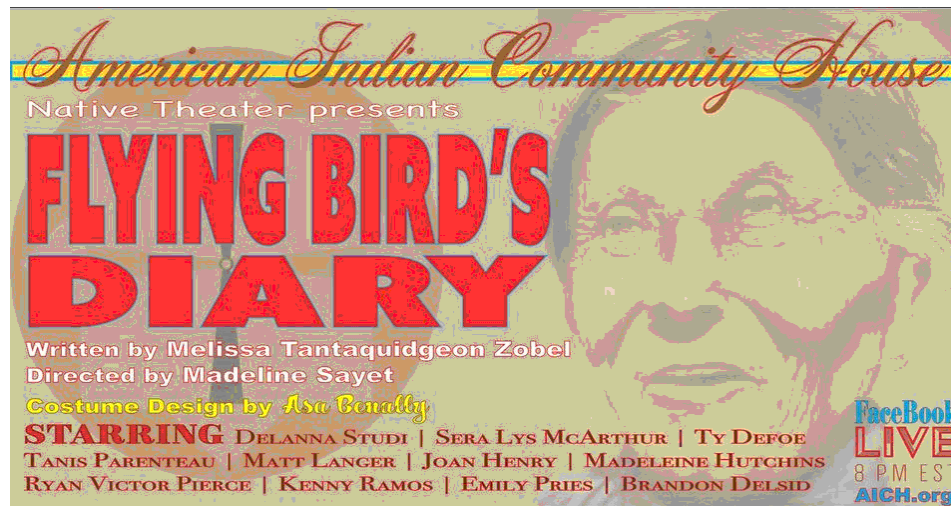


Figure 1: The Native Theater poster.

ASAIL FB page contains a lot of links to ancient images and sacred ceremonies descriptions which are now digitalized and shown to the public. One of the recent is a link to drawing in graphite and colored pencil by Lakota artist and leader Black Hawk, born ca. 1832. Piece was featured in a 2016 exhibition of ledger art staged by plainsledgerart.org.



Figure 2: Sun Dance Ceremony picture by Black Hawk.

While all the above mentioned journals started as “paper journals” and only then moved online, **Transmotion** is a biannual, fully and permanently open-access online journal inspired by the work of Gerald Vizenor since 2015. Being in trend with digital era this totally Native American publication started its last and most recent issue with the words of one of modern American Indian poets of nowadays Ralph Salisbury: “On electronic computer memory chip I am writing about myself as a writer – a dog chasing its tail... Most of my poetry and much of my fiction has been composed with a stub pencil. The pencil is a one-legged skater, trying not to stumble. My memories of life are flowing into the computer screen” (Lee, 2020, p. 1).

Transmotion provides immediate open access to its content on the principle that making research freely available to the public supports a greater global exchange of knowledge. *Transmotion* publishes new scholarship focused on theoretical, experimental, postmodernist, and avant-garde writing produced by Native American and First Nations authors, as well as book reviews on relevant work in Vizenor Studies and Indigenous Studies. Going with the current world situation it proposes online events for scholars and students. The most recent is The Sovereign Erotic the 42nd American Indian Workshop in association with *Transmotion* journal. The iteration of the Workshop is inspired by the increasing numbers of American Indian and First Nations thinkers and creative artists who are centering ideas of sexuality and eroticism in their works. This conference will consider questions of, and interdisciplinary approaches to, sex, sexuality, and gender, broadly defined. Due to considerations surrounding international travel during the COVID 19 pandemic, the event will take place online using the Zoom platform, and the organization are planning various modifications to the normal physical conference programme in order

to recreate the atmosphere of the normal Workshop in digital space. Participants will be asked to make 10 minute presentations of their papers, the better to facilitate group discussion and knowledge exchange.

One of the most ringing campaigns in the social media is a movement against usage of Indian Mascots in sport. Born in an era of racism and bigotry toward Native Americans by the representatives of dominant culture, “Indian” sports brands have grown into multi-million dollar franchises. Researchers emphasize that Indian Mascots usage is an unworthy replication of stereotypes, but also direct humiliation of Native Americans. According to Young Man, if any of the leading sports teams would use anything associated with Muslims, then this area would immediately covered with the wave of acts of terror, Jesus Christ is also a bad idea for Mascot because Christians are not very tolerant as well. “Indians love basketball, but we don’t set up camp in the ballpark! ... Hey, if the Atlanta Braves think that using Indian as Mascot is simply a harmless fun, why not have them dress up some white guy in a three-piece suit and have him shuffle around a mobile home parked in the middle of the outfield every time their team scores a hit? Or how about changing the names of a few of these sports teams? Why not have the Atlanta or the Kansas City Caucasians or the Chicago Negroes, The Washington Jews or New York Rednecks?” (Young Man, 2003, p. 202). National Congress of American Indians stated on its website that “the nation’s oldest, largest, and most representative American Indian and Alaska Native advocacy organization, NCAI has long held a clear position against derogatory and harmful stereotypes of Native people – including sports mascots – in media and popular culture. In 1968 NCAI launched a campaign addressed stereotypes of Native people in popular culture and media, as well as in sports. Since this effort began, there has been a great deal of progress made and support to end the era of harmful ‘Indian’ mascots in sports” (National Congress).



ChangeTheMascot.org poster

The Week comments the situation: “Native American mascots are not monuments. They're much worse. While monuments are generally erected to honor the legacy of a dead person and are not *specifically* intended to inspire action on the part of the viewer (that is to say, no one is looking at statues of Christopher Columbus and then prancing off to go fake-discover a continent and terrorize its inhabitants), sports teams do require our participation. We're meant to feel allegiance with them, and to partake in their celebrations, rallies, and traditions. And because Native American mascots were initially born out of dehumanizing stereotypes, intended to channel the ferocity and brutality that a neighboring team might emulate with a mascot that is a tiger or a bear, this means the ensuing engagement with Native American culture is at best shallow, ignorant, and offensive.



Figure 3: Indians not Mascots mem.

This struggle became much more effective in social networks. Great number of anti-Indian mascots was created. More than 100 Native American organizations across the United States have spoken out in opposition to the use of the R-Word mascot of the Washington D.C. NFL team including the National Congress of the American Indian and the United South and Eastern Tribes, Inc. Several tribal governments and organizations have passed resolutions condemning the use of the R-Word by the National Football League including the Hoh Indian Tribe, Penobscot Nation, Inter Tribal Council of Arizona and the Poarch Band of Creek Indian. #The Change the Mascot campaign is a civil rights and human rights effort asking the National

Football League to stop using the dictionary-defined racial slur as the name of the Washington football team. Since the campaign launched in 2013, Native American groups, athletes, sports icons, school boards, city councils, state legislators, media organizations, civil rights groups, religious leaders, Members of Congress and the President of the United States have all said it is time for the Washington team to make a change. Studies by organizations like the American Psychological Association and the American Sociological Association and prominent psychologists such as Dr. Michael Friedman, Ph.D. have shown that the use of a dictionary-defined racial slur has real harmful psychological effects on Native Americans and has dire public health and well-being consequences as well, regardless of intent. Being the subject of a racial epithet causes damage to an individual's self-esteem and can affect a child's academic performance, contributing to the many issues facing Native Americans including suicide, unemployment and poverty. Started as a trend via "Twitter Storm" during the 2014 National Football League Superball the hashtag #NotYourMascot continues to illustrate Native American and Non-Native opposition to harmful idea of "Indian Mascots".



Figure 4: Not your mascot demonstration

On the July,13-th, 2020 a nationwide grassroots campaign formed to end the use of the R-word racial slur against Native Americans by the NFL's Washington team – the league and Washington's team owners decided to change the team's name and mascot. Though it is only beginning of struggle as approximately 2,000 teams in the U.S. utilize Native American mascots, the majority of which are associated with schools. Across the nation there continue to be many intense conflicts over these mascots. Mascot supporters engaged in stereotype attacks, alleged that anti-mascot constituents are oversensitive, denied that Native Americans experienced racism, advocated for majority group dominance, suggested that the mascot was the last remaining source of information about Native Americans, expressed adoration for

the mascot, and conveyed grief about elimination of the mascot. Mascot supporters argue that these mascots represent important traditions and honor Native Americans. “Given these stereotypes, along with the fact that Native mascots involve non-Native control of representations of Native Americans, it is not surprising that the majority of Native Americans – especially those who are most embedded in their Native cultures and those whose Native identity is more central to their sense of self – are critical of, and thus opposed to, these mascots. These critical attitudes likely help to explain why Native mascots negatively impact Native American students, as such critiques are manifested in negative emotional effects” (Citizens Equal Rights).

Another type of Indian identity “cultural consumption” is represented by very common worldwide game in Indians, which has historical roots in the US history. During the famous Boston Tea Party, when the tea packs were thrown into the sea as a symbol of opposition to British Laws, the participants of the action were dressed like Indians (Deloria, 1996). S. Russel writes about spreading Indian game types, while whites choose to play Indians, rather than make attempt to understand the culture and customs of the American Indians. “In Europe grown people go prancing through the woods half naked, drumming at all hours, and building tipis in places where tipis would manifestly make no sense. Tipis were good shelter where wood was scares: American Indians did not build tipis in the woods. Many Americans believe they are the grandchildren of Cherokee (why does it always have to be Cherokee?) royalty, usually a princess, who came to them in a dream and told them to collect artifacts associated with Siouan peoples. At least Grandmother had a sense of humor” (Russel, 2003, p. 212). During the last 235 years of North American Indian policy toward Indigenous people, native people were systematically represented as those of a lower stage of development, unable savages. Anti-Indian terminology, imagery and behavior have achieved such a level of legitimacy that even representatives of other marginal groups do not perceive it as a manifestation of racism and even take part in it.

According to Charles Mills, an attempt to build the myth of the stranger is rooted in the so called “discover of Americas”, since the first arrival of Columbus, although from a purely technical point of view, neither Columbus nor members of his team had never set foot on the land of the continent. From an Indigenous perspective, pandemic is the story of the past, the present, and one threatening to stretch into the foreseeable future. The interconnectivity of all temporalities animates the Indigenous

practice of “Native slipstream”, an important practice within Indigenous Futurism and a salient form of decolonization. And it was Columbus who started dichotomy of Indian perception in his letters. It is still vividly alive in the world’s cultural paradigm. At first Columbus addressed to the natives as to noble savages, children of nature, based on their nakedness, but as soon as they began to resist European attempts of colonization, they became cannibals which were divinely predestined to be destroyed or enslaved (Wilford, 1991, p. 159).

Since ancient times the option of “Self” is issued the notion of being “universal” while the barbarians were perceived not just as different, but as a violation of the “universal”, which did not reach the desired development. Hence the concept of Eurocentric values were born, from this position the rest of the countries, peoples and cultures were perceived as immature, their development and progress had to implement the same principles and schemes that already were in existence in Europe.

The national identity of the United States people is characterized by the rupture of ties, which, in turn, produces individualism, “which serves as the cementing principle of America from the first steps of its settlers to the present” (Denisova, 2012, p. 11). Individualism was and remains the canon of the American mentality. “The United States is a country of emigrants, each of whom (except Natives and African Americans) has decided to seek happiness in the New World, severing ties with his surroundings, to be himself, to feel like an independent person. Individualism becomes a prerequisite for becoming an American” (Denisova, 2012, p. 12). On May 10, 1915, Woodrow Wilson delivered a speech in which he emphasized that it is impossible to become a true American if you continue to think of yourself as a group, because America is not made up of groups. A person who imagines himself to be part of a particular national group has not yet become an American (Berkovich, 1986). S. Berkovich asserted that from an ideological point of view, individualism, self-confidence, liberal democracy are the same true laws of nature and reason as the eternal truths of providence, hierarchy and divine law of kings, which America sought not to describe but to reject (King, 2013, p. 100). For the Native American mind, such an attitude toward the community and the space that belonged to that community can be compared to the Christian apocalypse.

For 235 years, federal policy toward Indians has systematically represented them as inferior, incapable of savages. “Anti-Indian terminology, imagery and behavior have acquired such a level of legitimacy that even other marginalized peoples do not

perceive it as a manifestation of racism and participate in it” (Robertson, 2013, p. 32). Mass production of such an ideology gives rise to racist organizations such as modern Ku Klux Klan. In 1999, a flyer was distributed in South Dakota and Nebraska. It was worked up to look as official note from the South Dakota State Fish and Game Department announcing a special season on local Lakota reserves during which White hunters could hunt Native people, or as the flyer called them, “Worthless Red Bastards, Gut Eaters, Prairie Niggers”. The hunt, according to the notice, was intended to “thin out the fucking Indians” (King, 2013, p. 182). Modern white supremacist movement considers Native Americans to be one of many “mud people” threatening the “whiteness” of the United States. The white power band Vaginal Jesus recently gained notoriety with the album, “Affirmative Apartheid”, distributed by Unholy Records. The album, with a growing underground following, includes the songs, “Million Monkey March”, “Mandatory Abortion for Niggers” and “Indians are Red Nigger Skunks”. Ironically, the band left Resistance Records (another white supremacist record distributor) because their songs were not considered hard-core racist. “Discrimination against Native Americans is common. According to a Harvard study, more than one in three Native Americans report experiences of slurs, offensive comments, threats or harassment, and violence. Thirty eight percent of Native Americans say they or a family member have experienced violence because they are Native, with 23 percent saying they have been sexually harassed” (Bodertown).

Unfortunately such organizations also have gone online. The Citizens Equal Rights Alliance’s charter states that “federal policy toward Indians is uncontrollable, destructive, racist, and unconstitutional. Therefore, the Union undertakes the mission of protecting equal rights before the law of all citizens in accordance with the US Constitution. We see it as our task to change the federal policy on Indians that threatens or restricts the rights of individuals living in or near reservations” (Citizens Equal Rights). According to Union activists, the most “affected” part of the US population is the white population, which is limited in its rights in favor of Indians. Recent articles on the organization's website, posted on August 31, 2016, is entitled “The Path of War: Obama's Pro-Indian Policy Threatens All Americans, Both Tribal and Non-Tribal”, on June 20, 2020 organization posted another opus under the name “Why Indians are Second Class Citizens: Congress’ Plenary Power, Tribal Sovereignty and Constitutional Rights”. Such attitude has called into question not only the human identity, but also the very possibility of dialogue and the existence of

the category of “universal”. The presence of the Alien as a concept or as a phenomenon still turns the world into absolute discreteness and incoherence, and the attempt to build a dialogue is an attempt to create the world of the Other as a way of life next to it. In other words, it is necessary to give the Stranger a certain verbal, conscious design, in order to reconcile, to merge with him. In this sense, the whole field of culturology, the whole field of knowledge about culture is an attempt to build a myth about the Stranger.

CERA calls attention to so called “blatant racism”: “The government attempts to defend itself from charges of racism by maintaining that tribes are political entities, not racial entities, but it is obvious by definition and reality that tribes are political entities whose membership is based entirely on race and ancestry. This country’s legal commitments to equality, including the Fourteenth Amendment, were not designed to make race-based social, cultural, religious or economic entities illegal. They were designed to make government-sanctioned race-based political entities and actions illegal” (Citizens Equal Rights).

The culture of each society is an all-encompassing space of individual existence, uniting all aspects and forms of intangible existence - beliefs, ideas, values, and material creations - objects, symbols and technologies that embody the essence of culture. The natives of the North America continent had an extremely complex philosophical system of ideas about the world around them, through the objects of the physical world and its structures, systems that are often difficult to understand for European thinking. Spirit and matter were simply different dimensions of a single reality (King, 2008, p. 23). Narratives concerning the relationships between Indigenous humans and other species are ubiquitous in American Indian literatures. These narratives can be found in everything from oral literature to Indigenous science fiction. Environmental Native American problems are also part of social networks now. According to the sacred history, the modern world was created by the combined efforts of the Woman who fell from Heaven, the twins she gave birth to, and the sea animals. The woman descended from the upper, more ancient world, but her curiosity led her to dig a huge pit and fall into our world from the upper world. At that time, world consisted of solid water in which sea creatures swam. Because she did not swim very well, she was placed on the turtle's back, and the woman was pregnant and needed more space. To do this, she offered the animals to find a piece of mud for her, but none of the animals knew what she meant, and they agreed to dive in turn, hoping

to find silt for her, the animals tried to get to the bottom of a large body of water, but only otters. The woman took the silt, put it on the turtle's shell and began to sing and dance, and with it all the animals. The lump of mud began to grow and turned into a new world, consisting partly of land and partly of water. "It was a good trick" - said the sea animals, "but not everyone has enough space in the water now. Some of us will have to go and live on earth". But while they were deciding, the woman gave birth to twins, a boy and a girl, one child was dark, another light, one right-handed, the other left-handed. (King, 2008, p. 18). Creation stories are still part of Native American identity nowadays. It is easy to find announcements like "Today we are tweeting with the hashtag #DecolonizeWaterPolitics to discuss the politics of water worldwide! We want everyone to join the conversation: to talk, understand, report, and tweet about re-envisioning and decolonizing how we understand water and our relationships to it. Join us March 24, 2016. Share news stories that you think express Indigenous ideas, share your own thoughts on decolonizing water politics, and let everyone know why we need to #DecolonizeWaterPolitics (Decolonization). Alienation from place, nature, the rich, more-than-human narratives is one of the defining properties of western colonial capitalism for Native Americans. The dominant epistemology of colonial capitalism imagines time as an empty, homogenous category deracinated from place and nature. Moreover, this hollowed Indigenous conception of time — bankrupting time and place of its sacred narratives and interspecies connections reduced to a linear narrative. In colonial capitalism, time is imagined as an arrow, hurtling violently away from the past, piercing through the present, and rushing towards a myopically conceived future. But from an Indigenous perspective, even COVID 19 pandemics are not novel interruptions into the world. Rather, pandemics are one of the defining features of Indigenous history since the onset and expansion of European colonialism (Decolonization).

The world was seen by Native Americans as a combination of the properties of the land on which they lived with the spiritual world, without which the Indians could not imagine life. The belief that the world is a cluster of forms is almost central to Native American cosmogony. Most often, these clusters are repetitive in nature. One of the leading Indigenous writers and scholar Daniel Heath Justice once decided to create such clusters online. He wrote that this idea came out someone's mentioning about "lack of Indigenous literature", so he decided on December 31, 2015 to start tweeting the names of Indigenous writers, past and present, "to push back against

assumption that Indian literature history is any less complex, rebust, or diverse than that of other people” (Justice, 2018, p. 213). The first writers was Beth Brant, who just died a month ago, Justice decided to ponder writers whose work had influenced his own literary career. Scholar mentioned that “the response s were so enthusiastic and encouraging that I decided to make it a year-long project. The hashtag #HonouringIndigenousWriters came about a week into the project as a suggestion from Leanne Simpson, whose facility with Twitter was much more sophisticated than my own” (Justice, 2018, p. 214). It should be noted that Justice’s project is still active – a group of interested individuals from the University of British Columbia came together to develop the first #HonouringIndigenousWriters Wikipedia Edit-a-thon with the assistance of the twitter campaign with the same name.

DISCUSSION

The focus of the research is on the manifestations of the Indigenous national identity as a modern interdisciplinary phenomenon and the analysis of its projections in social network and media. Theoretical and methodological foundations for understanding national identity in philosophy, culture, history, literary studies are determined; ways of modeling national identity in contemporary Native American media are traced. There are three dominant criteria of identity in such works: indigenous identity as a collective or personal feeling, manifestation or form of social consciousness, a social or individual-psychological phenomenon; fundamental identity as a doctrine, ideology or worldview, a systematized view of the world within a certain set of cultural and religious concepts; fundamental identity as a political movement, a political program based on ideology, doctrine or convictions.

The article sets out the notion of Indigenous identity in the past and present, since as a research problem in the field of Native American texts it still remains open. This deals not only with different views on the tribal theory and postmodernism as anomaly in Native American context, but also with a great number of factors influencing its solution. Representation of postmodernism anomaly is connected with language play, metaphore and special worldview within Native American media texts. It turns out that the postmodern philosophy is aimed at widening or creating new senses in the texts as a result of using markers of its vocabulary in the critical research.

CONCLUSION

Identity is manifested as a subjective feeling of belonging to a particular social group and at the same time is a source of inspiration and continuity of each individual. The existence of the very phenomenon of identity is determined by the social context and the inviolability of social ties in society. The study of the North American identity has been and remains to this day a problem with inexhaustible potential for researchers. Identity becomes a form of discourse, causing self-discovery, self-interpretation, and the opportunity to transform into the “other” in one's own country. Native American identity can be presented as a theory of social proximity and distance or as an interpretive scheme of gradual and direct discovery of oneself and the surrounding social reality through media and social network communication. Anyhow interpretation of indigenous identity must be largely determined by a set of political, philosophical, historical, cultural, religious, ethnic concepts that dominate in a given circumstance, determining the originality of indigenous identity in these circumstances. Today makes us witness a progressive development of American Indian identity in both cultural and civilizational and psychological dimensions through media, social networks and digitalization.

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