# Shine Brighter Terminale

## File 17 Indigenous voices online

Extrait p.144 – Article de Cormac NEWMAN, *Sharp Magazine*

**Visionary voices: Indigenous TikTok creators talk community & storytelling**

Led by Indigenous Box[1] founder Mallory Yawnghwe, the [TikTok's Visionary Voices panel] featured Nêhiyaw (Cree) activist, performer, and speaker James Jones, Anishinaabe-kwe author Melissa Blair, and Wendat-Guinean multidisciplinary artist Aïcha Bastien-N'Diaye. Their personal narratives—from entrepreneurship to dance education—were as diverse as their careers. Still, each story proved that TikTok is more than a social network: it's a way to build community. […]

TikTok has decidedly embraced the 'influencer-economy.' […] In this system, a large audience means sustainable[2] income.

The publicity[3] doesn't come without strings, however. "Being on this platform, sometimes people have these narratives of who we should be, and the types of stories that they want us to tell," said Mallory Yawnghwe. "[They have] expectations that they want us to meet as Indigenous creators. We're so much more than buffalos and moccasins. We're so multidimensional." […]

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[1] company promoting Indigenous culture

[2] long-term

[3] visibility

TikTok is the most social of social media platforms: for sustainable success, creators need to build an active relationship with their followers. Yawnghwe said that fellow Indigenous creators were especially receptive: “Since we started taking back the mic, telling our own stories in our own way, and creating the space for ourselves, [the space] that we need to thrive—suddenly, we found community in that,” she said.

For Yawnghwe, though, communities on TikTok aren’t just about getting likes. Instead, the creator sees potential to turn digital relationships into meaningful social change. “I think it’s really important to recognize the places we come from, and the people that we come from. I know that everybody in this room shares this greater community, but [we’re] reclaiming space and trying to do something that will create space for the next generation.”

Cormac Newman, *Sharp Magazine*, 2023

Extrait p.146 – Article de Sam LEVIN, Nicky WOOLF, *The Guardian*

**A million people 'check in' at Standing Rock on Facebook**

More than 1 million people have checked in on Facebook to the Standing Rock Indian reservation in response to a viral post claiming that doing so would help protect activists in North Dakota protesting against an oil pipeline from police surveillance.

Lindsey Jones, from Wethersfield, Connecticut, was one of the million who remotely checked in on Facebook at the protest camp on Monday. She said that she was skeptical of the capability of checking-in on Facebook to disrupt police activity but added that, in general, "I guess it's a nice gesture to show solidarity."

"It's definitely better than just sticking your head in the sand. And it does often lead to 'real' activism when people who don't know anything about organizing or activism connect with people who do," Jones said. […]

Marty Aranaydo, a member of the Muscogee tribe currently stationed at one of the camps, admitted he was initially confused when he thought random acquaintances[1] from college had shown up in person.

"People want to be here, but sometimes life doesn't allow it," he added. "I take this as a visible way people can show solidarity. I don't know if the strategy will work." […]

Wiyaka Eagleman, a member of the Sicangu Lakota from Rosebud, South Dakota, who has been at the protest camp since it began in April, described the

[1] *connaissances*

check-ins as “a form of support”, but added: “It would be nice to have those 550,000 people [really] here.”

Sam Levin, Nicky Woolf, *The Guardian*, 2016

Extrait p.147 – Article de *benandjerrys.ca*

**Why Land Back Matters**

**What is the Land Back movement about?**

It's literally about giving land back to Indigenous nations. But it's also "resources back." It's "waters back." It's about respecting sovereignty, our right to be self-determining, and our laws and jurisdiction over all of those lands that were wrongly taken from us. And it also includes making amends for[1] all the lands we won't be able to get back and all of the things that we lost from those territories.

**It feels like the movement has really picked up more mainstream media attention recently. Why do you think that is?**

It's all about our access to social media and the Internet. What social media allowed us to do as Indigenous peoples is break through that impenetrable barrier that used to be the mainstream media. So prior to social media and the Internet, the only information you ever heard was from government speaking points, press releases by powerful businesses that had money for advertising, or the stereotypical media commentators that you hear on the news every night. You didn't hear from grassroots[2] people, you didn't hear from communities on the ground.

Now you have videos, podcasts, blogs, pictures, reports that can be sent instantaneously from anywhere around the world. And, of course, within that broader framework, we also are able to get connected to one another in our communities across Turtle Island–North America. So it's about access to facts beyond political

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[1] compensating for

[2] ordinary

rhetoric, and I think Canadians and Americans really appreciate access to facts in real time, so they can help us keep the pressure on.

*benandjerrys.ca*, 2022

Extrait p.149 – Article de Zane BUCHANAN, *destinationindigenous.ca*

**Embracing the complexity of Indigenous experiences**

When creating Indigenous content, it's important to approach storytelling with respect. Authentic Indigenous stories can only be told by the communities themselves. Non-Indigenous individuals can, however, collaborate to highlight creative and innovative ways to amplify these voices, ensuring that these rich stories reach a wider audience. This is essential for supporting meaningful dialogue and cultural preservation.

One of the most valuable realizations is understanding that it's okay not to know everything. This encourages open and honest engagement. In today's climate, there is growing interest in Indigenous topics, but many people hesitate to ask questions for fear of making mistakes. However, respectful learning spaces exist to support dialogue and offer Indigenous peoples a platform that hasn't always been available.

From experience traveling to Indigenous communities across Turtle Island and beyond, it's clear that Indigenous cultures are incredibly diverse. [...]

This diversity should reassure non-Indigenous people because the hesitation to ask questions exists within Indigenous communities too. Even within an all Indigenous marketing team, members often seek[1] clarification from each other, as they come from different cultural backgrounds. It's also important to remember that "Indigenous" encompasses[2] not just First Nations, but also Métis and Inuit peoples,

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[1] search for

[2] includes

each with their own distinct cultures. Every interaction is an opportunity to learn, so set aside your ego, and bring your listening ears.

Zane Buchanan, *destinationindigenous.ca*, 2024

# Évaluation de la compréhension de l'écrit – Guide pédagogique

## Extrait – Article de Chris Picciuolo, *O'Odham*

**Catching up with Thosh Collins**

Salt River Pima-Maricopa Indian Community member Thosh Collins […] has been staying busy since he and his wife Chelsey Luger released their 2022 book The Seven Circles: Indigenous Teachings for Living Well.

If you scroll through Collins' Instagram, you'll see an abundance of well-produced videos showing traditional-inspired workout routines and topics such as Indigenous fatherhood, decolonizing time, connecting to land and more.

He plans to share more long-form video on YouTube to connect with people about finding healing[1] and balance as an Indigenous person. […]

Collins has a recurring guest role in the upcoming Netflix reboot of the television series Little House on the Prairie, which is based on the book series by Laura Ingalls Wilder. The original series lasted from 1974 to 1983.

He plays a character named Louis who is the cousin of the wife in the show's main Native family. […]

In the storyline, in addition to the settler family (the Ingalls), there is a Native family included this time. Collins said that in the story, the Indigenous people are Osage, currently of Oklahoma.

"That's actually where my mom is from," said Collins. "For me it's cool to portray someone on that side, because I grew up on my O'odham side in Arizona. I

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[1] recovering

believe the Osage people would be glad to see that one of their own is portraying a character who is depicted as Osage in the story."

Collins said that one good thing about being a Native person growing up with the Native experience and being cast to play Native roles is that it's easy to pull from your own experience or characteristics of other people you know in your family or Community.

"I've always been knowledgeable of history through oral tradition, but also through reading historic written accounts, and so I have my idea of how a Native person in the 1700-1800s would act in terms of their etiquette[2] and their speaking," said Collins.

Chris Picciuolo, *O'Odham*, 2025.

[2] social conventions