

GLOBAL EXCHANGE

# INDIGI-X

FOR INDIGENOUS PROFESSIONALS

**FINAL REPORT**

JUNE 2022



CANADA AND NEW  
ZEALAND

# HIGHLIGHTS

**23**

**Indigenous Professionals**

**22**

**Discrete recommendations presented for  
the consideration of governments in  
Canada and New Zealand**

**6**

**Week Program**

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# ACKNOWLEDGEMENTS

## **Tâns'i, kia ora koutou...**

First, we acknowledge our ancestors who laid the path for the program and for our participants to meet in this third virtual exchange.

Our deepest of gratitudes go to Knowledge-Keeper Bob Silverthorne, who has been with the program since its inception in 2022. We are eternally grateful for the ceremony and spiritual guidance you bring to the program. Also thank you to our Advisory Council members - we wouldn't have had such a successful exchange without your support and guidance!

To our third cohort of 23 incredible Indigenous professionals in Aotearoa and Canada who brought a mountain of experience, passion, and heart to this report: it is truly an honour to have met you - thank you for your hard work and your insight! You were a wonderful cohort and many of the connections you forged have already resulted in big changes for some.

To our alumni who laid the groundwork in our first and second exchange - thank you for your unwavering support for this grassroots program. As we continue to grow and shape the work we will do together, we appreciate the contribution and support you provide us.

We would also like to thank each and every person who attended the final presentations, and to those who support our dialogue on social media. Your attention, energy, and interest in supporting this stellar cohort was truly felt by all.

To our wider network of new Indigenous professionals and allies around the world - we eagerly await the time when we may see you at our upcoming events and get to know you better. Together we are stronger.

*Kinanâskomitin, Tēnā koutou*

# INTRODUCTION

The feeling I had when we started to receive applications for this cohort at the beginning of the year proved to be right - this cohort really was something special! It is so fulfilling to support emerging Indigenous leaders in making new connections which ultimately led to international job offers and board opportunities - but more importantly, long-lasting friendships that transcend zoom calls that cross the international dateline.

In the brief six weeks the third cohort spent together, I gained many new perspectives; from the fact that the Pacific Ocean *connects us*, rather than separates us, to the shared importance of self-governance as a foundation to ensure long-term, sustainable economic development for our Nations.

I continue to be inspired by the strides our youth are making in professional spaces; the power of Indigenous creative minds come together from different parts of the world; the undeniable strength and direction that our Indigenous matriarchs bring to all spaces; and the importance of ceremony in building relations and self-determination.

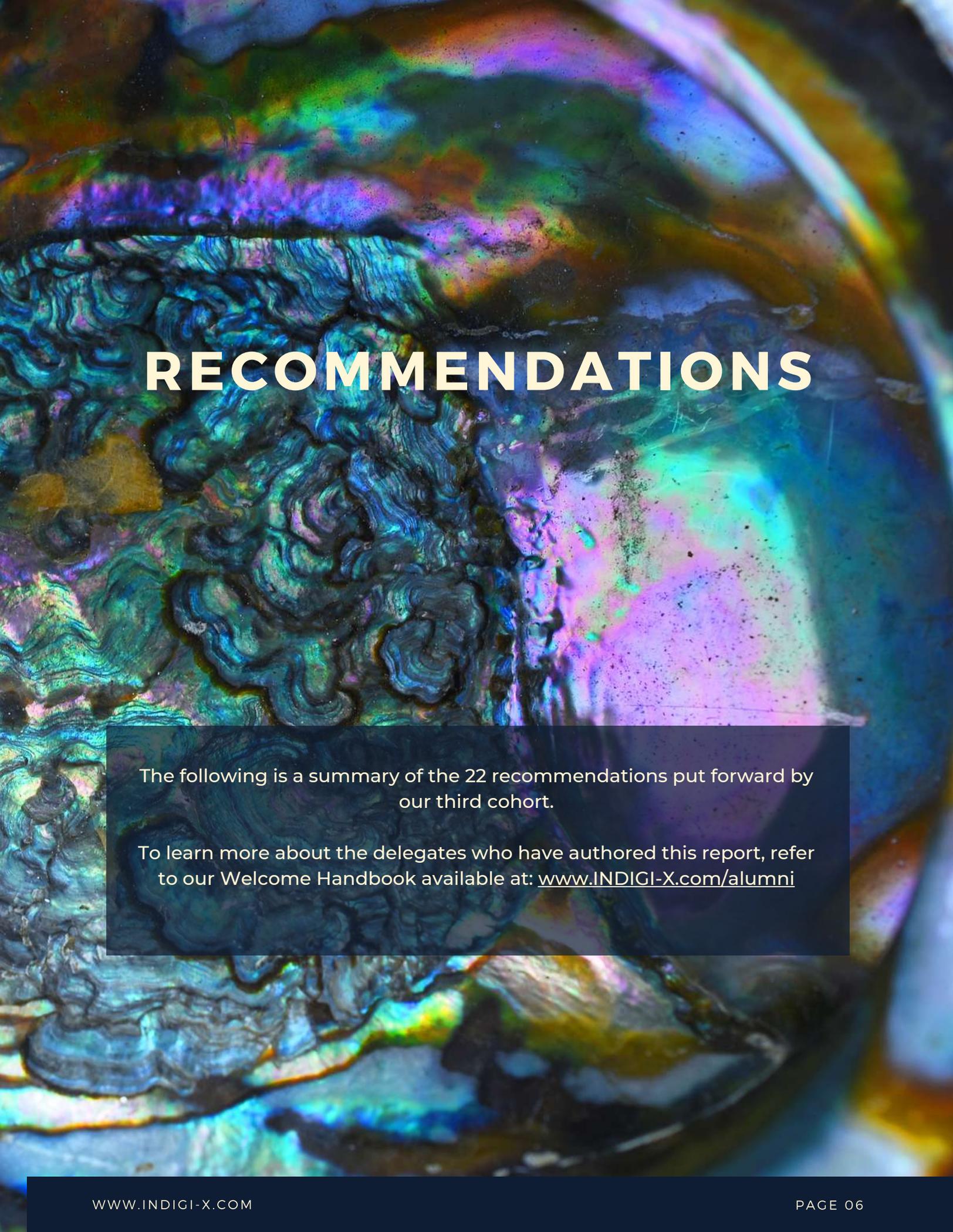
So, kinanâskomitin Bob Silverthorne for both your enthusiastic counsel and holding a safe space for us all to connect. And Tania Te Whenua, INDIGI-X's NZ in-country lead and my new Māori sister who I deeply admire for so many reasons: thank you for truly embodying the values of the program and for teaching me the importance of *mana*, both in the workplace and in day-to-day life. Last but not least, kinanâskomitin Lana Whiskeyjack for allowing us to feature your gorgeous artwork in this report.

There are so many more exciting things to come this year... so stay tuned. This incredibly vibrant network of Indigenous leaders from around the world is just getting started.

Kinanâskomitin Nitoetemtik.

A handwritten signature in white ink that reads "Raylene Whitford". The signature is written in a cursive, flowing style with a large, sweeping flourish at the end.

Director, INDIGI-X



# RECOMMENDATIONS

The following is a summary of the 22 recommendations put forward by our third cohort.

To learn more about the delegates who have authored this report, refer to our Welcome Handbook available at: [www.INDIGI-X.com/alumni](http://www.INDIGI-X.com/alumni)

# Self-Governance: Through Making Relatives

1. Ensure **traditional ceremony** precedes Treaty of Waitangi process negotiations in Aotearoa-New Zealand
2. Empower **traditional forms** of Indigenous Nation **Citizenship** throughout Canada
3. Formally and **legally recognize traditional leadership structures** in Canada



## INDIGIFY.ME: Indigenous Creative Industry Network

4. **Bilaterally fund** the establishment of the Indigify.me platform
5. Recognise **cultural appropriation as fraud** and through the creation of **appropriate legislation**
6. Establish an **Indigenous-governed working committee** in Aotearoa and Canada
7. Support the establishment of a **Universal Indigenous Creative Network** and an annual Indigenous Creative Forum



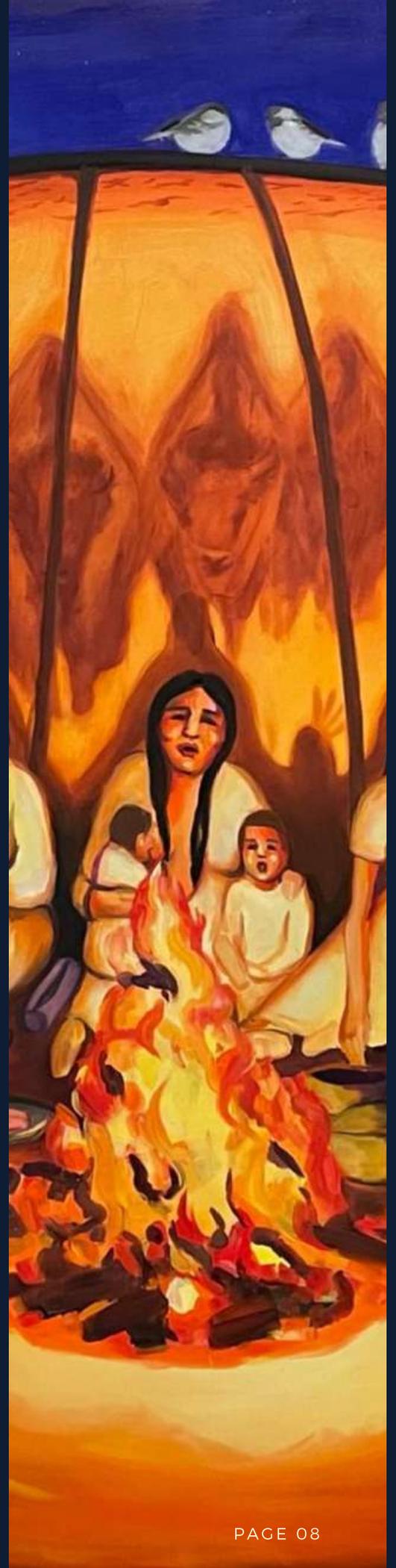
# Rematriation: A Full Circle of Circles

## **Government:**

8. Fund the establishment of a **bilateral working group**
9. Fund and support a **two-year pilot** for an in-person matriarchal knowledge gathering exchange
10. Make Indigenous languages, matriarchal teachings, histories, and Creation Stories **mandatory in primary education** for all children in New Zealand and Canada
11. Enhance Indigenous **language development**

## **Community:**

12. Work and support one another to **end gender and sexual violence**
13. Create matriarchal societies of wise, kind, truthful grandmothers to **advise local governance structures**
14. **Revitalize Indigenous languages** that come from the land, as they are inherently matriarchal



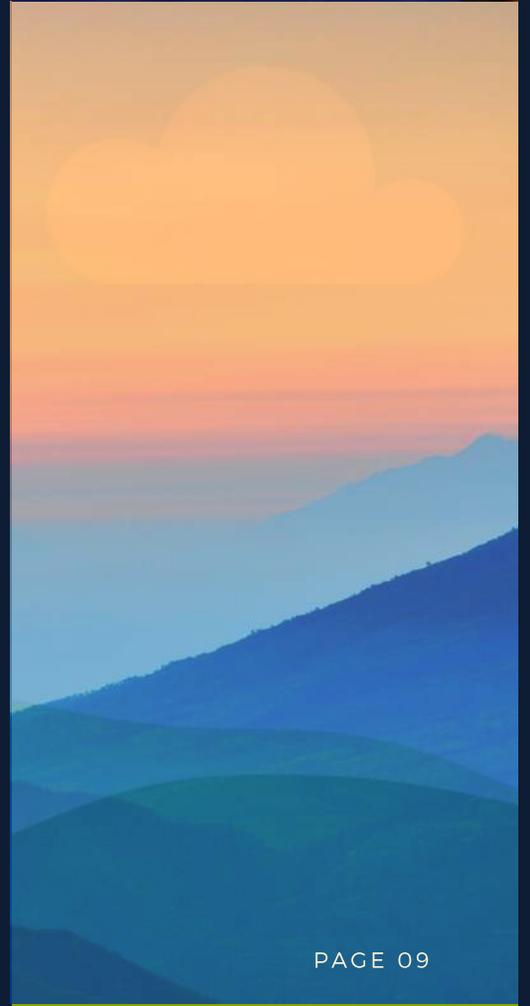
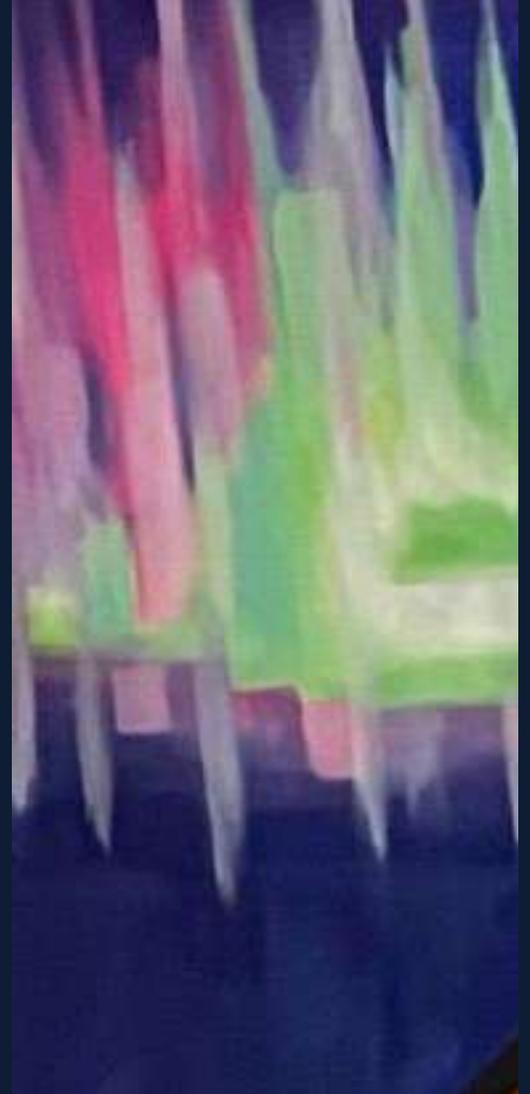
# Rematriation (cont.)

## *Industry:*

15. Begin with the premise that the land is a living relative, and **work with and for** Indigenous communities with **respect, gratitude, and humility**
16. Create and enforce policies that have **zero-tolerance for violence** against women and gender-diverse people
17. Make Indigenous matriarchal and diverse genders **teachings mandatory in natural resource industries**
18. Ensure all industry employees, contractors, sub-contractors, and third parties receive training, specifically **regarding anti-violence and understanding violence-informed approaches**

# Indigenous Youth Leadership

19. Support an Indigenous-to-Indigenous **Global Exchange Pilot Programme** through INDIGI-X
20. **Fund the mobilization** of such a program
21. Create dedicated space for Indigenous youth to participate in **existing international opportunities**
22. Public and private sectors to recognize their role **making space** for Indigenous change-makers



# GLOSSARY

A glossary of some Te Reo Māori terms used in this report. Definitions from the Te Aka Māori Dictionary ([maoridictionary.co.nz](http://maoridictionary.co.nz))

Te Reo	Noun	Verb
Aotearoa	New Zealand	-
Karakia	Prayer, Blessing	To pray
Mana	Prestige, authority, control, power, influence, status, spiritual power, charisma; a supernatural force in a person, place or object.	To be legal, effectual, binding, authoritative, valid
Mana whenua	Territorial rights, power from the land, authority over land or territory, jurisdiction over land or territory.	-
Rangatahi	Younger generation, youth	To be young
Tangata whenua	Indigenous people, people born of the land, local people, hosts	-
Tikanga	Correct procedure, law, protocols developed over time and are deeply embedded in the social context	-

# GLOSSARY (CONT.)

Word	Noun	Verb
Toko	Pole, prop	To support with a pole, prop up, propel with a pole
Tohu	Sign, mark, symbol, emblem, token, qualification, cue, symptom, proof, directions, company, landmark, distinguishing feature, signature	To point out, show, indicate, point at, gesticulate
Whakapapa:	Genealogy	To connect genealogically



Amanda Ens



Ngarangi  
Haerewa



Sarah Jacknife



Robyn Kameraia



John Snow



Kyle St-Amour-Brennan



Lisa Warbrick

# GROUP 1: SELF- GOVERNANCE



Through Making Relatives



# GREETINGS

We come to gather and bring greetings to and from Ena Makoche, (Mother Earth) and Ade Wakan (Father God), and Minnewanka (Holy Sacred Waters). We look to our relations, of land, water, animals, fish, plants, and trees... mountains and oceans.

We speak the language of land and water. We remember and we sing the songs of our ancestors.

We have relations across the continents and across the great waters. We must be mindful of not just considering humankind but recognizing our relationship to all of Creation.

We remember our relatives and how we made treaties from time immemorial. We have a relationship with the Creator. For this, we give thanks eternally.

Our people have signed and made treaties through the Wampum Belt, the Jay treaty, and most recently, the Buffalo Treaty.

We create relationships guided by the Creator. We relate to all of Creation, we have vision and prophecy, which has foretold that we will provide ways of living with a holistic understanding of our Planet. Our songs and our prayers are our survival. Relationships through our oral tradition enables our cultural vision and calling.

We invite you into becoming relatives, speaking and singing our reality with all of Creation.



# EXECUTIVE SUMMARY

A fundamental principle to the Indigenous Peoples of Canada and Aotearoa, and indeed the world over, is to determine how they live on their own terms in this ever-changing world. Bound by similar histories of colonisation - the loss of land, culture, and language - this fundamental principle comes into a more satiable focus.

This INDIGI-X report recommends that the governments of both Canada and New Zealand must enable - not be a barrier to - Indigenous Peoples' reclamation of self-determination and right to govern in their own land.

We propose that the governments of both Canada and New Zealand resource a report that outlines steps to be taken towards supporting self-determination (refer to UNDRIP Article 3) and self-governance (refer to UNDRIP Article 4) in a bilateral treaty.

This report provides three key recommendations to facilitate such a bilateral treaty:

1. Traditional ceremony, or Tikanga, is enacted prior to formal negotiations;
2. Empower traditional forms of Indigenous Nation's Citizenships in Canada; and,
3. Formally and legally recognize traditional leadership structures.

It is envisaged that such a treaty between Canada and New Zealand would provide economic benefits and free-trade agreements, as well as contribute significantly to resourcing actions of self-determination and self-governance for Indigenous Peoples in both countries.

# RECOMMENDATIONS

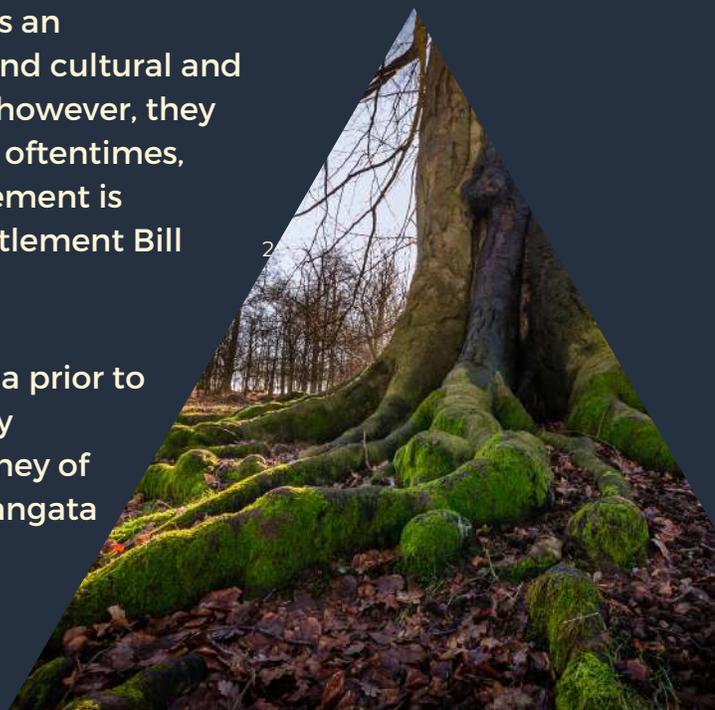
## **Recommendation 1: Ensure traditional ceremony precedes Treaty of Waitangi process negotiations in Aotearoa-New Zealand.**

Presently, there are four stages to the settlement of historical Treaty of Waitangi<sup>1</sup> claims: pre-negotiation, negotiation, legislation, and implementation. However, within these steps there is no formal acknowledgement of traditional ceremony or tikanga. This acknowledgement is essential as a premise to develop a relationship of equity, integrity, and respect between mana whenua (the claimant) and the Crown.

Whilst the Crown accepts its responsibility of redress to Treaty grievances, it is egregious in its lack of commitment to the process of healing prior to formalities. This healing process must focus on creating relationships with all parties involved, including mana whenua and the Crown, governmental, and other required auxiliary bodies.

The Crown's redress to mana whenua provides an acknowledgment of their claim, an apology, and cultural and economic redress. All of these are significant, however, they only occur after a long, generally arduous and oftentimes, acrimonious journey before the Deed of Settlement is accepted by the Crown and a consequent Settlement Bill passed in Parliament.

By embedding traditional ceremony or tikanga prior to formally engaging the Crown process of Treaty Settlement, mana whenua will lead their journey of healing upholding their mana and status as tangata whenua, the Indigenous Peoples of Aotearoa.





## **Recommendation 2: Empower traditional forms of Indigenous Nation Citizenship throughout Canada**

“People within collective kinship is core to the spirit of culture within a First Nation.”

Traditional forms of citizenship refers to how Indigenous Nations historically built kinship and maintained family and community in ethnic and political collectivity. These forms of citizenship will vary depending on the Nation and, in the spirit of self-governance, should be determined by the individual Nations themselves.

The entanglement of the Canadian federal government’s policy has imposed systems of generational cut-off, blood quantum, and lineal descent, and has resulted in a genesis based upon imposed Eurocentric ideologies of “race”. This paternalism presides over an Indigenous Nation’s ability to self-determine their own citizenship and has served to significantly erode a Nation's ability to build towards their distinct, fluid, and changing needs as a group. It is also in direct conflict with Articles 3, 4, 5, 6, 9, 20, 31 of the United Nations Rights of Indigenous Peoples.<sup>3</sup>

By formally recognising that each Nation has its own distinct cultural epistemology and pedagogy, these unique differences will be recognized and built into their own formalized structures of recognized citizenship. In actively moving beyond the Indian Act<sup>4</sup> and the federal government’s paternalism rooted in genealogy and blood quantum, while moving into self-governance and self-determination, the resulting frameworks will be inclusive of traditional laws and governance, ethnic and cultural understandings of collectivity, and with responsibility to revitalize Nations.

### **Recommendation 3: Formally and legally recognize traditional leadership structures in Canada**

Traditional governance within Indigenous communities are common, yet not recognised through parallel processes. These communities should also be able to determine their own approach to self-government and leadership, as opposed to being burdened with a non-Indigenous governance structure through the imposed Chief and Council system.

Traditional First Nation, Métis, and Inuit governance systems are not hierarchical and the imposed, paternalistic governance systems, such as the Chief and Council system, has led to systemic racism. This has also contributed to significant income disparity within communities, which supports lateral violence as opposed to making relatives, even within some of our own communities. It is impossible for the federal government to create Nation to Nation relations when leadership in many communities changes so frequently, which is out of alignment with our recommendation to make relatives through each community's unique customs. We recommend self-governance as a viable option for Indigenous Nations.

There are also considerations to be made at federal levels when engaging with Indigenous Peoples. We would like to encourage our governments to move away from 'personalities' being the representatives. The popularity of a few Indigenous people who are overburdened with decision-making and sharing perspectives is a practice that requires refinement.



# OUTCOME

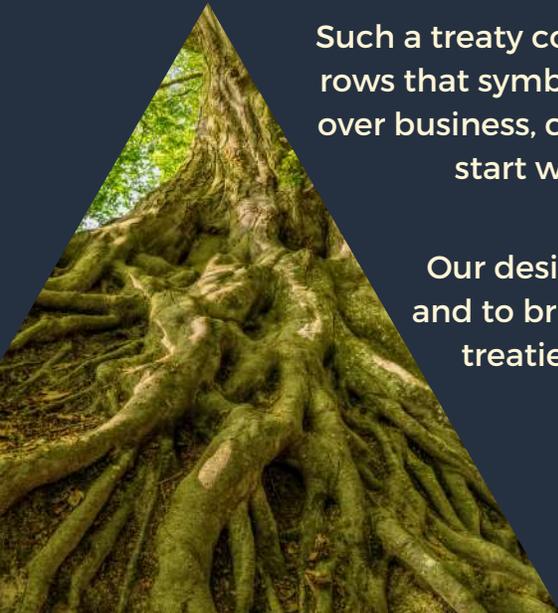
This cohort recommends steps to be taken towards supporting self-determination (refer to UNDRIP Article 3) and self-governance (refer to UNDRIP Article 4) in a bilateral, Indigenous-to-Indigenous treaty.

There is an opportunity to review historical treaties to find inspiration and implement them in new ways. An example of this would be the Jay Treaty, which enables Indigenous individuals in Canada to freely travel, live, work, and study in the United States. The Jay Treaty could be used as a blueprint for global Indigenous collaboration as it creates new opportunities and allows us to return to our traditional practices of visiting and making relatives beyond our country's borders.

There is a recognized need for resourcing around self-determination and self-governance. A treaty between Canada and New Zealand would open up doors for economic opportunities and trade, thereby increasing financial prosperity for Indigenous Nations. Alongside economic and business opportunities, this Treaty document would also encourage an exchange of ideas and culture.

Such a treaty could be inspired by the Wampum Belt, and include two rows that symbolize Indigenous Peoples in both countries connecting over business, culture, and interests. The initiation of this treaty should start with ceremonies and songs between countries.

Our desired outcome is for our people to self-govern themselves and to bring back their traditional practices. We feel that making treaties between our countries is one way to achieve this goal.



# CLOSING

On behalf of our INDIGI-X cohort, we would like to express our acknowledgement to the INDIGI-X Team, supporting Elders/Kaumātua, Minsters, and fellow participants in the program, for their contribution to our ability to form bonds and kinship together.

In recognition of our connectedness to each other and our environment, we offer this karakia (invocation) to harness the immense powers of our earth mother and sky father and their many offspring as we embark on our future journeys together. We acknowledge the toko, the conduit between our material and esoteric worlds, and our journey towards enlightenment – all under the auspices of Rongo, the Great Immortal of peaceful endeavours.

*Na Huirangi Waikerepuru tenei karakia i tito*

*Ko Rangi, Ko Papa, Ka puta ko Rongo,  
Ko Tane Mahuta, Ko Tangaroa  
Ko Tumatauenga, Ko Haumiatikitiki, Ko Tawhirimatea*

*Tokona ra, ko Rangi ki runga, Ko Papa ki raro  
Ka puta te ira tangata - Ki te whai ao, ki te ao marama  
E Rongo, Whakairihia ake ki runga  
Kia Tina (Tina!) ... Hui-e, Taiki-e*



## References:

[1] <https://www.govt.nz/browse/history-culture-and-heritage/treaty-of-waitangi-claims/settling-historical-treaty-of-waitangi-claims/>

[2] <https://www.parliament.nz/mi/get-involved/features/working-to-put-things-right-settling-treaty-of-waitangi-claims/>

[3] [https://www.un.org/esa/socdev/unpfii/documents/DRIPS\\_en.pdf](https://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf)

[4] <https://laws-lois.justice.gc.ca/eng/acts/i-5/>





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Patrick Kitchen



Raymond McKay



Joff Rae



Jordan Tuhura

# GROUP 2:

# INDIGIFY.ME



Indigenous Creative Industry  
Network



# INDIGENOUS DESIGN USED TO BE AN AFTERTHOUGHT.

**THERE'S INCREASING SENTIMENT THAT MORE INDIGENOUS VOICES NEED TO BE ENCOURAGED TO JOIN THE CREATIVE INDUSTRY.**

*Indigenous design thinking is “not an exotic plumage to be added on as an afterthought. It should be embedded in design thinking. There needs to be reciprocity and engagement with the culture”.*

- Jefa Greenaway

Indigenous design has become integral to the evolution of the Indigenous economy, but more Indigenous practitioners need to have a seat at the table. And, just like sustainability, Indigenous design used to be considered an afterthought. Something that was tacked on top of, rather than embedded in the entire process. It is essential that practitioners engage in authentic Indigenous ways of being and doing as part of their design process. There's been an increase in interest, appetite and engagement with Indigenous design thinking.

*“One of the best ways to shift that is to showcase, role model and mentor practitioners...to show that everyone can have a voice, and more opportunities can be provided to align the Indigenous lens with design. The built environment is viscerally connected to Country, so it is obvious that Indigenous people would be interested in the field. By having this forum, we can encourage the younger generation to be involved.” - Jefa Greenaway*

# INTRODUCTION



The global Indigenous Creative sector provides a considerable number of progressive benefits to their respective home countries – economic, social, and cultural benefits also have a positive influence on local and international Indigenous communities. For Indigenous Creatives, it has been increasingly important to foster a sense of mental, physical, and spiritual wellness, hope, and grounding especially in the past few years due to the Covid-19 pandemic. Both the Canadian and Aotearoa governments have acknowledged that the Indigenous economy, including the creative sector, contributes a significant portion of the GDP year after year, and that figure is only growing.

The purpose of this report is to address Indigenous issues in the global creative sector and was published as part of the INDIGI-X Virtual Exchange Programme 2022. There is still a long way to go for Indigenous people in the creative industry, and our team have identified several recurring themes common to the sector in Canada and Aotearoa. Solutions are also suggested that will impact the creative sector and beyond.

Good outcomes will depend on the collective actions of all members of the Creative sector. Governments also play a pivotal leadership role in coordinating and achieving consensus on future developments. We can reduce the possibility of unexpected outcomes by taking a wide and long-term approach.

This report compiles knowledge from a range of sources in order to raise issues for policymakers and contribute to the public discussion regarding the future of Indigenous Peoples. We hope that it will be widely read and utilized by all who have an interest in the Creative sector.



# KEY ISSUES IDENTIFIED IN THE CREATIVE SECTOR

## CULTURAL MISAPPROPRIATION

*"Cultural appropriation is the unacknowledged or inappropriate adoption of the customs, practices, ideas, and other cultural elements of one people or society by members of another and typically more dominant people or society, often for personal or financial gain."*

- Sian Montgomery Neutze

Cultural misappropriation of Indigenous arts and creativity is prevalent throughout history and is still common today. With the rapid growth of new digital technologies and platforms, the demand for digital content has increased, as has the demand for authentic Indigenous art and digital content. It has become important now more than ever to protect our customs, practices, and ideas, as it pertains to Indigenous arts and creativity as they are at high risk of being misappropriated.

Presently, non-Indigenous creators are dominating the Indigenous creative market. As a result, non-Indigenous creatives represent Indigenous interests without appropriate consultation, *whakapapa*, or knowledge, thereby often resulting in misrepresented outputs and cultural misappropriation.

## IDENTITY ISSUES

Colonisation and subsequent policies have served to destroy Indigenous identities, causing intergenerational trauma and identity crises. For example, it is not always in the best interest of a Creative to identify as Indigenous due to cultural perceptions and systemic racism embedded within mainstream hiring practices. It has been proven that a positive cultural identity can provide a sense of belonging, purpose, social support, and self-worth to an individual. A lack of confidence, community, or interest of Indigenous people to identify as “Indigenous” may lead to isolation.

## SKILL SHORTAGE

Indigenous economy in Canada and Aotearoa New Zealand contributes a significant portion of the GDP and is growing exponentially. However, the demand for Indigenous skills far outweighs the supply of Indigenous skills and this gap is growing. This gap exists especially in the number of Indigenous people represented in creative industries, which are among the fastest growing industries in the world. The current situation drives Indigenous creatives to conform to a non-Indigenous creative standard, that may not align with their values or intent. Indigenous creatives should be setting the parameters of how and who they work with and how they define, authenticate, and promote Indigenous creations.

## RESOURCE SCARCITY

There is a lack of authentic and verified educational resources, connections, and commercial opportunities relating to Indigenous arts and creativity. For example, several Indigenous communities in both Canada and New Zealand lack access to technology and resources to pursue a career in digital design industry. Appropriate tools and access to reliable internet, as well as educational programming and mentorship tailored to Indigenous people, are essential to establishing a secure source of Indigenous creatives to support this important and growing economy.

## SKILL & INDUSTRY OBSCURITY

Indigenous creatives (individuals or collectives) are unknown or inconspicuous to potential vendors, allies, and stakeholders due to a lack of infrastructure, technology, and resources to support the promotion of their work and showcase their particular brand of expression. This results in less opportunities for Indigenous creatives and a skill shortage for potential vendors, allies, and stakeholders.



This obscurity also results in Indigenous creative work being awarded to non-Indigenous creatives who have access to these platforms to promote themselves - thereby resulting in cultural misappropriation and again, less opportunities for Indigenous creatives.



# INDIGIFY.ME AS A SOLUTION

## INDIGIFY.ME PLATFORM | DIGITAL REGISTRY | AUTHENTICATION PROCESS

We recognize that Indigenous creatives require sovereignty over their space, processes, and creative freedom. So, what if there was an online platform that Indigenous Creatives can use to define and navigate their identity, build, and maintain strong connections in a community and seek and offer mutual support?

We propose to create and build an online platform called [indigify.me](https://indigify.me) - an international, Indigenous creative movement dedicated to protecting Indigenous culture, arts and digital content from cultural misappropriation, as well as to provide educational and commercial opportunities for aspiring and established Indigenous creatives.

The name [indigify.me](https://indigify.me) is a play-on-words – **Indigenous, digital, identify and verify.**

The goal is to establish a platform that allows Indigenous Creatives and allies to interact and cooperate globally through educational programming, mentorship links, blogging, social media resources and an internal communication tool.

Our mission is to empower Indigenous Creatives by providing them with equitable opportunities and the support systems they need to succeed economically.

The following features will be included on the online platform:

- **A registry of verified Indigenous Artists/Creatives** - utilizing blockchain as a system for storing data in a way that makes changing, hacking, or cheating the system difficult.

- **Profiles** - for each Indigenous Artist/Creative on the platform of a portfolio or résumé, similar to Behance for creatives.
- **Masterclass Courses** - which are similar to Ted Talks in terms of indigenous professional education.
- **Creative/Artistic Pathways** – A resource library with information about education, funding, and business activities.
- **Resources and Information** – provided to assist with up-skilling and building capability as it relates to customs, practices, ideas, and other cultural elements within indigenous arts and creativity.
- **Social Application** - chatrooms and online forums.

## THE DIGITAL REGISTRY

Within Indigify.me, a Digital Registry will be created to hold authenticated Indigenous Creatives and allies. Collaboration with other Indigenous people around the world will be used to build a process for verifying and authenticating Indigenous people. Once Indigenous Creatives, collectives, and communities have been validated, they will receive a digital verification certificate. Indigenous Creatives will be more visible and likely to be represented at the agency level as a result, and vendors will be able to engage with certified and authenticated Indigenous Creatives safely.

## AUTHENTICATION PROCESS

We will develop a well-thought-out authentication process for identifying indigenous users who want access to our platform. Each of the platform’s Indigenous national councils throughout the world will develop criteria for authenticating Indigenous creatives in their country.

For example, certain universal benchmarks that may be utilised:

- **Whakapapa** - Indigenous genealogy.
- **Whakaaro** - Intention aligns with Indigenous values.
- **Tikanga** - show a willingness to protect their cultural heritage, customs, traditions and creative practices



# FUTURE PLANS TO COMMERCIALISE THE PLATFORM

## NEXT STEPS

- **Universal Authenticity Trademark / Tohu** kit to be developed.
- Develop **individual identification packages**, such as stickers, tags, or signage, to identify an individual or business that has been verified, as well as a digital imprint for our members and businesses to use on their websites and social media streams. Packages for organisations that represent our members will be produced as well.
- **Subscriptions and membership tiers** will be available so that businesses and individuals can purchase memberships to gain access to the database for suitable hiring. The goal for our Indigenous Creatives is to provide a free service that promotes collaboration and education.
- The long-term goal is to model the application and make it **available to additional networks of people** outside of the Creative sector. This platform can be used in a variety of industries where it is difficult to find and connect Indigenous businesses or individuals with a variety of abilities.
- The platform will remain **free to access by our Creatives** and offer a tiered system of registration to provide more access and additional space for portfolio requirements and additional services to be determined.





# WHAT WILL INDIGIFY.ME ACHIEVE?

**PROTECTION | VERIFICATION | COLLABORATION |  
INCREASED RESOURCES | INCREASED REPRESENTATION |  
SAFE ENGAGEMENT | SUSTAINABILITY**

## **PROTECTION**

The platform will help protect our cultural heritage, customs, traditions, and creative practices from misappropriation. Assists in upholding the mana of our Indigenous art forms. Having a community approach offers the ability to self-administer and verify amongst our community members. The collective approach also provides our people with the ability to create action against parties that are abusing or misappropriating.

## **VERIFICATION**

It will provide a digital verification certificate for Indigenous Creatives, collectives, and communities. Authenticity and certification will provide the Creative with the appropriate authentication to apply for specific grants or contracts and positions creating a new economy for the registered creative.

## **COLLABORATION**

Indigenous artists, Creatives, and allies will establish meaningful, reciprocal connections and provide opportunities to collaborate internationally. This will support the growth of a new economy and scale of active Indigenous Creatives around the world, thereby increasing available resources to associations aligned with this growth. New businesses will be able to staff their company with aligned Creatives who have the network and skillsets needed to succeed. This collaboration will also provide an educational structure, mentorship opportunities, internships with organizations that are wholly owned or aligned with Indigenous ideologies.

## INCREASED RESOURCES

Provides high quality resources and information to assist with up-skilling and building capability as it relates to customs, practices, ideas, and other cultural elements within Indigenous arts and creativity. Information that is currently spread across many organisations will be collected into a resource library whereby increasing availability and awareness. The more creatives who sign up for the program will increase the creative pool of resources to be shared across the Indigenous network.

## INCREASED REPRESENTATION

Indigenous Creatives and collectives will be more visible, thereby encouraging others to participate and represent at the agency level. The community will support itself and invite potential qualified members to increase the numbers of identified Indigenous Creatives leading a movement that will instill a sense of pride and camaraderie. The program will see a growth in Indigenous-represented businesses and possible agency departments dedicated specifically to Indigenous programming.

## SAFE ENGAGEMENT

Vendors, allies, and stakeholders are able to safely engage with verified and authenticated Indigenous Creatives. This will have the effect of ensuring accountability and respectful engagement with Indigenous communities and interests protecting the partners.

## SUSTAINABILITY

Will provide monetary and educational opportunities for Indigenous Creatives resulting in the sustainability of Indigenous careers within the creative industries. The increased visibility and access will generate opportunities where none existed, as well as increasing the awareness and accessibility to Indigenous Creatives. Aligning with the growth of the Indigenous economy and awareness level amongst non-Indigenous companies will ensure a stable growth for our stakeholders.



# RECOMMENDATIONS

## ENDORSEMENT | LEGISLATION CHANGE | WORKING COMMITTEE | CREATIVE NETWORK & FORUM | FUNDING & RESOURCES

- **Bilaterally fund the establishment** of the Indigify.me platform - \$120,000
- **Recognise cultural appropriation as fraud** and create legislation and policies that help prevent, detect, and respond to cultural appropriation as fraud.
- **Establish an Indigenous-governed working committee** in Aotearoa and Canada to research and review a strategy to monitor and protect Indigenous artwork.
- **Establish a Universal Indigenous Creative Network** and an **annual Indigenous Creative Forum** to connect and collaborate.

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Amanda Buffalo



Nicola Kiri Smith



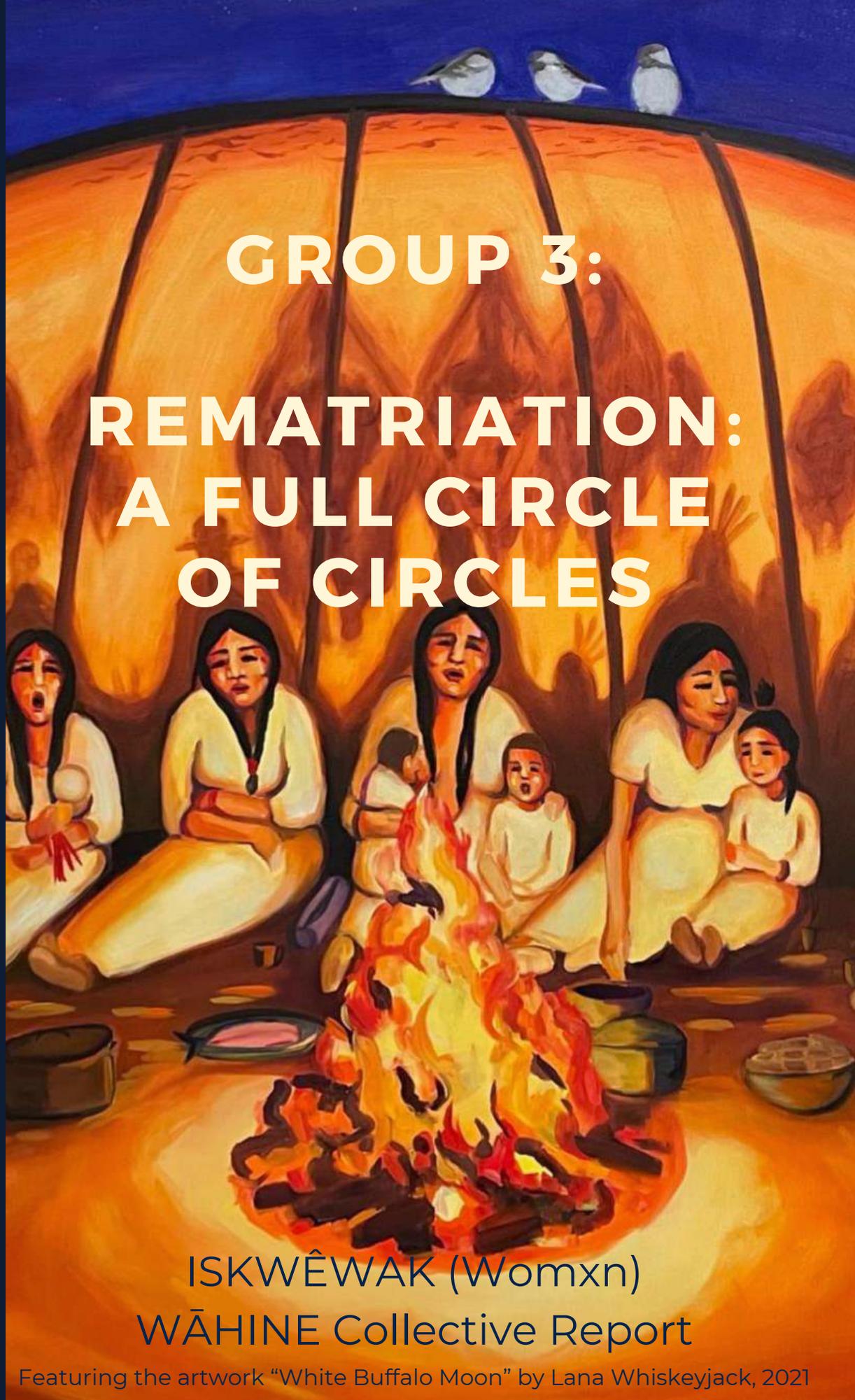
Teresa Tepania-Ashton



Lana Whiskeyjack



Raelene Young



# GROUP 3:

# REMATRIATION: A FULL CIRCLE OF CIRCLES

ISKWÊWAK (Womxn)  
WĀHINE Collective Report

Featuring the artwork "White Buffalo Moon" by Lana Whiskeyjack, 2021

# BACKGROUND

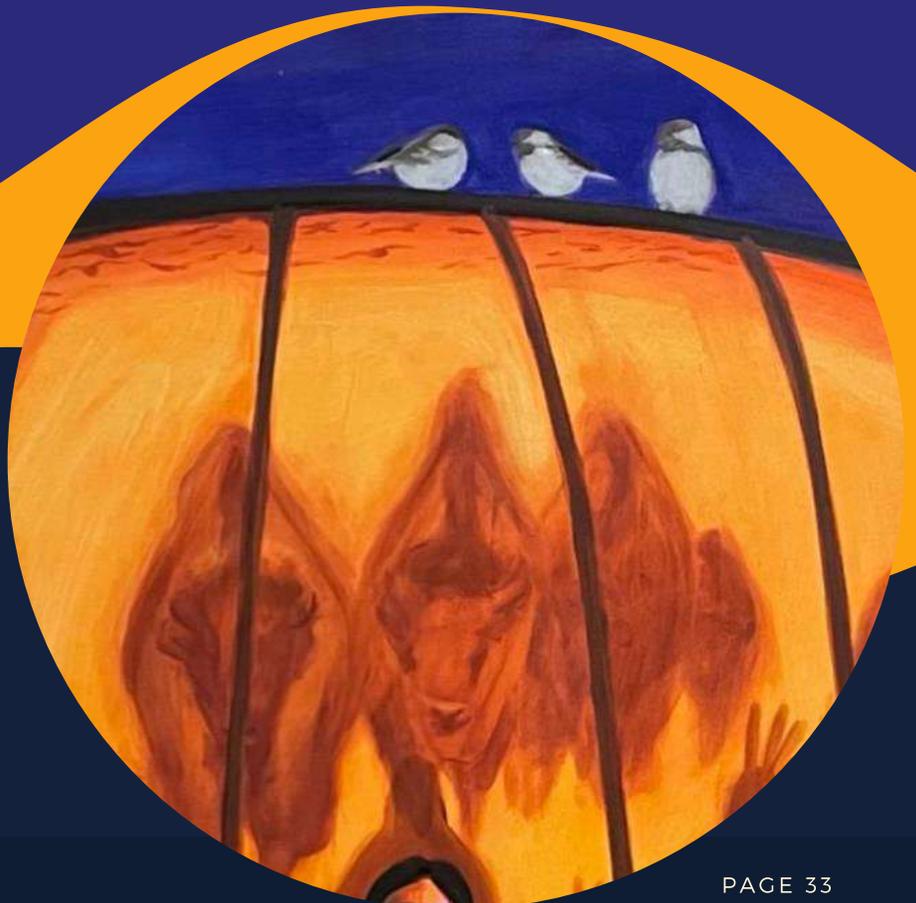
Narratives in relation to our female deities have been suppressed and marginalized since the intrusion of colonization. This has meant that stories and characteristics of 'wāhine atua' - women gods/deities, have been omitted from literary writings in favor of male 'atua' or deities. This, among other colonist tools of segregation and the demise of Indigenous Peoples, has led to an imbalance of 'mana tāne, mana wāhine' or male-female equilibrium.

There is a resurgence of atua wāhine in Aotearoa, as our traditions, history, and stories are retold from an Indigenous lens. The reclamation of our origins delivers an opportunity to discover a deeper range of female components of mana wāhine that manifests through Indigenous women.

This resurgence is mirrored in Indigenous communities across Turtle Island, where the Rematriation movement has been closely linked with the Truth and Reconciliation Commission, Idle No More movement, and the 231 Calls for Justice from the National Inquiry into Missing and Murdered Women and Girls (and Two-Spirit+ people).

1

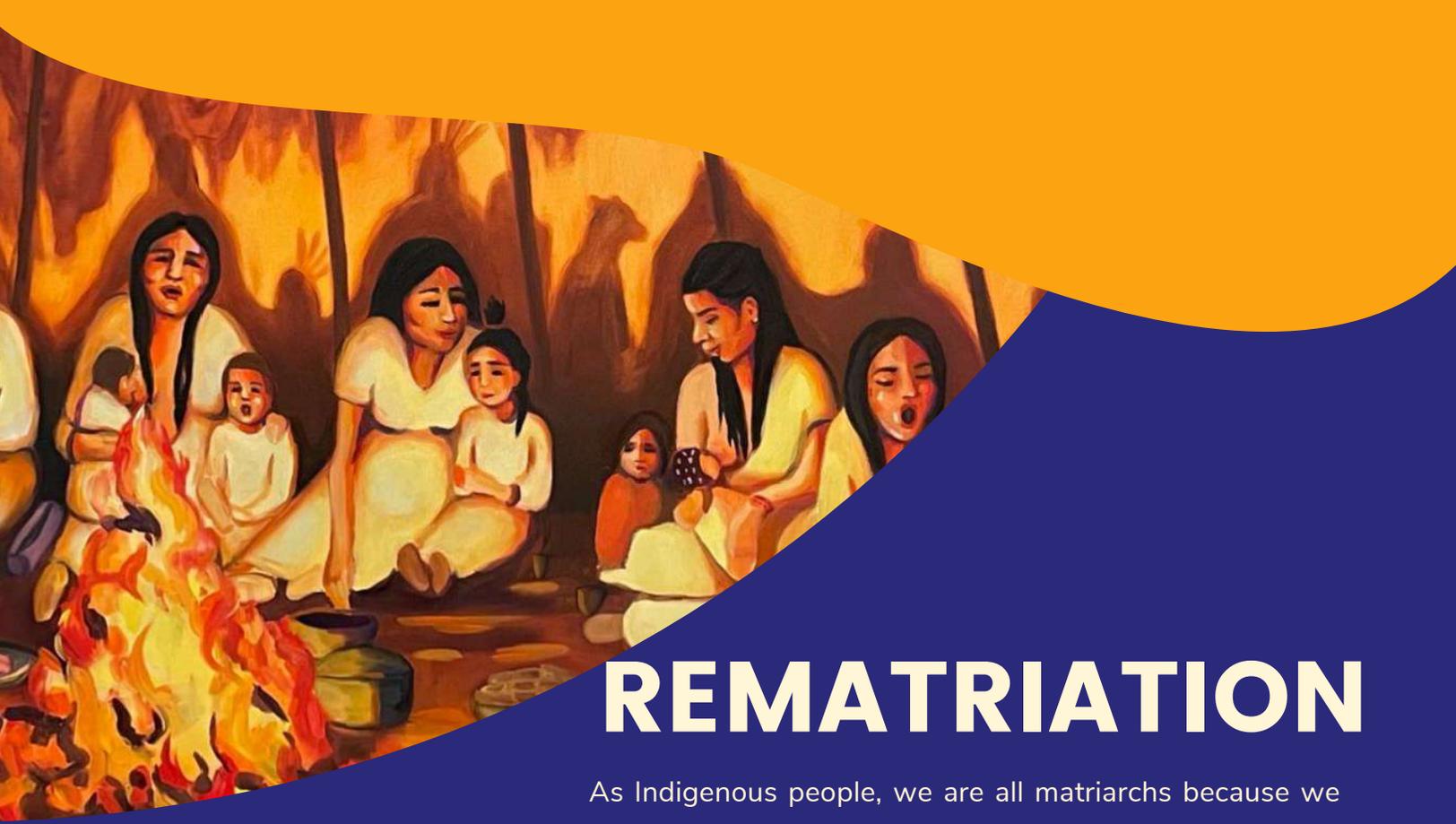
1. [www.mmiwg-ffada.ca/final-report/](http://www.mmiwg-ffada.ca/final-report/)





# PURPOSE

Our purpose is to exchange and bridge matriarchal knowledge between the descendants of the original matriarchs of what is now known as New Zealand and Canada to revitalize and reclaim our matriarchal stories, rites of passage, authority, and sovereign power within our families, communities, and Nations; with and for our diverse genders, especially for our men.



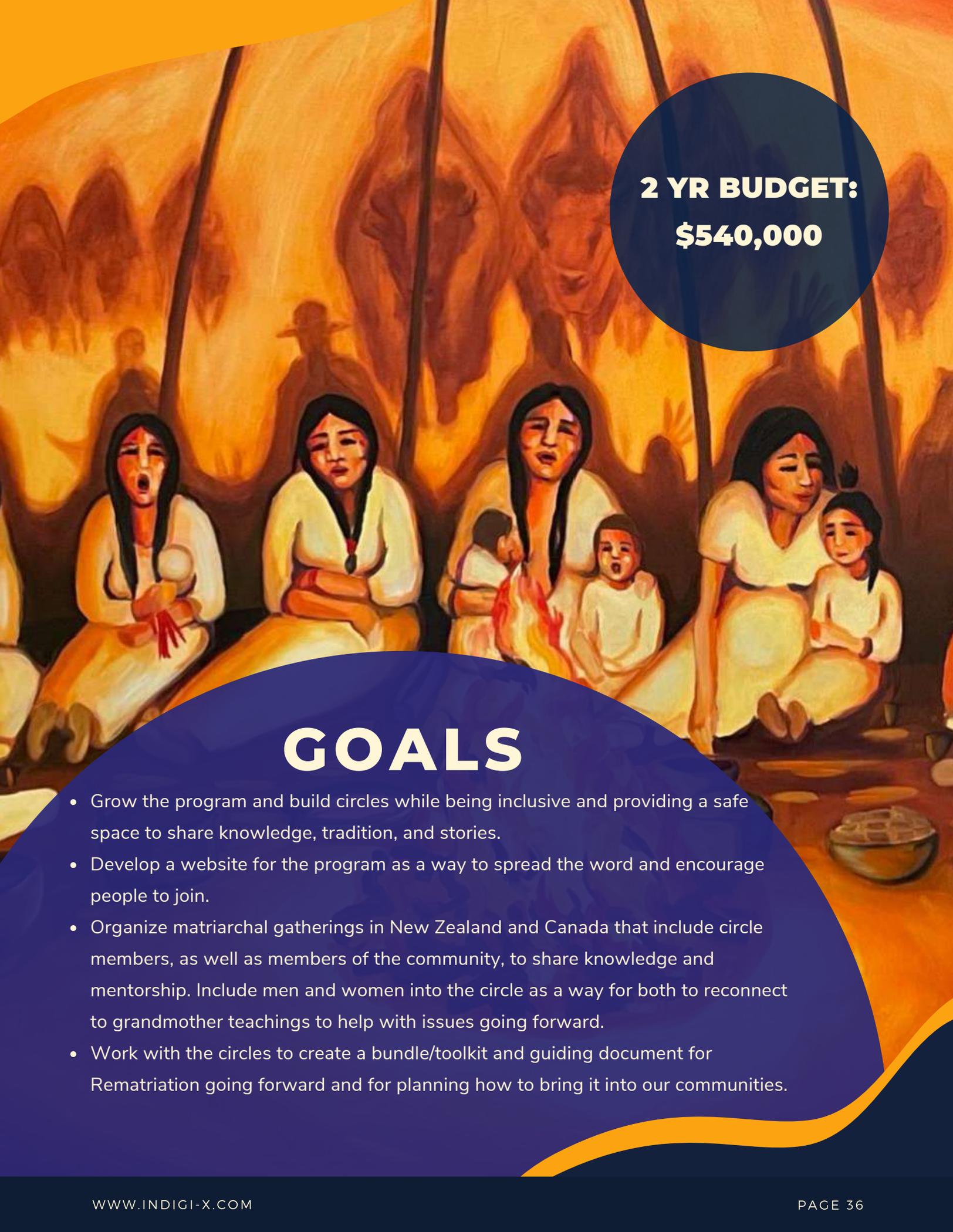
# REMATRIATION

As Indigenous people, we are all matriarchs because we all come from, are claimed and supported by our first mother - Earth Mother. She is a living being and provides for all life.

We are humans of this land, our Earth Mother, each imbued with a spirit that guides our earthly roles and responsibilities to live in service to one another, with love, kindness, truth, sharing, courage, and the vital laws that are shared through our diverse Creation Stories.

Rematriation is about returning to the loving teachings of our Earth Mother, our ancestors, and grandmothers; the teachings that were shared and lived before colonization. Patriarchy disrupted, dehumanized, and silenced the matriarchs who nurtured, cared, protected our children from harm. Rematriation is about returning to those powerful matriarchal teachings so we as Indigenous Peoples may think, walk, speak, and be in beauty again with our Earth Mother.

Our Rematriation circle began in the third cohort of INDIGI-X. Our Ancestors prayed, the stars aligned, and the winds blew us to gather to share our hearts and minds, and to remember that we come from a long line of matriarchs.



**2 YR BUDGET:  
\$540,000**

# GOALS

- Grow the program and build circles while being inclusive and providing a safe space to share knowledge, tradition, and stories.
- Develop a website for the program as a way to spread the word and encourage people to join.
- Organize matriarchal gatherings in New Zealand and Canada that include circle members, as well as members of the community, to share knowledge and mentorship. Include men and women into the circle as a way for both to reconnect to grandmother teachings to help with issues going forward.
- Work with the circles to create a bundle/toolkit and guiding document for Rematriation going forward and for planning how to bring it into our communities.

# RECOMMENDATIONS

Together, our circle developed the following Calls to Action for government, community, and industry:

## Government

- **Fund establishment costs**, including a website and ongoing promotion and awareness of 'Rematriation: A Full Circle of Circles'.
- **Fund and support a two-year pilot** for an in-person exchange/bridge regarding a **matriarchal knowledge gathering** between the descendants of the original matriarchs of what is now known as New Zealand and Canada to connect and collaborate in revitalizing and reclaiming matriarchal stories, rites of passage, authority, and power to create a bundle for communities, industry, and especially to share with our men.
- Make **Indigenous languages, matriarchal teachings, histories, and Creation Stories mandatory in primary education** for all children in New Zealand and Canada.
- **Enhance Indigenous language development**, including the development of Indigenous curriculum and pedagogy, that reflect knowledge systems, worldviews, and matriarchal community structure as communicated and reflected in the language through connection to land and matrilineal land-use practices.

## Community

- Our Indigenous leaders, governance structure supporters, and community members **work and support one another** in developing, enacting, and enforcing tribal laws **to end gender and sexual violence**.
- **Create matriarchal societies** of wise, kind, truthful grandmothers to advise local governance structures.
- **Revitalize Indigenous languages that come from the land**, who we understand to be our mother, and are inherently matriarchal.

# RECOMMENDATIONS (CONT.)

## Industry

- **Begin with the premise that the land is a living relative**, and all Indigenous Peoples belong to, and are claimed by, the land. Their relationship to the land and cosmos is sacred and reciprocal. Colonial governments do not hold authority over the lands and are not authorized to make decisions on behalf of the land. This means that industries must **work with and for Indigenous communities with respect, gratitude, and humility**.
- **Create and enforce policies that have zero-tolerance for violence against women and gender-diverse people**, sexual assault and harassment, and human trafficking, especially for the purposes of sexual exploitation of women, children/youth, and gender-diverse people.
- **Make Indigenous matriarchal and diverse genders teachings mandatory in natural resource industries**, with the goal to end gender and sexual violence.
- **Ensure all industry employees, contractors, sub-contractors, and third parties receive training**, specifically regarding anti-violence and understanding violence-informed approaches.





Savanna Chiblow



Marina Hetaraka



Leah Prisque



Jessica Smith



Rēnata West

# GROUP 4: INDIGENOUS YOUTH LEADERSHIP

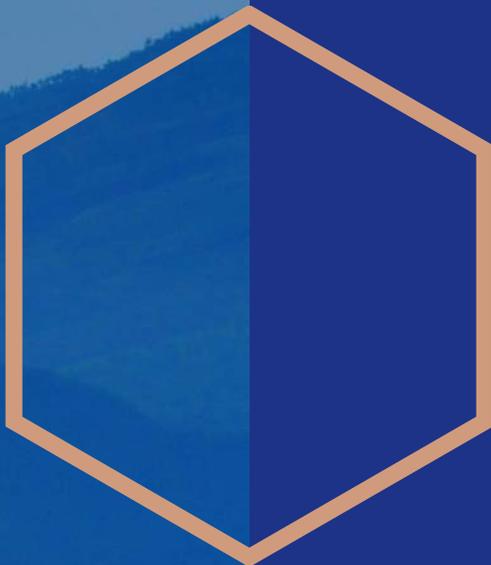
Expanding Indigenous  
Rangatahi (Youth) Worldviews  
by Building Global Citizens  
Through Exploring  
Indigenous-to-Indigenous  
Global Exchange  
Opportunities

# OVERVIEW

Indigenous exchange is not a new concept. For thousands of years, Indigenous communities around the world have been connecting, collaborating, sharing, learning, and trading together. Now is no different; however, the advancement of technology and access to real-time information is making us more connected than ever before.

As part of building bilateral strength between Aotearoa and Canada, we consider it imperative to continuously challenge our countries to traverse new pathways of working, thinking forward, and creating space for Indigenous advancement through intentional action. We must be diligent in creating opportunities to meet the demands of the future.

In this report, we will explore why creating opportunities for rangatahi/youth through Indigenous-to-Indigenous global exchange is imperative to building globally astute Indigenous citizens now and for future generations.



# THE REALITY

Indigenous youth make up a large majority of Indigenous populations in Canada and Aotearoa, New Zealand, with 50% of Māori rangatahi under the age of 25 and 17% of Indigenous youth in Canada between the ages of 15-24.

This demographic is expected to drive Indigenous growth globally. For this reason, Aotearoa, New Zealand, and Canada need to take intentional action and create space for rangatahi/youth to thrive as active Indigenous global citizens.

When we consider the social and cultural norms of Indigenous communities, there are often strong ties to family and community. While this is important in the development of youth, the concept of travelling abroad is not as prominent as it is in non-Indigenous families. For this reason, the importance of supporting and promoting exchanges for the benefit of rangatahi/youth, is expected to introduce positive intergenerational opportunities for Indigenous communities.

One of the key systemic barriers for global exchange programmes, which is not limited to Aotearoa, New Zealand and Canada is financial investment. Access to financial support is often limited, which then requires programmes to be self or partially funded. This can significantly impact the quality of the exchange, the frequency and the value that is created through global collaboration, let alone Indigenous-to-Indigenous global collaboration.



## The Importance of Indigenous Exchanges

Māori and Indigenous Peoples on Turtle Island have long been connected by a shared association with the Pacific Ocean, a sense of solidarity, and shared experiences as Indigenous Peoples. People-to-people exchange and trade between the South Pacific and the Americas has been celebrated since early history. For example, the presence of the Kūmara (sweet potato) in Aotearoa/New Zealand with its origins in Peru.

Our research and anecdotal evidence shows that Indigenous-to-Indigenous exchanges shift the perspectives of Indigenous families on the importance of travel, even years after it takes place. It creates a ripple effect that not only impacts the lives of those who participate but also the family and community who surround them. Other positive impacts include:

- Community and relationships
- Culture and ceremony
- Connections with place
- Confidence building
- Cross-cultural sharing, understanding, and unity

# DISCUSSION

## Why Rangatahi / Youth?

Rangatahi are our present and our future, and they represent the majority of Indigenous populations in Canada and New Zealand. With such young Indigenous populations, rangatahi have a key role to play in creating movements of change for building and participating in opportunities where they are at the centre, as active participants in designing, experimenting, and adapting their surroundings.

As we move towards a more globally connected world, we must advocate for and provide opportunities where rangatahi can navigate their own Indigenised pathways.



## Indigenous Exchanges - SOAR

We have chosen a SOAR framework as a helpful strategic framework that focuses on strengths and seeks to understand the whole system by including the voices of relevant stakeholders. A summary of our findings is detailed below:

### Strengths

- Rangatahi/Youth are our present and future.
- Opportunities alongside the implementation of UNDRIP (potential links to Article 36).
- Truth and Reconciliation and the 94 Calls to Action (potential links to Calls 7, 19, 44, and 66).

### Opportunities

- Create future leaders to lead their own community development.
- Advance youth employment, developing soft skills through lived experiences.
- Investing in Indigenous futures by empowering them today.
- Consideration of what post-Covid opportunities look like.

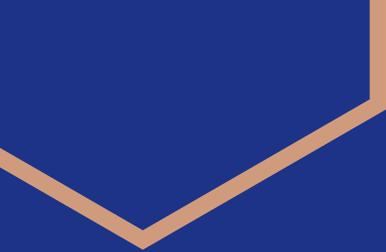
### Aspirations

- Create space at the table.
- Bridging into other Indigenous communities.
- Removing systemic barriers.
- Recognition of the importance of youth roles.

### Results

- Strong confident rangatahi / youth.
- Specific Indigenous-to-Indigenous rangatahi / youth opportunities.
- Leverage and enhance existing cultural exchange programmes.
- Economic benefits for Indigenous economies and beyond.





# RECOMMENDATIONS

- **Pilot Programme:** to support an Indigenous-to-Indigenous Global Exchange Pilot Programme through INDIGI-X with a specific focus on Indigenous rangatahi/youth with both Aotearoa, New Zealand and Canada (establish in 2022 and commence in 2023).
- **Funding:** to invest in the mobilization of the Indigenous-to-Indigenous Global Exchange Pilot Programme.
- **Extend Existing Partnerships:** to utilize Aotearoa, New Zealand's and the Canadian Government's resources to create a dedicated, ongoing space for rangatahi/youth to participate in existing international Indigenous opportunities.
- **Sector Leadership:** to recognize the importance of the role that the public/private sector plays in bilateral trade and look at specific roles for Indigenous change makers. That the public and private sector recognize their role in creating Indigenous change-makers - create space on your boards.

# CONCLUSION

When we offer opportunities like these to our young people, we expose them to new ways of thinking and advocating, and offer a glimpse of the possibilities of making real changes in the world. By opening the doors for our youth, we are quite literally offering them a seat at the table – which Indigenous Peoples as a whole have been fighting for, for decades. Investing in our futures is investing in our youth.

Through the implementation and strengthening of cross-cultural exchanges for Indigenous rangatahi/youth, New Zealand and Canada would become leaders in amplifying global initiatives on the economic, social, and cultural development of Indigenous Peoples.



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# INDIGI-X

FOR MORE INFORMATION ABOUT OUR PROGRAM  
AND TO APPLY TO JOIN THE NEXT COHORT  
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