

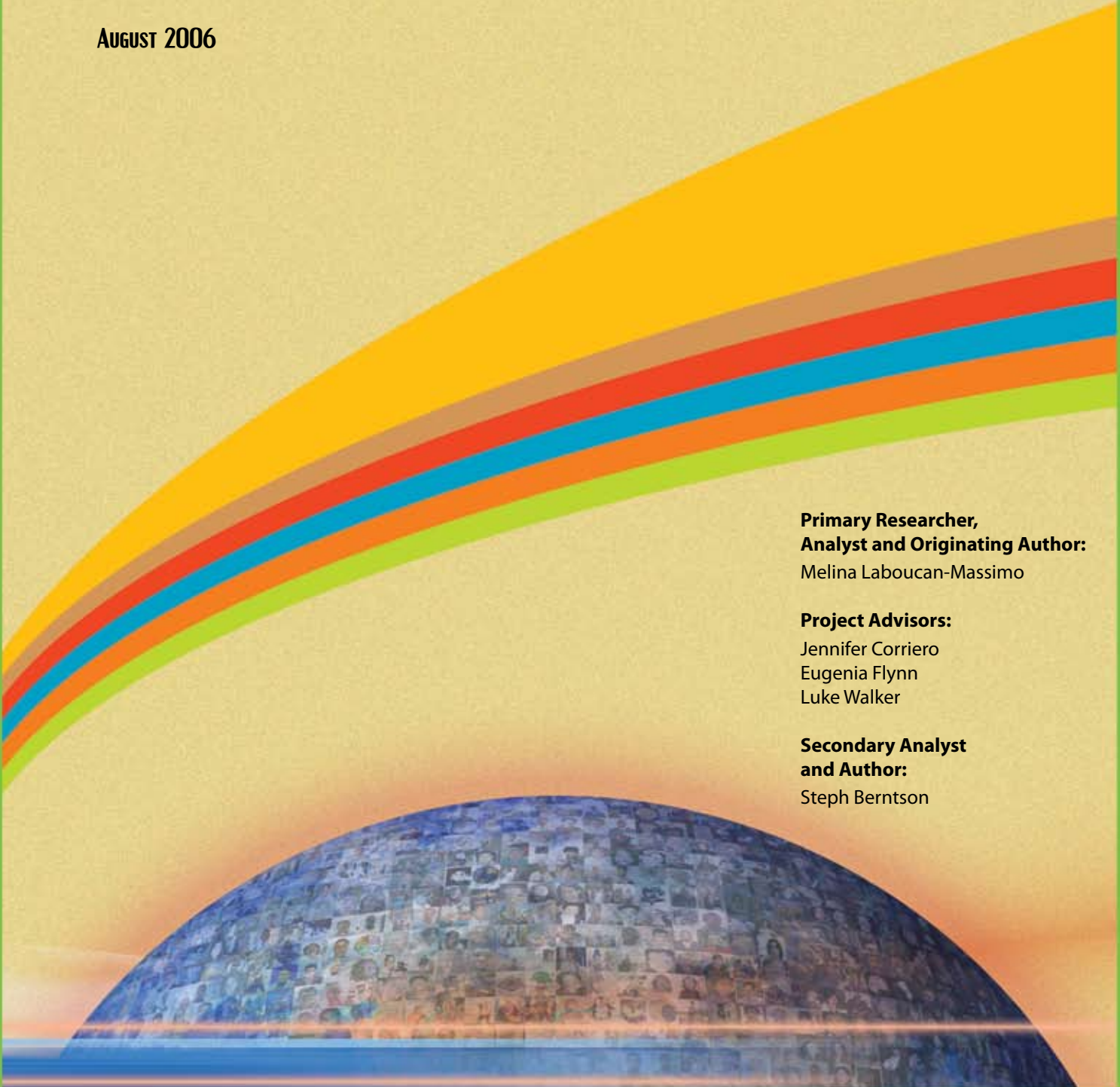
# REPORT ON GLOBAL INDIGENOUS YOUTH

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# Creating the Project

## Isolation as Motivation

**“SOMETIMES LOOKING AT THE WORLD IN A DIFFERENT PERSPECTIVE CAN HELP OPEN THE MIND - [WHEN] I THINK THAT I CAN CONNECT WITH INDIGENOUS PEOPLES FROM OTHER PARTS OF THE WORLD, IT AIDS ME IN SEEING THAT I AM NOT ALONE.”**

In late 2004, with the quick selection of “yes” in an online survey, young people spanning the globe defined themselves in the same terms: “I identify as being an Indigenous person”. From this unity diverged a wide array of responses qualifying that Indigenous status. Amidst the hundreds of shades of definition, a definite self-awareness remained. In fact, in a stroke of loyalty rare beyond the project, an Egyptian man proclaimed feeling “so much Indigenous that I wish to die [for] my land”. Within this survey, such displays proved unexceptional: the 524 respondents shared a strong sense of identity.

### Why survey global Indigenous Youth?

Hoping to unite Indigenous youth compelled a young Cree woman, Melina Laboucan-Massimo, to ask the question in the first place. An advocate of youth heritage engagement and an active member of Indigenous and youth organizations in Canada and the world over, Laboucan-Massimo pursued a dream of an “IIYN”, or International Indigenous Youth Network. Her job at TakingITGlobal, a Toronto-based NGO devoted to empowering youth through technology, situated Laboucan-Massimo to evaluate global Indigenous youth engagement. After attending the International Youth Parliament (IYP) in July 2004 and being inspired by the enthusiastic idea-sharing she witnessed there, Laboucan-Massimo wanted to ask of global Indigenous youth whether they, too, wanted a forum for community-building. What was it to be Indigenous in other regions? What were the obstacles facing Indigenous youth? Did they want to discuss them?

In hopes of “creating solidarity”, she generated a 17-question survey to connect geographically distant Indigenous nations by their common concerns. Eugenia Flynn, a fellow activist in the international Indigenous community, consulted on the most significant issues and suitable questions. The broad-scope survey (*Appendix A*) not only petitioned for opinions about core problems but further, requested tangible solutions on local and international levels. With two formats – nine multiple choice and eight written answers – the questions pushed respondents to express and detail their concerns. Poising the results for action, the survey concluded with whether respondents felt TakingITGlobal could, in fact, orchestrate such an effort.

How could this concern about identity create open forums for Indigenous peoples? Which methods were appropriate? The online conversation achieved a portion of the ultimate goal: the survey itself became the lynchpin for global interconnection of Indigenous youth. As they responded, participants affirmed the study’s effort and furthered the broader project. They wanted to talk, and the survey gave them the chance. Talking, they said, was the first step toward overcoming obstacles. Problem “issues can be addressed,” reported one respondent, “[with] a goal-oriented approach such as a problem research paper”. This is that paper.

# Methodology

## Starting the Global Conversation

# 2

**“CREATING A CULTURE OF DIALOGUE AMONG AND BETWEEN ALL PEOPLES.”**

### a) Tools, Promotion and TakingITGlobal

Laboucan-Massimo selected TakingITGlobal’s survey tool to collect information from Indigenous youth. To solicit participants for the study, she tapped into TakingITGlobal’s existing online network and Flynn’s international contacts. Global participants, including several hundred TakingITGlobal members, responded over the course of one month.

The responses poured in from hundreds of cultural contexts. Laboucan-Massimo soon recognized the original, complete set of responses – weighing in at over 2000 – as an unmanageable size of data. The survey represented 2000 Indigenous and non-Indigenous responses to 17 questions, several of which featured long written statements. This volume of opinion could neither be simply transformed into basic evidence for material improvement in the lives of Indigenous youth, nor an interpretable statement for creating Indigenous youth networks. There was simply too much collected information.

Laboucan-Massimo had to pare results down while retaining valuable material. In a preliminary statistical survey brief, she and TakingITGlobal’s Luke Walker analyzed only those respondents who identified themselves as “Indigenous” in the survey’s opening question. This report uses only these distilled results. It focuses both on the key obstacles facing respondents and media representations of Indigenous people.

### b) Sample Overview

The final sample group breaks down as follows:

523 TOTAL RESPONSES					
Sex		Region		Age	
Male	73.28%	Africa	51.24%	16-20	9.54%
Female	26.71%	Asia/ME	19.69%	21-25	32.63%
Other	0	Europe	5.93%	26-30	29.20%
NR	0	Americans/Caribbean	12.81%	31-35	12.02%
		Oceania	7.84%	36-40	6.68%
		NR	1.34%	41+	8.21%
				NR	

### c) Survey Restrictions

Despite the global reach of the survey, the survey tool operated exclusively in English. Uni-lingual questioning prevented broader participation. A few respondents remarked specifically on their reduced communication abilities in English.

Though they often shared opinions, the 523 Indigenous respondents represent a disparate group. The participants hail from 79 countries (*Appendix B1*) and 153 diverse Indigenous nations (*Appendix B2*). Survey participants were quick to warn against homogenizing the group. One respondent identifies the potential pitfalls of such a broad-based sample: “my point of view is only accurate for Indigenous people who live in the States of Tlaxcala and in Mexico City (where I live)”, while another suggests, “it would be unfair on my part to comment on my other brethren”. Across the globe, however, certain themes and problem issues recurred, but when suggestive of relevant regional patterns, the report will cite specific respondent locations.

# 2

## **d) Data Analysis and Reporting Parameters**

### *i. Regional Weighting and Access Limitations*

In sensitivity to the geographical relativity of problems, the report has weighted responses to compensate for disproportionate volumes from certain regions. Similarly, it should be noted that the survey, as an online activity, admits IT access as a formative restriction barring potential respondents. Omitting the voices of Indigenous people without computers – a limitation acknowledged by participants and creators alike. “I wish,” writes an Ethiopian-Indigenous man from Israel, “TIG could involve the youth in rural places of the world who are isolated and deprived of information”.

### *ii. Verbal Evidence and Categorizing*

TakingITGlobal and the survey creators wanted the respondents – very literally – to speak for themselves. To ensure this, all quotations appearing in the report, as subject headings or substantive evidence, are drawn directly from the survey responses. Names have been omitted to preserve confidentiality. It is a closed study: there are no external sources.

To reinforce the global diversity in participation, respondents quoted have been credited by name of the Indigenous nation with which they identify as they have described it. The report privileges these over country or continental affiliations. It notes such geo-political associations to establish regional themes instead of primary identifiers, in accordance with the respondents’ definitions of themselves.

Several respondents write from one continent representing an Indigenous nation on another. The report accounts for this duality, where applicable. Such cross-cultural participation offered multiple perspectives on Indigenous issues from one source: respondents reported on their own experience as compared to that of the Indigenous youth in their traditional territory.

### *iii. Split Analysis Approach*

Due to the use of two question types in the survey, analysis and reporting demanded different techniques. Eight of the survey questions required long written responses. The high degree of detail in such data required a qualitative analysis. So, while precise statistical breakdown was not feasible, trends and themes were extracted from these responses. The report does include quantitative synthesis for the eight multiple choice responses beyond the opening question.

# Key Issues Facing Indigenous Youth Today

## *Obstacles and Opposition*

**“THERE ARE LOTS OF ISSUES, BUT THE MAIN ONE IS BEING INDIGENOUS ITSELF[...] [IT] SHOULD BE ADDRESSED BY CLEARING [UP] WHAT BEING INDIGENOUS IS ALL ABOUT[...] SAYING HOW IMPORTANT IT IS TO BE ONE.”**

With high diversity in survey respondents, was consensus possible? Ultimately, it was. As the responses poured in, certain themes resounded with most participants – strengthening the possibility of future open dialogue. The issues of the Indigenous youth surveyed fell into the following broad categories:

### **a) The co-opting of cultural identity: Negative effects of Colonization, Neo-colonization and globalization.**

Encapsulating the issue troubling Indigenous youth the world over, one respondent wrote: “I think that first and foremost, Indigenous youth are facing issues relating to identity: they must fit into this hyper-technological-capitalist society and still maintain ties to their traditions and the natural world.” Participants wrote of the “extinction” or “erosion” of their Indigenous culture at such high frequency, in fact, that it formed a connecting theme among Indigenous nations surveyed. “As colonised peoples,” opined a Maori young person, “we continue to suffer from loss of land, social structure, culture, language and all those things that make us indigenous; our identity.”

Within this concern for “losing touch with traditions” and “The loss of culture and [a reduced] appreciation for Indigenous arts” were “especial” worries about disappearance of “native languages”, which diverse respondents saw as a benchmark of cultural identity. This loss of language issue resonated most strongly in the Pacific Region.

For non-North Americans, cultural and linguistic overthrow occurred at the hands of “the invading culture – WESTERNERS”. This concern reverberated throughout the survey: “[we must] inculcate with the traditions and cultures that are being lost to the Western ones”; “[youth are] losing their culture and adopting the western lifestyle”; “The youth in Owambo are very much influenced by television which depicts the USA in particular – they are adopting the American way of life which I do not deem appropriate”; and “young people try to couple the Western culture not because they necessarily need it, but so as to fit in society. [They are] torn between our culture and the new one”. Within the Western world, the term “Western” did not appear, but the same phenomenon did. A Dineh (Navajo) respondent – writing from the United States – defined this Western modern “reinvention” of colonialism “in what is called neo-colonialism or globalization”.

Participants also felt that until the United Nations “Draft Declaration on Indigenous Peoples” passed, Indigenous identity would not be legitimized in the global consciousness. They clarified, however, that this global doctrine would not eliminate the need for effective leadership within Indigenous governance, social responsibility or adequate attention from national legislatures. In particular, respondents noted a lack of Indigenous self-representation – an assertion of Indigenous identity – in all political areas. Current human rights legislation, they felt, did not adequately address their concerns, because it was drafted for not by Indigenous people. As of the drafting of this report, members of the U.N. are debating the Declaration and submitting it to preliminary voting processes.

### **b) Land Rights, History and Environmental Sustainability**

Among survey participants, land is iconic for their respective cultures. The “dispossession and loss of their ancestral lands and territories”, as stated by one Mbeere man, compromises Indigenous identity in an identical manner to loss of language or culture.



# 3

The destruction of land leads to broader and continuing Environmental issues: a lack of sustainable development for social change and pollution. An Ewe respondent witnesses degradation he terms “environmental disaster: pollution of the waters, eutrophication, climate change”. A hemisphere away, a young Yup’ik woman continues, “there is a need to identify and create environmentally renewable resource development opportunities[...] I believe that the political, economic and environmental costs of the conversions of natural resources outweigh the long-term, balanced, diverse, effective global benefits”. The respondents also pinpointed population growth as a risk to Environment sustainability, particularly in remote or small Indigenous communities.

Dislocation concerns also dogged the respondents. Urbanization, forced relocation, the false promise of a better life in urban settings also compromise Indigenous land claims, according to several responses.

## c) Education, Training and Employment

Irrespective of region or Indigenous affiliation, survey participants consistently cited a lack of education and employment as barriers for Indigenous youth. Gaps in specific forms of learning, such as illiteracy and job skill training opportunities, linked education and unemployment directly. Respondents also felt opportunities were closed to them due to a lack of technical education and access to I.T..

The respondents’ common call for positive role models echoed the demand for “good teachers”: They agreed that “giving a leading role to educationalists in any activity related to Indigenous youth is of utmost importance.” This issue echoes the broader identified need for Indigenous role models.

## d) Poverty and Forced Dependency: Impeded Access, Hunger and Homelessness

Poverty, and fall-out from poverty, also proved recurrent themes in survey responses. One Indigenous South African woman labels “low self-esteem” a “psychological attendant” of poverty and suggests both impede the success of Indigenous youth. An Ndamba man draws a clear analogy to illustrate the problem: “youth from poor families have no chances to enjoy the national cake”. The poverty issue transcended Indigenous nations and regional separations.

## e) Isolation: Distance and Disconnection between Communities and Individuals

A sense of “being alone” reinforces the marginalization so often identified as a key issue for Indigenous youth. The survey responses suggest that isolation and segregation directly disempower youth and contribute to “voicelessness” and the recurrent issues of drug and alcohol abuse.

A Yoruba respondent in the United States sees isolation beyond simple geography: “the computer age”, he writes, enforces new “separation”. With knowledge of a plugged-in world interconnecting rapidly, Indigenous youth in communities without ICT access felt further separated from other young people. As noted in the Methodology, respondents used online tools to participate, so their concern potentially represents a larger group without access to technology.

## 3

**f) Divisions within the Community: Generational and Gender Divides, Substance Abuse and Violence**

Not only disconnected from their global peers, respondents reported feeling isolated on local and individual levels. A Lithuanian-Indigenous woman saw “alienation between people of the same community and within family.” A young Zambian-Indigenous woman feels disempowered by members of her own community, citing a “lack of adult-youth partnership in solving social problems” as a principal concern.

Though the survey identified “war” and “terrorism” as key issues, they emerged regionally and related to political strife more often than Indigenous conflict. “Crime and insecurity”, particularly domestic violence and troubled Indigenous youth cross-continently.

Given the youth-focus of the survey, many respondents framed the most recurrent concern – the loss of cultural tradition – as a generational issue. One respondent called for a “reconnection of Youth and Elders” to “ensure traditional knowledge is handed down”. The 42 Respondents in the oldest age bracket – “41 (years) +” – expressed a heavy sense of responsibility to maintain culture. Consistently, they perceived youth as struggling with neo-colonialism: caught between their Indigenous roots and invading cultural forces, carried in by all forms of media (*see section 4*).

**g) Future Imperfect: Disillusionment, Lack of Hope, Vision, and Prospects**

One respondent attributes the “high rise in the use of alcohol and hard drugs” to “lack of proper or healthy recreational activities for the youth”. This condemnation of “idleness”, inadequate social and recreational programmes, and an excess of leisure time emerges in responses from all regions.

Colonial cultural dominance obscures an Indigenous future in the eyes of respondents. “We are not inspired,” writes a Shona Zimbabwean, “we feel that we are below our former colonial masters and that is the way things should stay.” Survey participants across all continents cited an “inferiority complex”, “second class citizenship” or “marginalizing” as major obstacles to Indigenous prosperity. This psychological effect of colonization, they reported, lingers long after the end of colonial rule. In lingering, it persistently reinforces “bleak circumstances” and “hopelessness” in Indigenous communities. These, in turn, give way to other identified problems: suicide, alcoholism and drug abuse. Drug abuse, in particular, was a widely mentioned, international issue for Indigenous youth.

**h) Compromised Health Education and Unresponsive Health Care**

Though general health care concern emerged across the sample group, a need for broad sexual health education to circumvent the spread of HIV and AIDS was a particular issue for Indigenous respondents from Tanzania, Uganda, South Africa, Ghana and Nigeria. Survey respondents also identified the occurrence of teen pregnancy as a problem issue.

In connection with a call for an improvement in education, respondents desired an increase in community health services or healthcare, with particular emphasis on counseling services. Responses indicated a sense of inequity in government provision of health services or moreover, exclusion of or inflexibility to Indigenous customs in existing health care models and practices.



# 3

## i) **Poor Governance: Misrepresentation in the Political Sphere, Improper Legislation, Civil Conflict or National Violence.**

One Rai (Kirant) respondent, based in Nepal, sees the primary obstacle to Indigenous youth as the “lack of participation in almost all spheres of national life”. Colonially-imposed geo-political governments do not include them in the decision-making processes. “The governments of the world”, suggests one respondent, “continue to use the global agreements as a measure for justice which follows popular policy regardless of what the impact is on Aboriginal people”. Alternately, Indigenous people are infantilized by politics, experiencing “step-motherly treatment by the Central government”. Further, they suffer from “inequitable distribution of government funding” on land from which they were ousted.

Indigenous respondents the world over felt they lacked good role models and positive leadership in global and national governing, as well as in their communities. The desired leadership was not homogenous, however, and Indigenous interests and concerns vary according to situation. Respondents called for intricate, responsive governance. “The plan and policies regarding Indigenous communities should be flexible,” writes one respondent, “as every Indigenous group has its own customs and ways of thinking”. Several respondents felt that an uninformed media painted Indigenous youth as “people who can’t lead other people”. This depiction reinforced the disempowering reality.

Survey participants called for restructuring within their communities: an improvement in governance practices, the cultivation of strong leaders, and the elimination of political corruption or corrupt government officials legislating for them, incorrectly. Many saw hope in giving young people a voice in decision-making: “Give the youth an opportunity to formulate and execute policies and we will do it well.”

## j) **Powerlessness and Perception Perversion: Disenfranchisement, Discrimination, Stereotyping and Commodification of Culture**

The problems the respondents expressed collectively indicate a marginalization of Indigenous culture. Repeatedly, public and media representation “Others” Indigenous peoples.

The collective concerns about governance clearly suggest Indigenous youth are not being made part of decision-making processes and not being consulted on matters directly affecting them. Respondents emphasized the need for participation and involvement in local and global communities. One respondent calls for “home grown initiatives which are culturally relative”. The responses indicated further evidence of powerlessness in various forms of exploitation: prostitution, child exploitation, human trafficking, child labour and abuse.

“Freedom of speech” recurred as a serious issue throughout the responses. Several respondents felt doubly stifled: both within and beyond their community. Though one Samoan-Indigenous woman saw silencing of Indigenous youth in her culture would be difficult to overcome through traditional means: “our cultural faaloalo” or respect impedes the youth from voicing their opinions in public. I don’t really see a successful way in which we could achieve such a prospect without the essence of culture being affected.” This reinforces the issue of internal divisions in Indigenous nations, since the same respondents who believed Indigenous peoples needed a voice in the public or global spheres staunchly revered traditional practices – including those such as “faaloalo” which deny youth a voice. Indigenous youth, then, are often doubly silenced: cultural traditions privilege the opinions of elder community members and a colonially-controlled media perverts their image and denies their expression.

Commodification of Indigenous cultures is prevalent in many countries where cultural items are sold by non-Indigenous people and bought by tourists. Cultural traditions are further trivialized within dominant capitalist societies as the art forms of Indigenous cultures are no longer respected and highly regarded but sold and bought like trinkets.

# Indigenous Youth in the Media

## *The flawed mirror*

# 4

### **"OUR VOICES ARE UNHEARD IN THE MEDIA."**

Several survey participants clearly and consistently felt stymied from advancement a lack of positive representation in the media. In a media-dominated age, broadcasted misunderstanding of Indigenous people perpetuates prejudice on a global scale. While the respondents depict themselves variously – each in his or her distinct, strong lines – they unilaterally agreed that the media's portrayal was incorrect. Survey-takers felt media portrayals reduced Indigenous populations to "increasingly inaccurate" depictions. This mis-representation, according to respondents, comes in unfortunate stock varieties: "primitive and backward" stereotypes or "romanticized", "excessively exotic" caricatures. Respondents in all regions repeatedly identified this polemic: there are "two sides to a coin," writes one Fijian youth. Several respondents awaited representation as "real, ordinary people". A Cree woman further remarks on the specific "danger" of portraying only these "two extremes" in the media, wryly adding, " [but the] middle ground doesn't sell stories."

A young Egyptian-Indigenous woman faults "media impact" specifically with "discrimination in many regions worldwide". Overwhelmingly, respondents felt the media depicted them poorly, negatively and in violent roles or, if positively, as entertainment, art or a "tourist attraction". A Bhills respondent presents a harsh portrait: "In India, [we are called] monkey, donkey, cannibal, thief or robber/sexy/drun kard/killer. These are the synonymous words used by South Asian media for our people."

In order to correct this misrepresentation, a Cayuga woman writes, "perhaps it is time the media spend some TIME with youth in order to fully know what it is they are going thr[ough]". Youth throughout the survey echo this assessment: they express feeling "sidelined" in shaping public depictions of their culture, barred primarily by the expense of media coverage. A Kpelle respondent, writing from Liberia, sees Indigenous people "being stereotyped and not given the opportunity to maximize their true potentials as they are marginalized by the political and economic elites." Further, respondents often perceive the media as the newest, most pervasive colonialism: perpetuating previous waves of cultural erosion with "the biased promotion of Western cultures as a trendy lifestyle for ALL young people".

A small percentage identified Indigenous figures in the media as people of a "lost race", "near extinction" and "aliens in their own country with no intention to join the outside world". These various portrayals – and the indignation respondents felt at their inaccuracy – speak to an absence of Indigenous involvement in the media. Several respondents lamented this openly. As a Cowesses Cree writer suggests, "it [is] all really about what Non-Native people want us to be portrayed as". Their very participation in the survey, in addition to the urgency of the responses, signals a strong desire for expression among Indigenous people.

Throughout the survey, respondents repeatedly allied art and their respective culture. In fact, they identify artistic expression as the prime method for circumventing the majority of the "key issues" cited. Media offers an opportunity for such public expression, while simultaneously constructively educating. Several respondents expressed a desire for this media involvement in the lives of Indigenous youth as an exciting means of disseminating information. One Oodua-Yewa man suggests media participation might "create more awareness about the challenges facing the indigenous people and how to address those various challenges in each community". Several respondents felt the internet offered an opportunity to correct the mainstream media's inaccurate portrayals. "The better way" will come, suggested an Egyptian-Indigenous man, with the use of "multimedia" and "live media". A Fijian-Indigenous respondent declared "we will not be defined by the Western construct of Indigenous young people".

# Networks and Tools

## Identified Needs and Recommendations

# 5

**“THE MOST IMPORTANT THING RIGHT NOW IS TO TAKE A STAND AND DO INSTEAD OF DREAM... AND THE FIRST STEP TO ADDRESS THIS NEED IS TO WIDEN THE AWARENESS AND BY THAT TO CREATE A NETWORK OF PEOPLE WHO WANT TO MAKE A CHANGE. MAKING A CHANGE IS THE MOST IMPORTANT ISSUE RIGHT NOW.”**

**a) A Stated Desire to Network and Dialogue: “Indigenous youth need to network with each other in order to make their voices heard”**

Perhaps unsurprisingly for a survey conducted through youth networks, participants cited “networking” as a first catalyst for change and empowerment among Indigenous people. When asked whether they were “interested in interacting and networking”, the survey respondents declared a resounding 94.56% “yes”, globally.

Internationally and continentally, the responses broke down as follows:

Region	Responses			Unweighted			Weighted		
	Yes	No	NR	Yes	No	NR	Yes	No	NR
Africa	255	3	6	96.59%	1.14%	2.27%	16.10%	0.19%	0.38%
A/SE	114	4	9	89.76%	3.15%	7.09%	14.96%	0.52%	1.18%
Europe	27	0	5	84.38%	0.00%	15.63%	14.06%	0.00%	2.60%
LA/C	12	0	0	100.00%	0.00%	0.00%	16.67%	0.00%	0.00%
NA	32	0	1	96.97%	0.00%	3.03%	16.16%	0.00%	0.51%
Oceania	40	0	0	100.00%	0.00%	0.00%	16.67%	0.00%	0.00%
NR	7	0	0	100.00%	0.00%	0.00%			
<b>Global</b>	<b>487</b>	<b>7</b>	<b>21</b>	<b>94.56%</b>	<b>1.36%</b>	<b>4.08%</b>	<b>94.62%</b>	<b>0.71%</b>	<b>4.67%</b>

When asked if they would participate in such a network, 3 percent of respondents replied “no” and 6 percent declined to respond. 469 people surveyed wished to network with other Indigenous peoples.

*“Would you participate in a discussion forum for Indigenous young peoples?”*

Region	Responses			Unweighted			Weighted		
	Yes	No	NR	Yes	No	NR	Yes	No	NR
Africa	249	9	6	94.32%	3.41%	2.27%	15.72%	0.57%	0.38%
A/SE	109	3	9	85.83%	2.36%	11.81%	14.30%	0.39%	1.97%
Europe	27	0	5	84.38%	0.00%	15.63%	14.06%	0.00%	2.60%
LA/C	12	0	0	100.00%	0.00%	0.00%	16.67%	0.00%	0.00%
NA	27	3	3	81.82%	9.09%	9.09%	13.64%	1.52%	1.51%
Oceania	38	2	0	95.00%	5.00%	0.00%	15.83%	0.83%	0.00%
NR	7	0	0	100.00%	0.00%	0.00%			
<b>Global</b>	<b>469</b>	<b>17</b>	<b>29</b>	<b>91.07%</b>	<b>3.30%</b>	<b>5.63%</b>	<b>90.22%</b>	<b>3.31%</b>	<b>6.47%</b>

## 5

**b) Need for an International Indigenous Youth Network**

Anticipating the question, several respondents suggested forums and networks as solutions to the problems they previously identified as troubling their communities. Such prescience within the survey reinforces the strong stated desire for establishing a global community. The majority of respondents called a youth network necessary.

*“Do you feel that there is a need for an International Indigenous Youth Network?”*

Region	Responses			Unweighted			Weighted		
	Yes	No	NR	Yes	No	NR	Yes	No	NR
Africa	250	6	8	94.70%	2.27%	3.03%	15.78%	0.38%	0.51%
A/SE	111	6	10	87.40%	4.72%	7.87%	14.57%	0.79%	1.31%
Europe	24	2	6	75.00%	6.25%	18.75%	12.50%	1.04%	3.13%
LA/C	11	1	0	91.67%	8.33%	0.00%	15.28%	1.39%	0.00%
NA	29	3	1	87.88%	9.09%	9.09%	14.65%	1.52%	1.51%
Oceania	38	2	0	95.00%	5.00%	0.00%	15.83%	0.83%	0.00%
NR	7	0	0	100.00%	0.00%	0.00%			
<b>Global</b>	<b>470</b>	<b>20</b>	<b>25</b>	<b>91.26%</b>	<b>3.88%</b>	<b>4.85%</b>	<b>88.61%</b>	<b>5.95%</b>	<b>5.45%</b>

The responses contain an urgency indicating a sincere hope for change in the future. One Kenyan-Indigenous respondent calls for “a gathering of Indigenous youth for a stronger interaction and sharing on better ways of working”.

Networking, the respondents felt, could begin to undo the damage wreaked by colonialism. “Local and international movements” reports a Namu-Herero man, “[can be used] for the preservation and promotion of [Indigenous] knowledge systems, language and culture.”

Respondents had detailed suggestions for features of the network. Their needs and interests included:

Category	Specific forms
Recreational Activities	<ul style="list-style-type: none"> <li>• Sports</li> <li>• IT games</li> </ul>
“an International Face”	<ul style="list-style-type: none"> <li>• United Nations involvement</li> </ul>
Organization and Discussion	<ul style="list-style-type: none"> <li>• Steering committees</li> <li>• Conferences</li> <li>• Chat rooms</li> </ul>
Publications (Print and Electronic)	<ul style="list-style-type: none"> <li>• Letters</li> <li>• Pamphlets</li> <li>• Magazines</li> <li>• Policy papers</li> </ul>
Local Engagement	<ul style="list-style-type: none"> <li>• Advocacy groups</li> <li>• Community projects</li> <li>• Meeting opportunities</li> </ul>
Education	<ul style="list-style-type: none"> <li>• Scholarships</li> <li>• Exchanges</li> <li>• Information Sessions</li> <li>• Cultural sharing</li> </ul>

## 5

Half of the respondents felt the particular aspects of the network could be discussed “later” – after it was officially created and they’d had time to consider the possibility. As one Chettri man writes, “let me know more and study – then I will be able to give some suggestions”.

### c) The Potential Role of TakingITGlobal

The majority of respondents felt TakingITGlobal could spearhead the networking initiative they desired, guided by an Indigenous youth co-ordinator who shared their concerns.

*“Do you feel TIG (led by an Indigenous youth coordinator) is in a good position to help create such a network?”*

Region	Responses			Unweighted			Weighted		
	Yes	No	NR	Yes	No	NR	Yes	No	NR
Africa	249	9	6	94.32%	3.41%	2.27%	15.72%	0.57%	0.38%
A/SE	110	4	13	86.61%	3.15%	10.24%	14.44%	0.52%	1.71%
Europe	23	0	9	71.88%	0.00%	28.13%	11.98%	0.00%	4.69%
LA/C	10	2	0	83.33%	16.67%	0.00%	13.89%	2.78%	0.00%
NA	28	1	4	84.85%	3.03%	12.12%	14.14%	0.51%	2.02%
Oceania	37	3	0	92.50%	7.50%	0.00%	15.42%	1.25%	0.00%
NR	7	0	0	100.00%	0.00%	0.00%			
<b>Global</b>	<b>464</b>	<b>19</b>	<b>32</b>	<b>90.10%</b>	<b>3.69%</b>	<b>6.21%</b>	<b>85.58%</b>	<b>5.63%</b>	<b>8.79%</b>

A few wished to mitigate TakingITGlobal’s role with their suggestions. A Cree woman, writing from Australia, has specific programme parameters for TIG’s guidance of an Indigenous youth network: “TIG should elect specific ‘pilot’ countries with specific Indigenous youth groups or councils in each country selected to ‘host’ a monthly online forum, chat, discussion board, etc. specific to their issues and needs. TIG should provide support and advertising to these monthly ‘hosts’ - this way the issues specific to that country can be highlighted to the whole TIG community and hopefully global participation will follow.” A Biripi man continues, “Yes a network like this would provide a great start but it needs to be managed and facilitated to promote and provide opportunities for others to experience these problems first hand. for example putting people with certain experience in certain areas that require that specific experience. To work first hand in consultative processes adopting proposed strategies initiating projects to help eradicate these problems etc. Good idea and would like to see prototype if happens.

A general consensus emerged: TIG’s provision of tools and resources would grant Indigenous youth the “voice” most respondents felt they lacked elsewhere. However, cautions a Baforchu man, “it all depends on the strategies that TakingITGlobal will use”.

# Moving Forward

## Hope and Planning



**"MORE OF THESE SURVEYS AS AN INVITATION TO INAUGURAL LAUNCH OF THE PROPOSED NETWORK AND MORE INVOLVEMENT IN DECISION MAKING PROCESS IF AFFECTS ME AS A YOUNG INDIGENOUS PERSON."**

### Conclusions

When asked for specific requests on how TakingITGlobal might better "meet their needs", several respondents requested financial guidance or the establishment of "scholarships[...] to youth to further their studies" and "computer equipment". Many called for a continuance of the effort begun with the survey, with "the more networks, the better" and the culmination of collaboration in "conference[s]", "exchanges" and "publications". Respondents envisioned TakingITGlobal's support in individual projects, such as an "ethnic German" youth requesting TakingITGlobal "help [him] publish a book on Indigenous people", to facilitating meetings between nations "to meet and see other groups and get to know how they think". TakingITGlobal could "provide portals" for online idea-sharing.

Many respondents wished TIG to be the foundation upon which to build their own "self-sufficiency". They sought to be the individual facilitators of global networking in internships and exchanges. An African-Indigenous man living in England hoped to "collect wonderful ideologies" and bring them "back home as a youth coordinator". TakingITGlobal could create "International Indigenous youth exposure" and offer leadership possibilities.

Inciting hope, the survey closed by focusing on the potential International Indigenous Youth Network. Did respondents want more information as it became available? Would they get involved? With the exception of 29 non-responses, respondents were universally supportive of the ILYN. Several respondents wished to serve as cultural liaisons or ambassadors. As an Ethiopian-Indigenous woman declares, "I won't hesitate to be involved!" Is such a network the first step toward creating Indigenous solidarity? "Yes!" wrote a young Indian-Indigenous man, "let the young people lead their campaign!"



# Appendix A: Survey Questions

1. Do you identify as being an Indigenous Person?
2. If so, to which Indigenous groups do you belong?
3. What do you see as the most important issue facing Indigenous Youth today?  
How do you feel those issues can be addressed?
4. How do you feel Indigenous young people are portrayed in the media?
5. Are you interested in interacting and networking with Indigenous young people from other nations?
6. Do you feel that there is a need for an Indigenous Youth Network?
7. If TIG were to provide tools and resources to develop such a network (one that would connect Indigenous young peoples around the world), would this kind of interaction help to address the pressing issues facing Indigenous youth?  
Please explain.
8. Do you feel TIG (led by an Indigenous youth co-ordinator) is in a good position to help create such a network?
9. Why?
10. Would you participate in a discussion forum for Indigenous young peoples?
11. Do you know of any existing Indigenous youth networks?
12. Are you affiliated with any Indigenous organizations?
13. If yes, what are the names of these organizations? If possible, provide the URLs.
14. Have you found these websites to be helpful in connecting Indigenous young people?
15. Do you have any suggestions, recommendations or features that you think should be a part of such a network?
16. Are there any other ways that TIG could better meet your needs as an Indigenous young person?
17. In the future, would you like to learn more about the initiative and possibly get involved?



# Appendices B: Sample Group Overview

## *B1: Countries Identified*



1. Australia
2. Azerbaijan
3. Bahrain
4. Bangladesh
5. Belarus
6. Belgium
7. Benin
8. Bosnia and Herzegovina
9. Brazil
10. Burkina Faso
11. Burundi
12. Cameroon
13. Canada
14. China
15. Ecuador
16. Egypt
17. England
18. Eritrea
19. Ethiopia
20. Fiji
21. Gambia
22. Georgia
23. Germany
24. Ghana
25. Greece
26. Guadeloupe
27. Haiti
28. India
29. Indonesia
30. Iran
31. Israel
32. Japan
33. Jordan
34. Kenya
35. Kyrgyzstan
36. Latvia
37. Liberia
38. Lithuania
39. Malawi
40. Malaysia
41. Mexico
42. Morocco
43. Myanmar
44. Namibia
45. Nepal
46. Netherlands
47. New Zealand
48. Nigeria
49. Pakistan
50. Papua New Guinea
51. Philippines
52. Qatar
53. Russia
54. Rwanda
55. Saudi Arabia
56. Scotland
57. Senegal
58. Sierra Leone
59. Singapore
60. Slovenia
61. Singapore
62. Slovenia
63. South Africa
64. Spain
65. Sri Lanka
66. Sudan
67. Swaziland
68. Tanzania
69. Togo
70. Tunisia
71. Turkey
72. Turkey
73. Uganda
74. United Arab Emirates
75. United Kingdom
76. United States
77. Zambia
78. Zimbabwe
79. DR Congo

# Appendices B: Sample Group Overview

## B2: Specific Indigenous Nations Identified (by Region)



N.B.: Due to the use of the term “group” in the question, several respondents cited community service, political or activist associations with which they were affiliated. This listing pursues the question of heritage: presented here are only the Indigenous communities of with which respondents identified. The following appendix (Appendix C) details group affiliations. These nations are listed, unedited, as they were described by respondents. Repetitions were omitted.

### Oceania / Australia:

1. Maori (Ngati Pikiao / Te Rewara)
2. Fijian / Samoan Indigenous
3. Ibanag / Kalinga
4. Melanesian Indigenous
5. Enga
6. Bardi of Broome
7. Wongaii
8. Wiradjuri
9. Yuwallarray / Gamilaroi
10. Anangu
11. Wamba Wamba / Yorta Yorta / Dja Dja Wurrung Clans
12. Safotu, Savaii (Samoan Polynesian)
13. Torres Strait Islander

### The Americas / Caribbean:

14. Tlaxcalteca
15. Cowessess Cree
16. Ogwehonwe / Cayuga
17. Cree
18. Creole
19. Yup'ik
20. Bad River Ojibwe
21. Totonac
22. Mi'gmaq
23. Navajo
24. Creole
25. Andean
26. Aymara / Quecha
27. Nahua
28. Oglala Lakota
29. Neetsaii Gwich'in
30. Peruvian Quecha
31. Potawatomi
32. Inuit
33. Gros Ventre / Assiniboine
34. Band of Lac Courte Oreilles Ojibwa
35. Modoc and Paiute (Klamath)
36. Uto-Aztecans
37. Inuk from Panniqtuuq

### Africa:

38. Yoruba
39. Ikwerrri
40. Urhobo
41. Ibo
42. Annang
43. Ekiti
44. Egbe Omo Oduduwa.
45. Orlu
46. Ibibio
47. Oodua People
48. Oladehinde Abayomi Balogun
49. Igbo
50. Opobo Nation
51. Tiv Nation
52. Mbeere Group
53. Somali Indigenous
54. Ogiek (Rift Valley)
55. Kpelle
56. Krahn
57. Luhya tribesmen
58. Kikuyu (Bantu group)
59. Amazigh
60. Urhobo
61. Annang
62. Dhungutti
63. Biripi
64. Barrio
65. Metis
66. Kedjom Keku
67. Bali Nyonga (Chambers)
68. Beti
69. Baforchu
70. Navti from Bui
71. Nisga'a and Kwagiulth
72. Luo
73. Nuristani
74. Amhara
75. Poro society
76. Fullani
77. Akan
78. Ewe
79. Ashantis tribe
80. Onondoga-Owambo



81. Nama/Herero
82. Abagusii
83. ACK Ndori
84. Agege
85. Kalenjin Nandi
86. Fula
87. Kono
88. Sotho
89. Zulu
90. Xhosa
91. Dinka
92. Nyambo
93. Ndamba
94. Vijana Wazawa
95. Maasai
96. Baganda
97. Lugbara
98. Ganda-Bantu
99. Karimojong
100. Manyika
101. Kanuri
102. Mamprusi
103. Nyoongar
104. Akan
105. Belanda Viri
106. Mandingo

#### Asia / Middle East:

107. Rai (Kirant)
108. Chettri
109. Tamang Group of Bal Clan
110. Inergatic
111. JanJatis (Indigenous Nepalese)
112. Pushtoon Safi
113. Seraikis
114. Kirgiz
115. Bhils of Western India
116. Balochistan tribe
117. Nepali Mangar

118. Bheels/Garasia
119. "Indian Indigenous"
120. Meitei People
121. Palestinian Indigenous
122. Mongolian Indigenous (Gurung)
123. Moro People
124. Tboli of Lake Sebu
125. Camiguinon
126. Higaonon Tribe
127. Llocanos
128. Sibirgin Siyak
129. Singapore Chinese (Young generation)
130. Khasis of Meghalaya
131. Hopi/Huichol/Nahua
132. Mallah Sindh Pakistani (Roma/Sinti)
133. Itneg Tribe
134. Ho Chunk Nation
135. Kashmiri
136. Ameth (Ambohesse)
137. Kangkana-ey
138. Ibaloi
139. Telengana region Indigenous
140. Bangali
141. Naga
142. Dagaaba

#### Europe:

143. Latvian Indigenous
144. German Indigenous
145. Georgian/Megrelian
146. Greek Islander
147. Siberian Indigenous
148. Scots Highlanders
149. Slovene
150. Balkan-Turks
151. Maldivians
152. Anglo Bernate Schwaben
153. Saami



