

AI can generate a face, a voice,
and a biography on demand.

Platforms can present
that figure as Indigenous.

Generating the figure does not
require obtaining consent.

In the Relational Futures project, Indigenous participants considered an “AI Elder.”
Bronwyn Carlson and Tamika Worrell summarized their response in two questions:

“Who would that Elder speak for?”

“Who would it answer to?”

These questions point to

Manufactured Availability

Indigenous presence supplied on demand
by AI, without the consent, relationships,
and accountability that would authorize it.

A staged biography becomes
a claim to authority.

WE NEWS presents AI-generated
correspondent Leah Qammaniq as Inuk,
with a northern upbringing. Articles
under her name repackaging reporting
from northern newsrooms.

The publisher supplies the biography.
No journalist with that lived history
is there to answer for the reporting.

A disclaimer can't undo an Indigenous identity performed for viewers.

Bush Legend's AI-generated host Jarren is presented as an Aboriginal man. His creator discloses AI and has him say he does not represent Aboriginal culture.

The presentation still invites that identification. Wuthathi, Yathaigana and Meriam lawyer Terri Janke names the cost:

“It takes space from real First Nations voices.”

Chatbots put synthetic Indigenous Elders in anyone's pocket.

On Character.AI, “Tribe chief Nanaki” appears
as a healer. His profile names no nation.
Suggested prompts invite questions about tradition.

The invitation is built into the product.

*Fabricated Indigenous identity promises
access without responsibilities.*

Manufactured availability doesn't require an invented persona. It can make a real person's identity available without her.

In February 2026, Wire Service Canada illustrated an article about Cree musician Donita Large with an AI-generated woman under her name, a ghostly figure in a beaded headpiece behind her.

Large named what AI repeats:

“Indigenous erasure is part of our history.”

Source: CityNews, 3 March 2026

Manufactured availability is
premised on circulation
outpacing refusal.

Indigenous journalists challenged WE NEWS's
fabricated correspondents.

Indigenous critics contested Bush Legend's
performance of Aboriginal identity.

Donita Large confronted the publisher that
put a synthetic woman in her place.

The producers never ask.
Indigenous people are left
to object afterward.

Na-Cho Nyäk Dun makes its consent
a condition of AI development.

Through Kwän Dék'án' Do, the Nation is recording
Elders as holograms and building AI tools for
Northern Tutchone learners.

“I’m going to give my knowledge,
and what are they going to do with it?
Where is it going to go?”

FRANKLIN LEE PATTERSON
NA-CHO NYÄK DUN ELDER

Under the project’s stated terms, the Nation retains
intellectual and copyright authority, and training
data cannot be accessed or used without its consent.

Manufactured Availability removes friction:
the consent, relationships, and accountability
that would slow the circulation of Indigenous
identity as content.

The result is erasure by addition: invented
Indigenous people occupying the places
real ones should hold.

Na-Cho Nyäk Dun keeps the friction.
Franklin Lee Patterson's question becomes
the Nation's terms.

Friction is the point.