

Māori cultural and ethical considerations in Information Security

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Stereotype of Māori

- There is no such thing one Māori opinion.
- We have had 200 years of European religious persuasion.
- Speaking Māori does not mean you are culturally aware.
- NZ Society still has a generation impacted by government cultural assimilation.
- Impacts of the Tohunga Suppression Act 1907 are still visible today.

Why consider Māori ethics 1 of 2

- Te Tiriti/The Treaty
- United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) Sections; 1,2,3,7,8,9,11,12,15,16,21, 25, 27, 31, 39.
- NZ can be world leaders of Indigenous Rights with digital security and information.
- Known biases in technology will impact Māori

Why consider Māori ethics 2 of 2

- Māori are under represented in ICT and have overarching voice.
- New generation of Māori children who will expect culture not demand it.
- Māori have genealogical links to nature; Wifi, waves, cables use our genealogy.

SOCIAL ISSUES

Online Māori activists

- In the past 5 years there has been an increase in traditional street protestors using the web to protest.
- The web is the new non bias media platform
- Fake News by Maori regarding new technologies is increasing
- This also results in online racist attacks and hacking
- Māori over represented as victims in online abuse

Māori vigilante developers and hackers

- Miss trust of authorities.
- Likely to speak to some one in the whānau
- Two Twitter Black Lists IpuSafe and <https://hokioisecurity.com/twitter-abuse-blocklist/>
- WHAKAATURANGA: an encrypted pastebin, with the code using te reo Māori as much as possible. Source code <https://github.com/Taipo/Tuhimunatanga>
- Media has claimed several prolific Māori hackers seeking justice

DATA

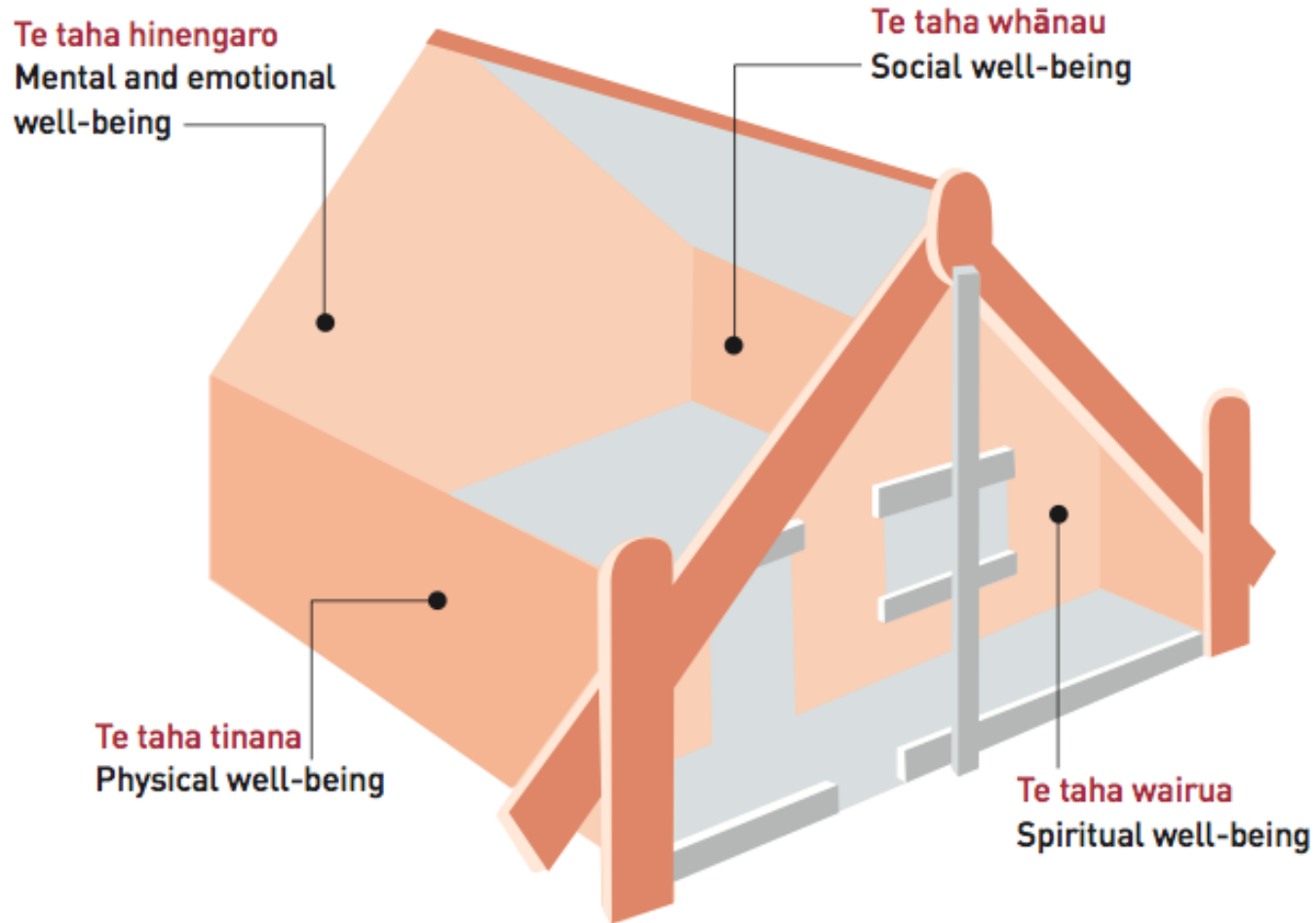
Data is a Taonga

- Māori Data is Data that is held by Māori, made by Māori or contains any Māori content or association including DNA
- Māori Data is a taonga and a highly valuable strategic asset to Māori (Taiuru, 2018).
- Mana Raraunga the Māori Data Sovereignty Network state that Māori Data should be subject to Māori governance, therefore Article 1 of the Treaty (M. Hudson, 2018).

Indigenous Data Sovereignty and Datum nullius

1. The ability of indigenous peoples to practice self-rule and self-governance when it comes to data and the opening of data, and their capacity to gather and manage data for their own purposes and use.
2. A collection of data on indigenous peoples is viewed as primarily servicing government requirements rather than supporting indigenous peoples' development agenda.
3. Iwi expect access to govt owned data with the same or higher access than researchers.
4. Māori data should be treated any other sensitive government information.

Each of these four dimensions of hauora influences and supports the others.



Mason Durie (1994) *Te Whare Tapa Whā* concept of hauora

Māori Data
Sovereignty
Rights for
Well Being

Digital Colonisation

1. A dominant culture enforcing its power and influence onto a minority culture to digitize knowledge that is traditionally reserved for different levels of a hierarchical closed society, or information that was published with the sole intent of remaining in the one format such as radio or print.
2. A blatant disregard for the ownership of the data and the digitized format, nor the dissemination.
3. Digital data that becomes the topic of data sovereignty.
4. Digital and Knowledge workers who consult Indigenous Peoples to digitise their content and then digitise the content, but who fail to explain the power of technology and the risks including losing all Intellectual Property Rights.
5. Conglomerates and government who use their influence to digitize data without consultation.

TE REO MĀORI

Naming conventions

- If using a Māori name, you should consult.
- Use of personal names, god names is sensitive
- Māori place names have stories about their creation.
- Just because a Māori name or event is popular does not mean it is neutral.
- Keep a consistent theme to avoid conflicts. An internal network could use the theme of a Maori Pa and the myriad of names for a fortified village.
- Don't shorten a name to suit.

Te Reo Māori and Passwords

- Diceware <https://github.com/Taipo/MaoriDice> ware
- <https://hokioisecurity.com/tuhimunatanga/>
- Caution with Māori names as part of a pass phase – but best.
- Have a flexible policy for usernames. Often a LastName.FirstInitial or vice versa can spell a derogatory word.
- Names often use macrons.
- Lorem ipsum a te reo Māori alternative.

Scuzzie's and te reo Spam

- Scamming Cuzzie.
- Targeted te reo Māori attacks are becoming common.
- Google Translate does not make sense yet.
- Māori speaking communities and organisations are being targeted.

Cultural appropriation

- Māori words
- Images
- Need to consult

- Whiro
- Tāne Mahuta
- Battle for the world's Data





ETHICS

General Considerations

- Augmented Reality
- Virtual Reality
- Biometric scanning

Māori Values and Principles

The following principles will guide, recognise and respect a Te Ao Māori view. (This is a modified Data Ethical model based on Smith & Cram, 2001 Community-Up Model (Taiuru, 2018)).

1. Kaitiakitanga: Guardianship, stewardship, trusteeship, trustee.
2. Kawanatanga: Rule, authority, governorship, province.
3. Kotahitanga: Unity, togetherness, solidarity, collective action.
4. Manaakitanga: Hospitality, kindness, generosity, support - the process of showing respect, generosity and care for others

Principles part 2

5. Māoritanga: Explanation, meaning.
6. Maramatanga: Enlightenment, insight, understanding, light, meaning, significance
7. Rangatiratanga: Knowledge of and practice of the Treaty of Waitangi.
8. Tohungatanga: Expertise, competence, proficiency.
9. Wairuatanga: spirituality.
10. Whanaungatanga: Relationship, kinship, sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging. A close familial, friendship or reciprocal relationship.

AI and Algorithms proposed Guidelines

- An explicit Treaty clause is required.
1. It is recognised that there is a need for Māori rights and customary beliefs (Te Ao Māori perspectives) to be recognised and respected with any New Zealand government initiated and or procured Artificial Intelligence Systems and Algorithms.
 2. The United Nations Declaration on the Rights of Indigenous Peoples GA Res 61/295 (2007) (which New Zealand officially endorsed in 2010) clause is required.
 3. Any partnerships with international organisations will have a Treaty exception clause already used in TPP/CTP negotiations and MFAT trade agreements.

Ethical Frameworks

The following kaupapa Māori ethical frameworks and guidelines are deemed suitable for Artificial Intelligence Systems and Algorithm projects.

1. Sir Hirini Mead Tikanga Test.
2. Sir Mason Durie Te Whare Tapa Whā.
3. Te Mana Raraunga's Data Sovereignty guidelines.
4. Te Arawhiti Crown engagement with Māori Framework.
5. Te Arawhiti Engagement Guidelines.

Facial Recognition

- Tā Moko and Moko Kauae are personal stories of genealogy and are sensitive.
- Copying and storing Tā Moko, Moko Kauae and any Māori tattoo is offensive and is the digital equivalent of the trade of shrunken heads, or human skin as art.
- Photos of the living should be separate from images of the dead or other images of landmarks.

Implementing Māori ethics

1. Systems design should be guided by Māori Culture; Not adapt Māori culture where possible after a system has been designed
2. Māori ethics is a specialised skill set with commercial value.
3. Carefully vet and appoint a Māori advisory consultant or committee.
4. Co-Governance, Co-Build, Co-Design
5. Seek appropriate Māori to form an ethics advisory group

Thank you, Ngā mihi

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