Māori cultural ethical considerations in Digital Security

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Why consider Māori ethics

- 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.
- Human Rights Act?
- Bill of Rights Act?
- NZ can be world leaders of Indigenous Rights with digital security and information.
Why consider Māori ethics with Digital Security 2

- Traditionally Māori had allegory of carvings (text), stories (audio/video) and reflections in water and polished stone (images)
- Māori are under represented in ICT and have no 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.
- NZ society is changing
Seeking contracts with Iwi and Māori organisations

• Pronounce Māori words correctly
• Typically look for relationships based on trust
• If everyone refers to a person as Aunty or Uncle, you should too.
• Companies are starting to indigenise
• Iwi money is for intergenerational member development, much like tax payers money.
Māori Society overview

• Mana Whenua
• Iwi, Hapū, Whānau, Individuals.
• Kaumatua
• Rūnanga
• Marae
Stereotype of Māori

- Not all Māori are brought up Māori
- NZ Society still has a generation of government cultural assimilation.
- We have had 200 years of European religious persuasion.
- Speaking Māori does not mean you are culturally aware.
Danger of assuming
Indigenous Data Sovereignty and Datum nullius

- 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
- A collection of data on indigenous peoples is viewed as primarily servicing government requirements rather than supporting indigenous peoples’ development agenda
- Iwi expect access to govt owned data with the same or higher access than researchers.
- Māori data should be treated any other sensitive government information.
Digital Colonisation

- 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.
- A blatant disregard for the ownership of the data and the digitized format, nor the dissemination.
- Digital data that becomes the topic of data sovereignty.
- 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.
- Conglomerates and government who use their influence to digitize data without consultation.
- A colonial view and approach to new Internet technologies such as New General Top Level Domain Names (GTLD) and Country Code Domain Names (CCTLD).
- Digital access where an ethnic minority are the majority digital divide stakeholders; often while their knowledge and resources are being digitised.
- Commercialisation of minority cultures CC TLD's.
- Commercial entities paying translators to create new terminology for software and systems, then claiming ownership of the new terminology.
- Manipulation of search engine results to hide or change Traditional Knowledge.
Authentication

- Mobile phones are often communally shared on prepay plans
- Computer ownership is low
- High use of free WiFi
- Marae and rural areas have poor Internet access
- Family details, maiden names are common knowledge.
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.
Staff Photos

- Photos of the living should be separate from images of the dead or other images of landmarks.
- Hierarchy photos on Intranets
- Photos on web can be sensitive
DNA

• DNA is not owned by the individual. It is the whole Iwi and their ancestors information.
• Eye retina scans copy ancestors information
• Voice recognition is neutral
• Fingerprints most neutral
Facial recognition

- Tā Moko and Moko Kauae are personal stories of genealogy and are sensitive.
- Copying and storing Tā Moko, Moko Kauae and any Maori tattoo is offensive and is the digital equivalent of the trade of shrunken heads, or human skin as art.
Software Licenses

Licenses should where possible respect Traditional Knowledge and Indigenous Data Sovereignty.
Passwords and usernames

• Diceware
  https://github.com/Taipo/MaoriDice
  ware
• 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.
Te reo Māori Phishing and Scams

• Targeted te reo Māori attacks are becoming common
• Google Translate does not make sense yet
• Māori speaking communities could become vulnerable.
Social Issues

- There are no culturally specific Net Safe resources.
- Miss trust of authorities.
- Likely to speak to some one in the whānau.
Future Risks

- Cyber activism is taking traditional street protest to the Internet
- IOT & Govt tracking in negative stats
- Targeted racial/bias cyber attacks.
Questions

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