

# He Taonga te digital data: A tikanga perspective.

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This presentation was first presented by Karaitiana Taiuru to the Open Source/Open Society 2015 conference (Indigenous break out session) in Wellington on April 17 2015.

Notes from the presentation will be published separately.

Original source <http://www.taiuru.maori.nz>

## About Me

- Kāi Tahu, Ngāti Mamoe, Waitaha, Ngāti Kahungunu, Ngāti Toa
- Past 20 years in ICT and Web with a focus on Māori, Indigenous and Asia Pacific issues

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## • Indigenous Data

## Copyright and IP Laws ignore Indigenous Rights

- No NZ or International Laws recognize Indigenous Property Rights
- WAI 262 is overly complicated and ignores current media
- Traditional Knowledge Labels are an alternative but non-legal, educational strategy that can deal with cultural material already in the public domain

## Respect Indigenous Data

Data has whakapapa that should be recorded. Not because it is law but because it is Indigenous.

### Indigenous Data has ...

- Mauri
- Whakapapa
- Wairua

### All Data is vulnerable to...

- Theft
- Manipulation
- IP and copyright infringement
- Being held to ransom

### Genealogy/ Whakapapa

- All Māori Iwi now face an issue of recording genealogies in a cultural sensitive manner
- IP must fully remain with Iwi, hāpū and whānau
- Systems must be culturally sensitive

### Commercial and Proprietary software and systems

- International conglomerates take Intellectual Property that has remained within traditional Indigenous knowledge for centuries.
- Māori can not understand the environment Help and information are not readily available.
- A user pays for the right to access their own information

## Internet Ecosystem

### The Internet compared to the natural world

- Indigenous Peoples relate to natural world.
- The Internet relies on the natural world to exist.
- Everything in the natural world has whakapapa and a god or supreme being.

## Gods – Atua in the digital world

1. Papatūānuku is the earth mother
2. Ranginui is the Sky Father
3. Tangaroa is the God of the ocean
4. Tawhirimatea is the god of the air and wind

## Internet - Ipurangi

- Internet is equivalent to the whole world.
- The Internet infrastructure (land, sea, air) in New Zealand is “Te Ao Māori – The Māori world”.

## Internet from Southern Cross Cable

- A vein inside Tangaroa
- Connects Papatūānuku and Tangaroa
- Māori belief is that seafood near the cable can not be eaten

## Fibre and cables

- Veins inside Papatūānuku
- Cautious of significant land areas when laying cables

## Wireless

- Sending knowledge via Tawhirimatea.
- What kind of knowledge is it?
- Is there sacred knowledge?
- Will there be a wifi connection next to a sacred land area?

## Caution:Wireless

Digital Data is sent in packets through the air and through human bodies, resulting in an infringement of sacred knowledge.

### Network Providers/ Iwi

- Network Providers are the same as Iwi.
- Iwi are large groups of related families who reside in the same geographic region.

### Networks/Hāpū

- Corporate/Education/Organisation and personal networks are the same as traditional Māori hāpū.
- A Māori hāpū is a sub group of an Iwi that comprises of more closely related families in the same geographic region

### Web sites/Whānau

- Web sites are the same as whanau
- Whanau is a Maori family of blood connections whom share the same DNA and tangata are the people.

### Computers / Rorohiko

- Computers are the people.
- Systems and apps are the body parts that make the people
- Systems and apps need whakapapa and appropriate names.

### Firewall and AntiVirus / Pā

A pā is a fortified village that protected all members of a family, h ā p ū and Iwi who sought safety.  
Often more than one and there were traps and decoys to protect the p ā.

### Social media and crowd sourcing /Marae

- A marae is where Iwi, hāpū, whanau and tangata met to discuss various topics, catch up with friends and to generally create a large social gathering.
- Māori culture are accustomed to crowd sourcing and open planning

## Mobile phone/ Waea Pūkoro

- Traditional M āori musical instrument called a Purerehua created sounds in the wind and was used for communication

## •Digital Colonialism

### □Digital Colonialism

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.

### □Digital Colonialism (2)

4. Data and Knowledge workers who seek and claim to consult Indigenous Peoples to digitise their 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 as they want.
6. A colonial view and approach to new Internet technologies such as New General Top Level Domain Names (GTLD) and Country Code Domain Names (CCTLD).
7. Digital access where an ethnic minority are the majority digital divide stakeholders; often while their knowledge and resources are being digitised.

### □Digital Colonialism

**Don't Digitize  
Indigenous knowledge  
without consultation**

## •Data Sovereignty

### ▫ Data Sovereignty

- Free services such as Google, Microsoft Office 365, Facebook, Cloud, web hosting etc, are risking Indigenous ownership of their own data and knowledge

### ▫ Data Sovereignty

1. Wherever your digital information is stored, it is subject to the laws, or legal jurisdiction, of the country in which it resides.
2. Indigenous Peoples expect their knowledge to be held in their own country and to be secure.

### ▫ Data Sovereignty

- The USA PATRIOT Act of 2001, and the US PATRIOT Improvement and Reauthorization Act of 2005, permit U.S. government agencies to access any information stored within the U.S. legal jurisdiction without your permission or notification to you. This includes data held by any U.S. organization which may hold your data in a country other than the USA.

### ▫ Indigenous Data Sovereignty

- Tapu information should not be housed overseas and in unknown places
- Ethnographers have Christianised Māori traditions to the point that we have lost the real meaning.
- Information shared in Social Media
- There are no laws to protect Indigenous IP.