



## ● ● ● TE AO MATIHIKO DIGITAL WORLD

### He aha te ao matihiko?

**What is the digital world in the context of Wai 262?**

This refers to the interconnected space created by digital technologies that allow for the creation, storage, exchange, and consumption of information in digital form. It includes artificial intelligence (AI), virtual and augmented reality, blockchain technologies and digital identities.

### He aha te hāngai ki Wai 262?

**What does it have to do with Wai 262?**

The Wai 262 claim asserts our right as *tangata whenua* to exercise *tino rangatiratanga* over our taonga and mātauranga. The digital world is changing at pace, in particular through the introduction of AI and the rapidly developing, unregulated nature of many of the digital/artificial intelligence activities being undertaken raises issues for how the digital world interacts with our taonga and mātauranga.

### He aha ngā take kua kitea?

**What are some of the issues we can see?**

The rapidly changing digital world raises many issues around protecting our taonga and mātauranga. These include issues like:

- Artificial Intelligence: the lack of ethical regulation of AI. This includes no protections for when AI is trained on indigenous data, taonga and mātauranga, and generates content out of that. The existing approach allows limited to no space for indigenous control and ownership of content.
- Digital reproduction and distribution: the ongoing digital reproduction and distribution of *taonga* and *mātauranga* (eg *whakairo*, *raranga* etc) occurring on digital platforms that are owned outside of Aotearoa New Zealand.
- Data ownership and digital security — the need for digital security to protect Māori data sovereignty to the greatest extent possible over data.

- Digital archives: the need for protection and involvement of Māori in digital archives that house Māori data to enable exercise of *rangatiratanga* over our data as a taonga and to ensure it is not exploited.

### **E whai pānga ana tēnei take ki ngā kōrero te wā?**

#### **Does this have anything to do with the conversations happening about the constitution?**

The Wai 262 claim<sup>1</sup> asserts that the Crown has denied Māori tino rangatiratanga, which encompasses our ownership, access, and control in relation to taonga including natural resources, leading to cultural and economic dispossession. At its heart, the Wai 262 claim challenges the Crown's status quo view of the constitution.

Te Taumata (representatives of the initial claimant whānau and iwi advancing the kaupapa on behalf of hapū and iwi) is working to see the constitutionalisation of Te Tiriti o Waitangi through entrenchment of a taonga Māori protection framework, Tiaki Taonga.

The Tiaki Taonga framework moves mātauranga into a sphere whereby protection and/or use of the subject is governed by appropriate tikanga and kawa that underpins the taonga. The framework is kaitiaki and hapū based.

### **E whai pānga ana tēnei ki ngā iwi taketake o te ao?**

#### **Is this connected in some way to the experience of other indigenous people around the world?**

Indigenous people around the world experience digital inequity and exclusion. Many of the regulatory approaches to the digital world enable the exploitation of their knowledge and data. There is a growing recognition of the need for indigenous voices and control over how the digital world impacts us. Māori and other indigenous people are engaging in international fora to find solutions, and most recently, some of the people connected to Wai 262 presented at the UN Indigenous Data Sovereignty Panel "Expert Mechanism on the Rights of Indigenous Peoples."

### **He aha ō whakaaro?**

#### **Do you have any whakaaro you want to share with us on this kaupapa?**

Te Taumata is building relationships with marae, hapū, iwi, communities of kaitiaki, mātauranga practitioners, and technical experts to advance the Wai 262 kaupapa. Do you have any whakaaro you want to share with us? Talk to our people at the Wai 262 tent or send us an email at [projects@wai262.nz](mailto:projects@wai262.nz)

<sup>1</sup>Written by Moana Jackson and led by Saana Murray, Dell Wihongi, John Hippolyte, Tama Poata, Kataraina Rimene and Witi McMath in 1991.