



**Te Ara
TAHI**

Building our Vision Statement Update to All Staff



Te Tari Taiwhenua
Internal Affairs



Te Puna Mātauranga o Aotearoa
NATIONAL LIBRARY
OF NEW ZEALAND



Te Rua Mahara o te Kāwanatanga
ARCHIVES
NEW ZEALAND



NGĀ TAONGA
SOUND & VISION

Our journey to building a vision statement



Our Kaupapa

“To develop a shared future vision for how National Library of New Zealand, Archives New Zealand and Ngā Taonga Sound and Vision will collaborate to benefit New Zealanders ”

Who is in the room?

Ngā Taonga

- **Kiri Griffin,**
Manager Collections
- **Lenore Clout,**
Senior Customer Supply Advisor
- **Sian Smith,**
Manager Collections Taonga Māori

National Library

- **Nichola Gemmell,**
Service Manager, Digital NZ
- **Tereora Crane,**
Senior Education Specialist, Capability Services for Schools, National Library
- **Alan Gray,**
Senior collection description librarian, Content Services
- **Sarah Baddington,**
Retail Coordinator, Public Engagement
- **Ruki Tobin,**
Kaihautū National Library
- **Anna Henry**
Digital Collection Services Team Leader, Alexander Turnbull
- **Clare Butler,**
Māori Advisor Digitisation, Content Services

Archives NZ

- **Mike Chapman,**
Manager System Strategy and Standards, Archives
- **Stefanie Lash,**
Principal Advisor Policy and Engagement, Tāhuhu/Archives
- **Sarah Drake,**
Conservator, Holdings and Discovery, Archives

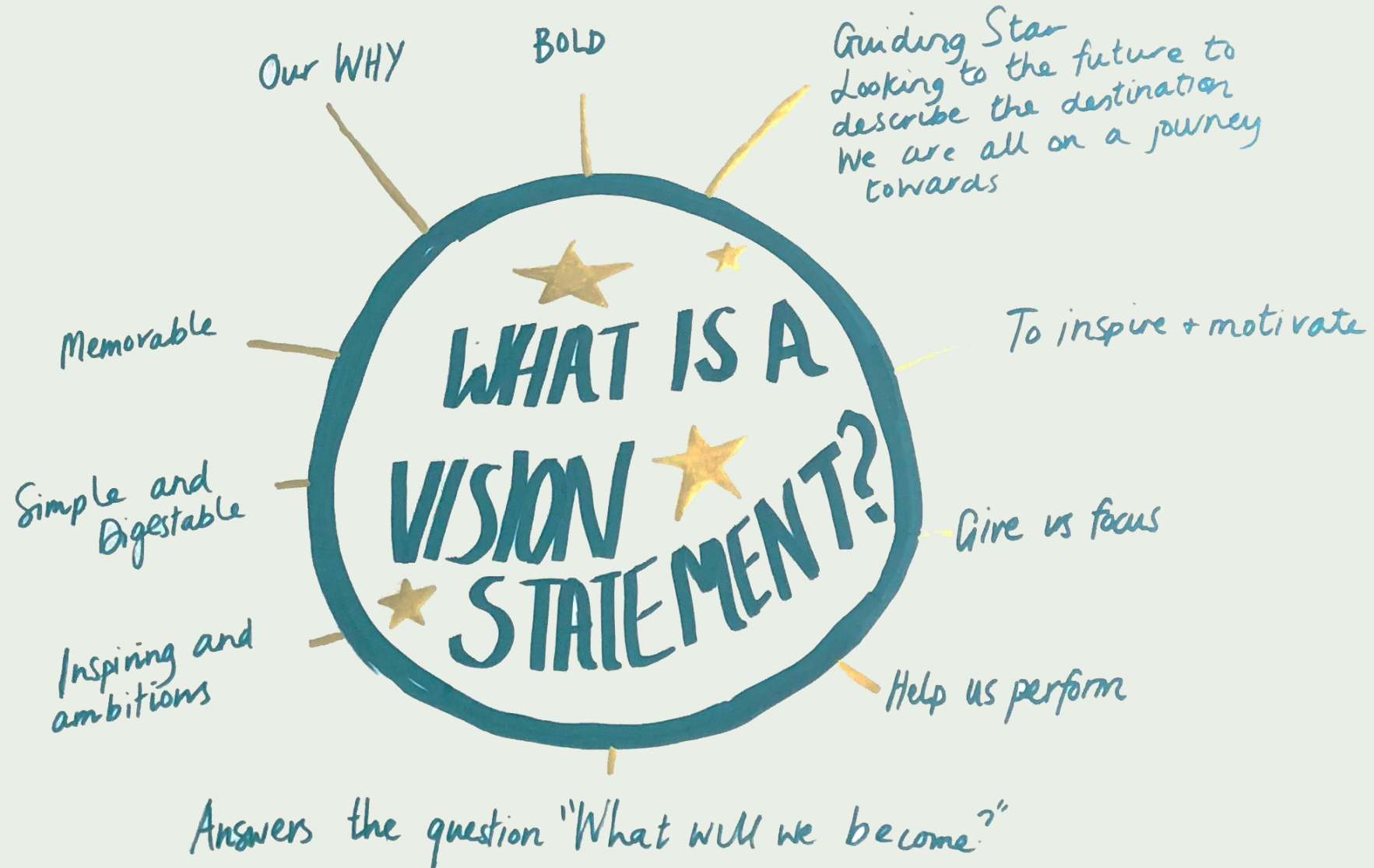
The journey continued

Developing the vision statement



Our Process

We asked ourselves....



We did a deep dive into the All Staff Insights and the Ōkoro Kaimahi Māori Insights

Digital (delivery and access)

high-tech

Te Ao Māori

When instructed add five keywords to describe your dream board – one idea per sticky note

- digital
- whanaungatanga
- technology
- accessible
- uplifting

uplifting environment

collaboration (from all backgrounds)

mana of our history and culture upheld and maintained

"Here" is wherever you are

Fresh

Wairua is valued

Community curation

A place you can bring your whole self to work

Diversity at all levels (culture, lok, thought, ethics)

AI gives us the opportunity to do the meaningful "human" work

our customers

Supportive environment

A four day week - with TRUE work life balance

"we" are where our customers are

WE take the library to the people

4 day week = energised appreciated staff

Govt services are streamlined and 'truely' joined up

here LOOK

When instructed add five keywords to describe your dream board – one idea per sticky note

- A.I / advanced
- Manaaki / supportive
- Time-rich
- Empowering
- Different

Equity

Time is our friend

Maori are placed in the centre

Not afraid of change

Outreach

It feels empowering

It feels like we are connected

a waka hou-rua a double hulled waka

We are a part of a whole

Manaakitanga

Fresh

What does working here FEEL like

In ten years' time

Racism is so last decade

It's our and we connect to it

tapu rahu aukati noa

meaningful and fast paced

Matauranga Maori is at the forefront

your / ours

Mana enhancing

Your whole self is not judged or compared

Honouring

Different

positive (special, joyful, welcoming, challenging and full of positive change)

matauranga Maori is Valued

ENGAGING OUR HAPU and IWI MORE IWI REPOSITORIES IWI NARRATIVES

KAUMATUA and KUIA GUIDE US

TIKANGA, MĀTAURANGA, TOW and WHAKAPUTANGA

the RICHNESS of TE AO MAORI

ARE PART OF the NATURAL ORDER - ITS WHAT WE DO and IT ENABLES OUR PRACTICE

BEING ABLE TO WELCOME WHĀNAU HAPU and IWI so they FEEL THEY CAN SHARE

WHO I AM and WHERE I COME FROM EVERYONE'S JOURNEY IS DIFFERENT

WE BECOME DISPURSED THROUGHOUT OUR COMMUNITIES (NOT IN OUR BUILDINGS)

MAKING TIME for MĀTAURANGA MAORI and TIKANGA

Genuine CROWN/MAORI PARTNERSHIP

A REALLY DIFFERENT HERITAGE SECTOR

HAPU / IWI REPOSITORIES GOVT / CROWN REPOSITORIES

WE JUST NEED TO TURN UP! KANOHU KI TE KANOHU - AND TO TAKE ALL OF THE KNOWLEDGE THAT WE HAVE ACQUIRED AND SHARE IT AT HOME

PARTNERING IN WAYS that ARE MUTUALLY MANA-ENHANCING and SUPPORTIVE

KEEP IT SIMPLE



KA TITIRO WHAKAMUA

THE CROWN TAKES ALL OF OUR KAIMAHI TIME WHEN THEY WORK FOR THE CROWN - WHICH MEANS THEIR KNOWLEDGE AND SKILLS CAN NOT BE SHARED WITH THOSE THEY GAINED THE KNOWLEDGE FOR

SUPPORT SECTOR TRAINING ASK IWI TO IDENTIFY THEIR PEOPLE



OUR OWN CONSERVATION COURSES!



CHANGE THE PRA

honouring the COLLECTIVE

INSTITUTIONS THAT SUPPORT THE CAPABILITY DEVELOPMENT OF WHĀNAU, HAPU, IWI



MANA MOTUHAKE OVER TAONGA and SHARING it WITH KAITIAKI with OTHER IWI

BOTH TIRITI PARTNERS CAN INTUITIVELY MOVE between TWO TIROHANGA



ORGANISATIONS THAT ARE KNOWN FOR SUPPORTING OUR RELATIONSHIPS

COORDINATING OURSELVES AS AGENCIES

MĀORI KAIMAHI - CONFLICT IN THE ROLES WE DO

DECENTRALISE OUR THINKING - EVERYTHING DOES NOT TO HAPPEN IN WELLINGTON



GIVING IWI / HAPU THE TOOLS TO ENACT MANA MOTUHAKE



MORE DOING LESS HUI

NOT BELITTLING OUR UPBRINGING

CHANGING WAY INSTITUTIONS THINK ABOUT EXPERTISE

RE-PRIORITISING OUR MAHI - SO THAT OUR WHĀNAU, HAPU, IWI COMES FIRST



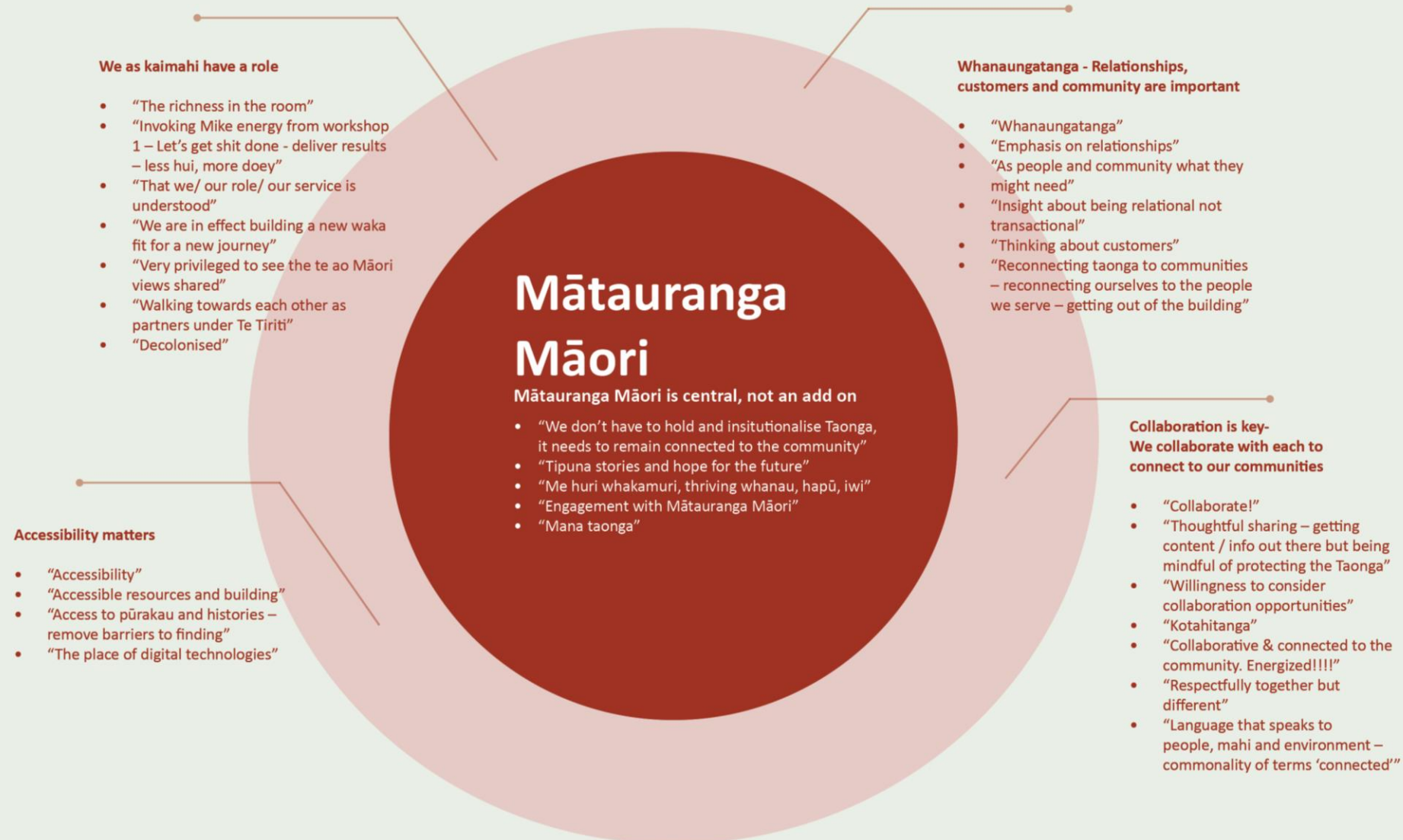
a sense of RESPONSIBILITY TO THE GENERATION BEFORE - AND SACRIFICED FOR THIS ONE

MAKING ACCESS EASIER - WITHOUT ALL QUESTIONS WHY TO SURVIVE IT



THEY LEAD WE SUPPORT SUPPORTING AND ENABLING IWI TO FORGE THEIR OWN PATHWAYS

Here is what came to the surface



We have some challenges in front of us...

Change feels hard

- “Bringing everyone on this journey, overcoming distrust”

Are we ready?

- “too hard attitude and basket”

We want to do this but we're scared of the unknown

- “our current model of operation – stepping away from a model we specialize in to a model we know nothing about”

Mātauranga Māori is central, not an add on, what does this mean?

*“the late great Moana Jackson talked about decolonisation yes but also re indigenisation – not coming from the lens of the coloniser in the first place. **I love the idea of putting Mātauranga Māori at the centre of our circle. But/and? This means that I as a Pākeha will be operating in an unfamiliar environment with little to no knowledge, and I am worried about messing up. To re-indigenise will mean that Pākeha will have to cede this ground and that is great but it won't be without feelings of vulnerability :).** We will be, like Tereora noted, like our tupuna Pākeha who arrived here in pre-Tiriti years and understood, accepted and embraced that they lived in a Māori place.*

But we also have some amazing opportunities



Our hearts are in it

- “It’s an opportunity to hit reset in a way and try new things. A chance to add in the love we want to in caring and sharing our Taonga”

Desire to be customer focussed

- “We would be kaimahi and institutions that are flexible, fluid and adaptable. We would be easier to connect to. “Think about our customers’ needs”

Mātauranga Māori

- “Relational not transactional; social inclusion; social value Titiri and Te Ao Māori led approaches, measures, impact”

Bravery

- “We have the opportunity here to not just tinker with the edges but fundamentally upend our institutions. We should keep everything on the table – legislation, mandates, services – everything. What have we got to lose?”

Desire to collaborate

- “Lots of insights touched on opportunity to exchange skills, work to each organisations individual strengths for the purpose of Aotearoa’s benefit”

There will need to be some shifts along the way...



Building Trust

- “Being authentic”
- “Trust a lot of people are sussed on this”

Change

- “Convincing ourselves and others that it’s ok to let go of mindsets and practices that belong to a time now gone”

Being fit for purpose

- “The ability to understand the past, recognise the hē (wrongs) and learn from those in order to create a better future”

Authentic Partnership with Māori

- “In working as and with Māori, no one size fits all, being fluid and adaptable, we don’t fit on run sheets and checklists”

Collaborating while celebrating our differences

- “Some way to keep us all together / on the same page and always innovating”

Enablers

- “Enormity scale, keeping people informed about the many and various moving parts so they can see themselves in it”.

It was starting to become clear what this vision could enable

We have the opportunity...

To (these words capture our purpose):

- create a network of connectivity to discover, value and research our histories
- inspire generations through taonga
- enable, explore, create, share, enjoy
- be representative of all communities
- collectively protect and share taonga
- exchange skills, work to each organisations individual strengths for the purpose of Aotearoa's benefit add text

By (these words capture our how):

- Being welcoming and inviting for all
- Creating compelling experiences that are inclusive, curious, empowered and inspiring
- Being people centric
- Being tikanga cognisant
- Being technologically savvy
- Being flexible
- Being sustainable
- Being responsible
- Sharing
- Protecting
- Building collections that are representative
- Providing ongoing/improving access both online and onsite

**The vision was
beginning to emerge
and we had a go at
writing it.**

Individually the group made a first attempt at writing a vision statement.

Add your draft vision statements to this board

Create a network of connectivity to discover, value and research our histories

To give people the most compelling taonga experience ever

To inspire generations through taonga

What: taonga
Who: People: enable, explore, create, share
Who: Institutions: kaitiakitanga, preserve,
So: enjoy, share,
How: responsible, carefully threads

Be representative of all communities both across/within the 3 institutions and the general public/tangata wheuna AND provide ongoing/improving access (both online and onsite) to the taonga we all hold/share and the communities we are looking after it for AND led with Mātauranga Māori as a core

Explore the collected knowledge of Aotearoa. Creating a responsive Community that is... Empowered, curious and Inclusive.

Collectively protecting and sharing our Taonga

Stef's one: "Toitū te taonga, toiora te tangata"

Whiria te haumi kia tāngaengatia

An organisation that cares for NZ'ers past, while upholding their hopes for the future.

Te Ara Tahī is a unified and shared path. As might be taken by those who find themselves journeying aboard a singular waka. Our journey depends upon our ability to preserve, maintain and expertly guide our craft across the ocean and through time space and challenges. It depends on understanding how the various parts of the waka work together, and how those who guide the vessel must apply their expertise and training to meet the challenges that lie ahead. All this must be executed while allowing a new generation to enjoy these experiences of voyaging, so that they can be the navigators of our aspirations into the future.

How we voyage and how we look after our heritage will shape the stories of the places we will discover and the wellbeing of our community.

As kaupupuri of Aotearoa's documentary heritage, Te Ara Tahī recognises that the purpose of our Mahi is greater than the sum of our parts. Combining the strengths of [institutional names?] to care for collections of national significance we aim to provide seamless access to Aotearoa's tangible and intangible cultural heritage. We partner with the communities we represent and serve, to enable a deeper understanding of our past, inform the present and shape the future.

This commitment is made manifest in the way in which we work (people-centric, Tikanga cognisant, technologically savvy, flexible, sustainable) and the boundaries we seek to traverse (innovative ways to care for and connect people with collections). We know we've realised our purpose when we have the trust of Tāngata Whenua, and Tāngata Tiriti, people can see their interests and themselves in the collection and easily access it to meet their needs.

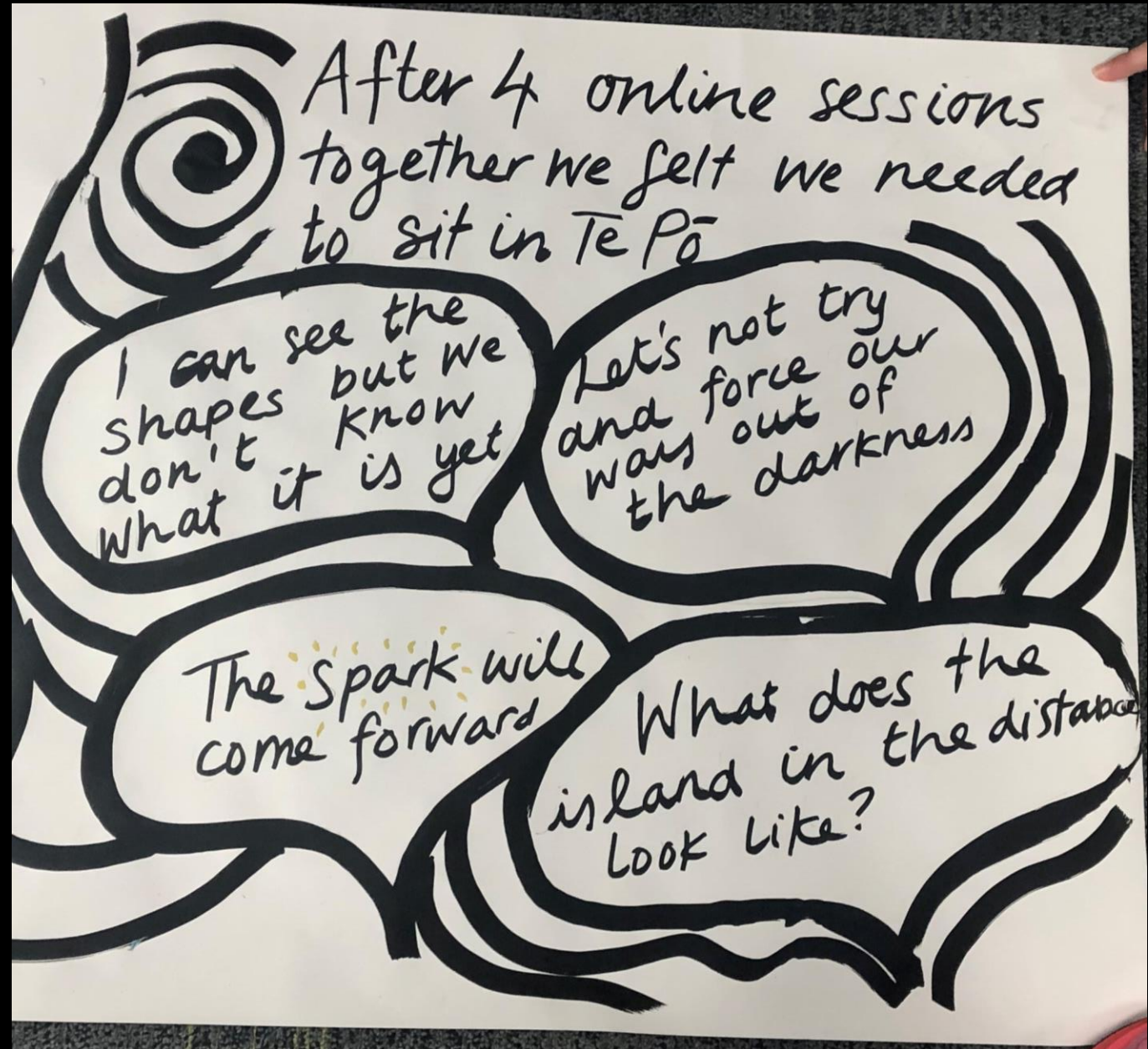
Connecting the people of Aotearoa with taonga. Enabling discovery, connection to whakapapa and whenua, shared stories. Building a shared understanding of the past and solid foundations for the future.

How will we do it?
Mātauranga Māori at the heart of all we do
Single destination
Digital access, digital repatriation
Building collections that are representative
Open and welcoming place for all

Stronger than the sum of our parts. Each institution brings its own mandate and its own mana.

DRAFT We understand who we are as separate organisations and our roles on Te Ara Tahī. We centre mātauranga Māori and work according to our principles. Our approaches uphold mana taonga, informed through mātauranga Māori and Kaupapa Māori methodologies to decolonise ...

Sitting in Te Pō



We made the time and space to be TOGETHER.


The island
is coming
to us...

OUR DRAFT
VISION
STATEMENT

Restore
the mauri
to the taonga



Douglas Lilburn's upright piano
(manufactured by Friedrich August Förster, ca 1925)



Portrait of Douglas Lilburn seated at his piano, taken probably in the 1950s. Photographer unknown (PAC60.7737-3-04).

This piano was purchased by composer Douglas Lilburn shortly after he returned to Christchurch in 1941. When he moved to Wellington the piano came with him, and was used in his composing for many years. In a diary entry from 20 September 1993 Lilburn wrote of "the beautiful August Förster upright that I have loved for some 52 years, putting up with me as it has done, and always giving support to imagination." (MS-Papers-7623-032).

Four years later he wrote a piano piece in a tribute to the instrument—most probably his last original composition (MS-Papers-7623-38). With it he notes:

A strange notion of salute to my loved old August Förster upright piano, recurring after-and now... I must listen, simply listen... It may be a totally mad exercise, or perhaps a way of elaborating a framed imagination. But often I get the feel and play and am ravished by the quality of sound.

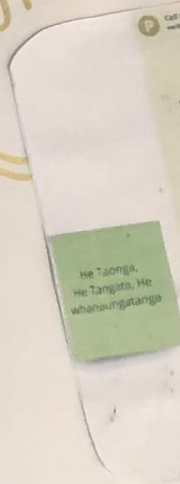
The piece—titled Salute to my loved old August Förster upright piano—was recorded by Daniel Poperton on Douglas Lilburn Complete Piano Music, vol. 4.

A recital was given on the piano by Margaret Koshen shortly after it was received by the Alexander Turnbull Library. A video recording of the performance is at 845U-0625.

From: Curzon-030-260
Stack: Curzon-030-260



GIORGIO GHIRINI pianist







WHY ARE WE INVESTING?

- Guiding: "Don't looking to attack the job market or cut all on a journey. The next."
- To inspire and motivate.
- Get all focus.
- Help us perform.
- Our why.
- Less than 30 words (450)
- No more than 2 sentences.
- Simple and memorable.
- and something WHAT WILL WE BECOME?

OUR PRIORITIES

- Leadership: "We have to be clear on the direction."
- Partnership: "We have to be clear on the direction."
- People: "We have to be clear on the direction."
- Technology: "We have to be clear on the direction."
- Market: "We have to be clear on the direction."

OUR OPPORTUNITY

- Being welcoming and for all.
- Creating compelling...

we have the trust of Tairāwhiti, Northland, and Tairāwhiti. People can see their interests and themselves in the tairāwhiti and easily access it to meet their needs.

KAPAPA

To develop a shared future vision for National Living Waterways.

New Zealanders will collaborate with Māori to develop the waterways of our country.

By enacting mātauranga Māori, we can see their interests in the tairāwhiti and to meet their needs.

needs.

Like this building trust

We know we've realised our purpose when we have the trust of Tāngata Whenua, and Tāngata Tiriti, people can see their interests and themselves in the ~~structure~~ ^{Taonga} and easily access it to meet their needs.

Like the word - shared trust

TRUST

Partnership

Yes to earning Trust

Like its simplicity & complexity

simplicity

mana taonga guides our practice

At its heart

I love this -

WHAT IS MANA TAONGA?

Article III Equity.

I wish we could include Te Tiriti articles in the Statement

governance in good faith

mana taonga is our purpose.

mana taonga guides our practice towards a Taonga as our purpose.

taonga and meet their

Like this building trust

~~Te Ara Tahi is the 3*~~ institutions coming together with Mātauranga Māori at the centre of our purpose.

* taonga repositories...?

Like this building trust

Partnership

Like thinking about what's at the centre

Like centre

AS Te Ara Tahi can we have a circular structure instead of hierarchy?

Where is the community?

Like its simplicity & complexity

Article III Equity.

I wish we could include Te Tiriti articles in the Statement

we are relevant to taonga who can in t

Vision Statement Options Draft



Call to action: Having let our mahi from Tuesday settle, have another go at writing the vision statement. Post it to the Miro board.

Mana Whanaungatanga?

Draft 1:

Mana Taonga, Mana Tangata (Mana Whanaungatanga)
By centring mātauranga māori, we are relevant to Tangata whenua and Tangata tiriti, Who can see themselves and their interests in the taonga and can easily access it

Draft 2:

Whanaungatanga guides our practice towards Mana Taonga as our purpose

Draft 3:

Mana taonga, mana tangata

By centring Mātauranga Māori, we are trusted (valued) by Tangata whenua and tangata tiriti.

They know they can see themselves and what matters to them in them in the taonga and can easily access it to meet their needs

He Taonga,
He Tangata, He whanaungatanga

I support change of draft 2 to 'Whanaungatanga is our practice. Mana taonga is our purpose.'

Little note here - we've been asked to stop calling the collections in general 'taonga' as we are advised this should relate only to mātauranga Māori. Fair enough I guess.

We can see ourselves, our interests and what matters to us in the taonga.

I am biased as I was in that group but I really loved "Whanaungatanga is our practice. Mana taonga is our purpose." I felt like that nailed it.

Mātauranga Māori is our way Whanaungatanga is our practice. Mana taonga is our purpose.

Vision Statement Options Draft

We continued to discuss and iterate and landed two key concepts

1. Mana Taonga, Mana Tangata (Mana Whanaungatanga)

By centring mātauranga māori, we are relevant to Tangata whenua and Tangata tiriti, Who can see themselves and their interests in the taonga and can easily access it

2. Whanaungatanga guides our practice towards Mana Taonga as our purpose



Our Miro board where we collaborated and developed our drafts.

We tested our thinking:

We took what we had and shared back with leaders

We asked our leaders:

- Do we have he mauri right?
- Does this resonate with you?
- Can you see yourself in our mahi?

Our team need some wind to continue our journey

Do we have the mauri right?

Does this resonate with you?

Can you see yourself in this mahi?

The image shows a whiteboard with several hand-drawn elements. A large blue and black scribble is on the left. A central blue and black scribble is surrounded by a yellow circle. A yellow circle contains the text 'Do we have the mauri right?'. Another yellow circle contains 'Does this resonate with you?'. A third yellow circle contains 'Can you see yourself in this mahi?'. The main text 'Our team need some wind to continue our journey' is written in blue and black ink.



It feels like we have the how but not the why...

Stef asked: What would Moana Jackson say?

Moana Jackson wrote:
"One of my tipuna a man called Te Ataria wrote a waiata, an oriori, for his eldest daughter when she was born. She was my great, great grandmother and in this oriori he sang to her 'Baby do not forget to dream'"
Moana Jackson 2012

The image shows a whiteboard with several hand-drawn elements. A large blue and black scribble is on the left. A central blue and black scribble is surrounded by a yellow circle. A yellow circle contains the text 'It feels like we have the how but not the why...'. Another yellow circle contains 'Stef asked: What would Moana Jackson say?'. A large yellow circle contains the text 'Moana Jackson wrote: "One of my tipuna a man called Te Ataria wrote a waiata, an oriori, for his eldest daughter when she was born. She was my great, great grandmother and in this oriori he sang to her 'Baby do not forget to dream"' Moana Jackson 2012'. The main text 'It feels like we have the how but not the why...' is written in blue and black ink.

We tested our thinking: Do we have the right kupu?



**After discussions and feedback
from our leaders our vision
statement finally emerged.**

Where we have landed

Our Vision

Mana Taonga
Mana Tangata
Manaaki

Relationships between
taonga and tangata are
respected and upheld