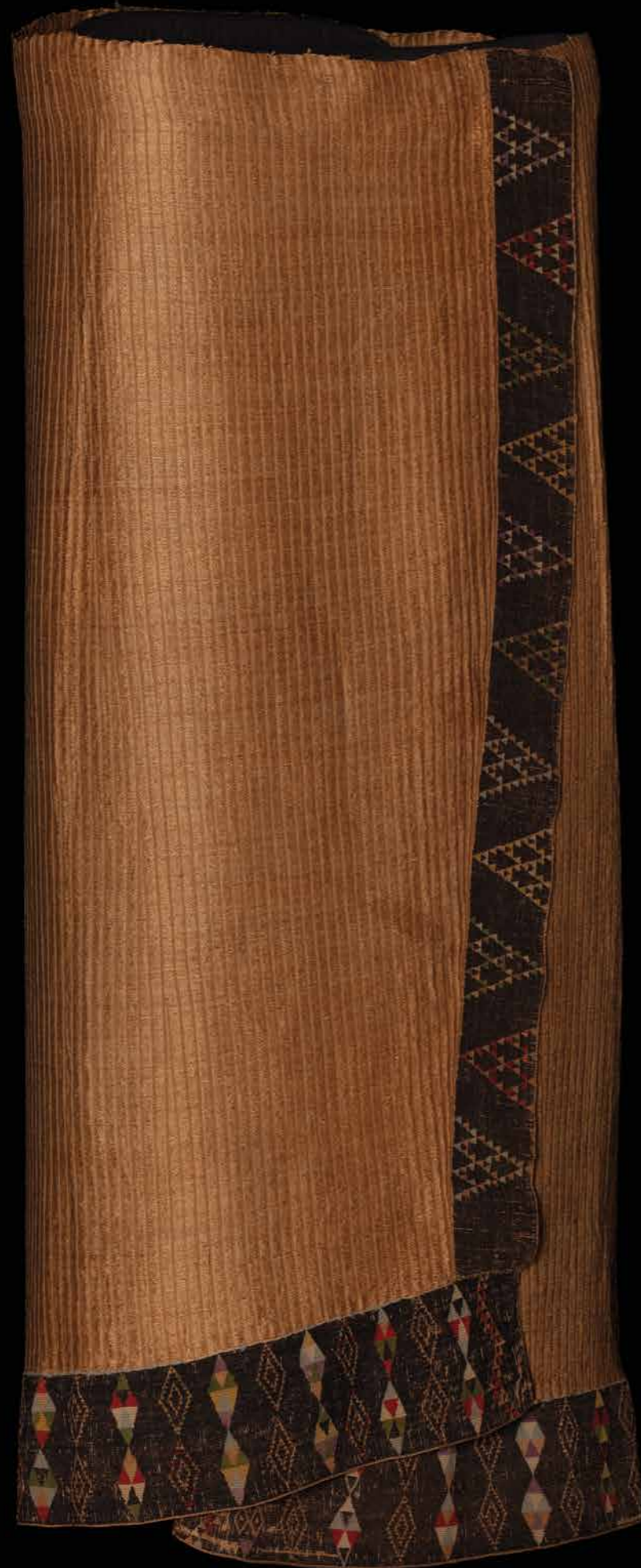


The Path to 2029

STRATEGIC DIRECTION



Te Aramoana

Journey on the Sea

Nau mai, ka haere tāua ki runga i ngā ara o te moana
Let us traverse the paths of the ocean

Aramoana is a tāniko pattern which means 'journey on the sea'. It represents both literal and metaphorical pathways to many destinations, by oceans and waterways. It acknowledges the expert seafarers of the Pacific who followed aramoana in their exploration and navigation in the Pacific, especially the final trip that some Polynesian people took to Aotearoa New Zealand, who would later become Māori.

Aramoana signifies growth, moving forward and the future, and symbolises the many journeys in the Pacific.

The building of the pattern symbolises moving through the coming years, and binding people together as we move from a state of knowing to a state of understanding.

Kaitaka Paepaeroa

A kaitaka paepaeroa is one of the most prestigious types of Māori clothing because of the immense amount of time and skill it takes to make. It usually features a tāniko border at the bottom, as well as the sides. Rather than adornments being the focus of a cloak, on a kaitaka, the fineness of both the tinana (body of the cloak) and tāniko border is the focus.

This kaitaka paepaeroa is currently on display in *Te Marae Ātea Māori Court*.

Cover and image to left: Kaitaka paepaeroa, finely woven cloak with aramoana tāniko representing the pathway to the sea. Collection of Tāmaki Paenga Hira Auckland War Memorial Museum, 1994.96, 54771



Puna kupu

Glossary

Aho – weft thread, cord, string

Aho tapu – the sacred row, first row of weaving

Ara – road, pathway, also a line of weaving

Hapū – kinship groups that make up an iwi

Harakeke – NZ flax *Phormium tenax*

Hiapo – traditional Niuean art form of barkcloth painting

Iwi – tribe, extended kinship group made up of hapū. Nation, people, race

Kaitārai waka – waka makers, carvers

Kaitiakitanga – guardianship, stewardship

Kamonga – knot to finish off a row of tāniko

Korowai – Māori cloak adorned with tassles

Kōiwi – bones, human remains

Manaakitanga – hospitality, generosity, care

Mātauranga – knowledge, wisdom, a knowledgeable person

Mātauranga Māori – Māori knowledge, including Māori worldviews and perspectives

Measina – treasures

Muka – flax fibre

Papa – ground, earth, flat surface

Raranga – weaving, to weave

Tangata Tiriti – the people of the Treaty

Taiao – world, environment, nature

Tāniko – traditional Māori weaving technique related to twining, used for borders of cloaks and other clothing items

Taonga – treasure, object, anything prized

Taonga Māori – Māori treasure, object, anything prized

Tātaritanga – evaluation

Tauanga – to start weaving

Tauira – pattern or example piece of work

Tāwhiu – string held between two turuturu, from which weaving begins

Tikanga – correct procedure, custom, protocol

Tuinga – stitch, binding

Turuturu – weaving pegs

Vā – space between, relationship, relational space

Wānanga – discussion, forum, deliberate, seminar

Waka – Māori canoe

Waka tauā – Māori war canoe

Whānau – family, including extended

Whare pora – traditional house of weaving, as well as state of being whilst weaving

Whenu – warp cord

Detail: Kaitaka paepaeroa, finely woven cloak with aramoana tāniko representing the pathway to the sea. Collection of Tamaki Paenga Hira Auckland War Memorial Museum, 1994.96, 54771



Tāmaki Herenga Waka Stories of Auckland

Ngā Ihirangi

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Tāwhiu Origins

The tāwhiu is the muka (flax fibre) line strung between the turuturu, on which the weaving starts. It talks to our beginnings, where we start on our journey, weaving the aramoana pattern.

Founded in 1852, Tāmaki Paenga Hira Auckland War Memorial Museum is one of Aotearoa New Zealand's oldest and most significant museums. Our role is to collect, preserve, and share the cultural and natural histories of Tāmaki Makaurau Auckland, Aotearoa New Zealand and the Pacific, past, present, and future.

Housed within our walls is one of the world's leading collections of taonga Māori, and one of the most extensive Pacific collections in the Southern Hemisphere. Reflecting Tāmaki Makaurau Auckland's place as the nation's dominant metropolis and a significant city in the Pacific, we also hold multiple collections of traditional and contemporary arts from the wider region. The Museum's holdings of some six million objects, specimens and documents, cover strengths in biodiversity and the natural environment, applied arts, war history and historic photography, and are of both national and international importance. It is our privilege to care for these items and share them, and their stories, with the world.

We have a duty to conserve the heritage of the Museum and act as trusted guardian of our extensive collections. The advancement and promotion of cultural and scientific scholarship and research underpin every element of the Museum, from collecting taonga to informing exhibitions and providing educational services. Through research, we build and enhance our understanding of the world, and contribute to community understanding of historical and contemporary issues. Whilst operating as a major collections hub, the Museum's architecture reflects its unique dual role as the region's war memorial, providing spaces for collective and personal commemoration and reflection.

By reaching out to more people, transforming our buildings and collections, stretching thinking, engaging schoolchildren, leading a digital revolution and building a more sustainable foundation, we've committed to the aspirations of our previous Five-Year Strategy (2017-2022).



Tāmaki Paenga Hira Auckland War Memorial Museum



Te Whiwhinga The Imaginarium

Ngā āhua whakaharahara

Highlights of the last
five years include:

- Over three million visits, maintaining a 99% visitor satisfaction rating, despite COVID-19 disruptions.
- Transformation of our spaces, including the award-winning *Te Ao Mārama South Atrium*, *Tāmaki Herenga Waka Stories of Auckland*, *Te Whiwhinga The Imaginarium*, and *Te Taunga Community Hub*.
- Groundbreaking research partnerships including projects on Rangitāhua Kermadec Islands, Ōtata Noises Islands, and BioBlitz Kapowairua at Te Rerenga Wairua Cape Rēinga.
- Enhanced knowledge sharing with iwi and communities from across the Pacific through community-led exhibitions at *Te Taunga Community Hub* and opening *Te Aho Mutunga Kore*, our textile and fibre knowledge exchange centre.
- Innovative programmes like the *Kete Wānanga Curiosity Crates*, *Walking with an Anzac* project, and our *Museum in a Box* pilot, enriching education for schoolchildren across Tāmaki Makaurau Auckland.
- A strong digital presence on platforms such as *Auckland Museum at Home*, the delivery of digital programs to schools during lockdowns and celebrated Online Cenotaph's 25th Anniversary.
- Pioneering sustainability efforts, becoming the first Museum to sign the NZ Tourism Sustainability Commitment, and the first cultural institution in Aotearoa New Zealand to receive Rainbow Tick certification.
- Improved accessibility through extended hours and unique events, such as *LIVE at the Museum*, *Night at Auckland Museum* and *Twilight Tuesday* events.

Tiro whakamua

Looking forward

This Strategic Direction takes us to the centenary of our time on Pukekawa Auckland Domain. As such, we have taken time to reflect on what kind of Museum we wish to become, and how we can best serve our community, now, and into the future.

Currently we are facing some of the biggest challenges humanity has seen. Museums with their unique collections, knowledge and resources, can help us understand, debate, and address these concerns. Organisations like ours are achieving this through greater public participation, engaging with diverse communities, and sharing collections and knowledge in ways that are life-changing.

Tāmaki Paenga Hira Auckland War Memorial Museum is well-placed to be a lead contributor to addressing the questions, issues, and opportunities that our society faces. In addition to reinforcing the Museum's civic anchor role, this Strategic Direction will strengthen our alignment with Auckland Council's vision of Tāmaki Makaurau Auckland being a world-class city with a rich and compelling cultural offer.

We must acknowledge that our population is young, diverse and growing, and embrace the opportunities that are presented by our region's unique identity in Aotearoa New Zealand, the Pacific and the world.

¹ <https://www.aucklandcouncil.govt.nz/plans-projects-policies-reports-bylaws/our-plans-strategies/auckland-plan/about-the-auckland-plan/Pages/default.aspx>

Tāmaki Makaurau Auckland is ethnically and culturally diverse, home to people from over 120 different ethnicities.

By 2030, the composition of the region's population will be very different, and over two million people will call Tāmaki Makaurau Auckland home as a result of net migration and expected natural increase.

Tāmaki Makaurau Auckland has the largest Māori population in Aotearoa New Zealand and will continue to grow because of its youthful age structure.

Population projections also indicate that the number and share of people identifying with Pacific cultural heritages will also increase, driven by migration inflow and natural demographic growth.

Tāmaki Makaurau Auckland has experienced rapid growth in its Asian population over the last two decades, mainly through immigration. This is anticipated to continue.¹



Tāmaki Herenga Waka Stories of Auckland

Haerenga

Our journey

The Path to 2029 starts us on a journey to transforming our organisation in three ways. This will take many years to achieve, but the foundations of these changes will be built during the next five years.

- 1** Our strategy moves us towards a more equitable and just future, where we lead with our Te Tiriti o Waitangi obligations, and examine and challenge colonial narratives. This builds upon our bicultural foundation, which in our context recognises Māori as tangata whenua. The other strand is tangata Tiriti – the people of the Treaty – which includes all other cultures and communities that now call New Zealand home, by virtue of the Treaty.
- 2** We will move from seeing ourselves primarily as an expert and keeper of knowledge and collections, to working in partnership with communities, recognising and valuing mātauranga and cultural knowledge and speaking to a time when more collections may be repatriated, and the care of those items may be shared.
- 3** Over the past decade, museums around the world, including ours, have focused on a capital-intensive, visitation-based growth model. We will focus more on ensuring that our engagement with the community is meaningful and impactful, that we reach more diverse audiences, and that those relationships are nurtured and sustained over time.



Nature Boy: The Photography of Olaf Petersen exhibition, Sainsbury Horrocks Gallery

Whare pora

Our strategic framework

A whare pora is a traditional weaving house for learning and weaving. It is also a psychological whare, a mindset or state of being that a weaver goes to when both learning and weaving, under the mātauranga (knowledge) and tikanga (customs) of traditional whare pora. This describes the state we need to achieve in order to weave Te Aramoana.

In cloak and tāniko weaving, muka fibre is extracted from harakeke, each whenu (warp) and aho (weft) cords are prepared by hand. Two turuturu (weaving pegs) are stuck in the papa (ground) and a tāwhiu line is suspended taut between the two for the weaving to start from. The sacred thread, te aho tapu, marks the first row and sets the pattern for the next rows to follow. Each row adds another line to the weaving and only after a few rows does the noticeable pattern emerge. This takes significant skill, knowledge, and passion.

To weave Te Aramoana, we first must have the strategic framework in place. This takes the form of a tāniko weaving set up inside of the whare pora. There are two turuturu stuck into the ground. A tāwhiu goes between the two to hold the weaving in place. Our impact statement is the tāwhiu that runs between the two turuturu, forming the foundation of the tāniko and holding it in place.

Our turuturu are our *He Waka Eke Noa* values, and our Guiding Principles. The turuturu are reliant on a sturdy papa, our enablers, to hold the turuturu straight, keeping good tension, enabling us to weave the tāniko pattern.

Each pathway is an ara, and combined, these create the tāniko pattern – outcomes for our community.

An inclusive society of engaged and informed communities, where identities, cultures and our natural environment thrive under the korowai of Te Tiriti o Waitangi.

Te Aramoana Outcomes

Once the ara are completed, we will have achieved the Te Aramoana pattern in the form of the outcomes listed below.

- Social cohesion through enhanced access and participation.
- Genuine partnerships with Māori, under the korowai of Te Tiriti o Waitangi.
- Regeneration of the natural environment through knowledge and action.
- Communities connected with collections, stories and taonga.

These longer-term outcomes are broad in nature and inter-dependent. Some of our strategic focus areas will inform progress across more than one outcome, reflecting the integrated nature of the Strategic Direction.

The weaving of Te Aramoana

An inclusive society of engaged and informed communities where identities, cultures and our natural environment thrive under the korowai of Te Tiriti o Waitangi.





Haumanu

Te Aramoana **Outcomes**

We are working to four key outcomes for the communities we serve.

Social cohesion through enhanced access and participation

We will know we have achieved this when all people, whānau and communities feel that they belong and are respected in the Museum. When they feel empowered to express their identity and ideas freely. We recognise that healthy discourse and respectful conversations are essential for social cohesion, and we aim to foster an environment where people can see, hear, and engage with a broad spectrum of voices and cultures, including their own.

We strive to create opportunities for previously unheard voices historically and presently, to validate real experiences and contribute to a more inclusive portrayal of history and culture. We aim to shift narratives in society, counter negative stereotypes and provide opportunities for people to learn from different perspectives, promoting a sense of community and understanding.

We are committed to providing equitable access to our collections, both onsite and online, by fostering meaningful and respectful engagement.

This respect and reciprocity cultivates a sense of belonging and investment in the Museum, allowing visitors to actively shape its future and ensuring that it remains relevant and responsive to the needs of the communities it serves.

Regeneration of the natural environment through knowledge and action

For us to succeed in this area, we must comprehend the profound interrelationship between humanity, the land, the natural world, and our place in the Pacific. By wholeheartedly embracing mātauranga Māori, this paradigm shift moves us away from perceiving the environment as a resource distinct from human activity, and positions it as an integral part of our being, compelling us to shoulder the responsibility for its protection.

We aim to equip our audiences with the understanding, tools and motivation needed to take meaningful action, comprehending the significance and practice of kaitiakitanga (trusted custodianship), to preserve our treasured taonga and taiao for the benefit of generations to come.

Genuine partnerships with Māori, under the korowai of Te Tiriti o Waitangi

The establishment of trust and mutual respect is key to achieving this outcome. By actively listening to, and valuing the perspectives of Māori communities, we aim to build and nurture enduring relationships that honour the cultural heritage, collective wisdom and aspirations of tangata whenua.

We are committed to creating a welcoming and inclusive space where open dialogue and collaboration can flourish, underpinned by manaakitanga, where Māori lead kaupapa Māori, and *He Ara Whaowhia*, the strategy of our Taumata-ā-Iwi is woven into the fabric of the Museum.

Communities connected with collections, stories and taonga

Like Tāmaki Herenga Waka, the Museum understands it is a herenga waka – a gathering place of waka, and aspires to uphold the principles of kaitiakitanga. This commitment signifies a deeper connection, enhancing the engagement with the communities we are privileged to serve. Community voices will be heard and acknowledged, enabling the preservation of histories alongside the supported conservation of taonga for future generations.

The Museum will work to forge genuine, reciprocal relationships and connections with communities, actively collaborating with indigenous knowledge-holders.



Te Puawai o Te Arawa, Pataka. Carved by Wero Taroi and Anaha Te Rahui from Totara, 1868-1880. Ngā Iwi o Te Arawa, Ngāti Pikiao. Collection of Tāmaki Paenga Hira Auckland War Memorial Museum and on display in Te Marae Atea Māori Court, 151.

Pūmanawa

Our intent and purpose

Museums play a pivotal role in fostering innovation, knowledge dissemination, and societal progress, acting as dynamic platforms that inspire creativity, critical thinking, and dialogue.

Artefacts, specimens and documents, along with their associated information, are the raw material of museums – and the activities of collecting, conserving and displaying these taonga also have inherent value to communities. Embracing this dual role, our strategic direction acknowledges the indispensable significance of museums in shaping a resilient, inclusive, and enlightened future based on past evidence and new understandings, as we navigate the complexities of our rapidly changing world.

Building on our last strategic plan and its wide-ranging outcomes, the Museum developed a Theory of Change that represents a shift in ambition to operate with a more strategic focus as a social impact organisation.

Using our research capability, collections, programming, education and an emphasis on access and participation, we will contribute to social cohesion, greater equity, community wellbeing and environmental regeneration.

In the coming years, we expect Tāmaki Paenga Hira Auckland War Memorial Museum to further evolve its Māori dimension, *He Korahi Māori*, guided by the vision of the Taumata-ā-Iwi and the priorities outlined in their strategy, *He Ara Whaowhia*. *He Korahi Māori* honours our commitment to Te Tiriti o Waitangi. *He Korahi Māori* has inextricable whakapapa (genealogical) and intergenerational relationships within te Moana-Nui-a-Kiwa to our Pacific dimension, *Teu Le Vā*. *Teu Le Vā* (nurturing the relationships) articulates our Pacific dimension on the foundation of *He Korahi Māori*, and our responsibility to

the globally significant Pacific collections in the Museum and the communities deeply intertwined with them.

The digital landscape will continue to evolve, and we will endeavour to keep up with the pace of change in technology and its implications. Utilising the technologies available will enhance our connections with tamariki, allowing us to connect with them digitally and encouraging them to engage with us in new ways.

Museums offer many pathways for developing knowledge and growing understanding of the world around us. Learning through play, exploration and discovery helps build knowledge in young people in an effective and sustained way. We understand the importance of continuing to provide authentic learning spaces for tamariki and the curious minds of all ages.

We want to partner with communities and empower genuine connections in the reciprocal sharing of expertise and knowledge, alongside the preservation, collection and management of taonga. This is a shift from the view of a 'traditional' museum, as the keeper of collections and the custodian of objects and knowledge. It enables public engagement that is sustainable, empowering and responsive. This aspiration drives us to redefine success, shifting our emphasis from numerical metrics to prioritising the delivery of richer and empowering experiences for our audiences. To achieve this goal, we need to adapt our approach. We hold a responsibility to manage the Museum efficiently, diversify revenue-

raising activities to complement our public funding and maximise community benefit. Recognising the challenges within a resource-limited context, we are committed to enhancing our self-generated income, broadening our access to funding pathways and fostering strategic partnerships. This collaborative effort aligns with our social impact aspirations, alongside like-minded organisations in our sector.

Implementation

The details of specific activities that deliver to the strategic focus areas identified in this Path to 2029 will be documented on an annual basis through our Annual Plan. This is a legislative requirement in setting the levy funding from Auckland Council and provides regular monitoring of progress and alignment of priorities within financial capacity.

A rolling programme of capital expenditure planning is informed by the long-term Asset Management Plan and the Content and Engagement Plan which guides refreshment and renewal of the Museum's onsite gallery content. Further detail of how Museum activities will be shaped and completed will be contained in a suite of documents including:

- Annual Plans
- Collection Development Plan
- Research Strategy
- Sustainability Action Plan
- Pacific Delivery Plan

Together these documents will guide the progress to deliver on the aspirations and direction of *The Path to 2029*.

Ngā ara

Our areas of focus

Te Aramoana patterns show different ara - pathways on the ocean, and within our new Strategic Direction there are five ara, which form the foundation for the next five or six years. All our mahi, resources and efforts will be aligned to deliver to these ara over the next five years, and beyond.

Inside the aramoana pattern there are individual tuinga (stitches), which create the pattern. These represent strategic focus areas which will guide us towards the future of Tāmaki Paenga Hira Auckland War Memorial Museum, and steer us in the direction of lasting systemic change and positive community impact. We also include taura as examples of work that we currently do that reflect the ara. They are patterns which already exist as part of our mahi at the Museum that we intend to continue weaving.



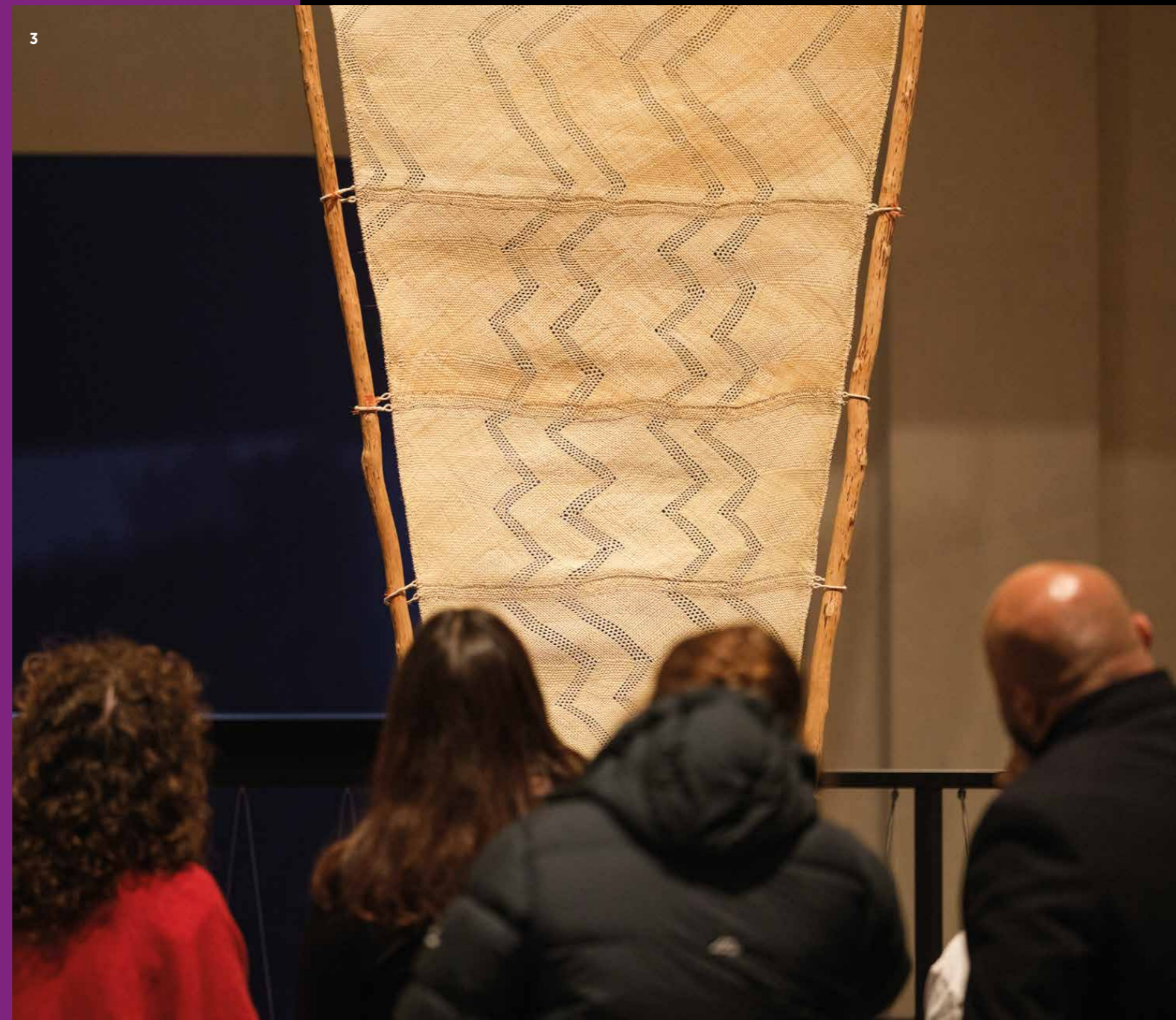
Ara 1:

Curiosity and learning inspired by compelling onsite, offsite and online experiences

Ngā tuinga – the stitches

- The Museum will continue and extend our mahi which enables communities to connect, gather and share stories and experiences that are unique to Tāmaki Makaurau Auckland, Aotearoa New Zealand and our place in the Pacific.
- We will embrace the transformative power of technology to engage and captivate our audiences and extend our reach beyond the physical boundaries of the Museum.
- Our offerings will be dynamic, adaptive and evolving, addressing contemporary issues, supporting Māori and Pacific world views, and exploring diverse perspectives.
- The Museum will host a rich programme of touring exhibitions, exploring human culture and natural environments from around the globe.
- Education will encourage individuals of all ages to challenge their understanding of themselves, Aotearoa New Zealand's history and the world around them.

1. Tā'ere Mā'ohi i Aotearoa: Mā'ohi Culture in New Zealand. 2. A Place to Stand: Contemporary Indian Art in Aotearoa and Te Karanga o Te Rā. 3. Māhere Tū ki te Rangī of Te Karanga o Te Rā by Te Rā Ringa Raupā



Ngā tauira: Te Taunga Community Hub

Te Taunga Community Hub gives us the opportunity to celebrate the diverse communities of Tāmaki Makaurau Auckland by inviting them into the space to create their own exhibit. *Te Taunga* means “the landing place.” Like Tāmaki Makaurau Auckland itself, *Te Taunga Community Hub* is a place of arrival and a coming together of people. Visitors have the chance to experience a community's story, not through the Museum's interpretation, but through the eyes of the community itself. To date, we have hosted the following exhibitions:

- *Te Mekameka o taku Ipukarea: The Treasures of my Homeland*
- *Sudan: A Confluence of Cultures*
- *Tā'ere Mā'ohi i Aotearoa: Mā'ohi Culture in New Zealand*
- *A Place to Stand: Contemporary Indian Art in Aotearoa*
- *Ukraine: The Cost of Freedom*
- *Holem strong kalsa blo iumi – Hold On To Our Culture*
- *Toró: é tudo tanto: It's All So Much*
- *Te Karanga o Te Rā*

We look forward to welcoming more communities to share their stories with us on *The Path to 2029*.

Ara 2:

Mātauranga Māori informs iwi partnerships and community co-development to transform our practice and purpose

Ngā tuinga – the stitches

- We will begin our evolution to a tikanga-led Museum, where Māori culture, values and knowledge systems are inherent in our unique identity and focus our celebration of te ao Māori. Māori culture, values and knowledge systems are explored, celebrated and upheld, shaping the direction of Tāmaki Paenga Hira Auckland War Memorial Museum.
- In addressing our shared past, we will examine and challenge the colonial narratives and structures that have shaped our understanding of history.
- We will actively support, engage and partner with tangata whenua, iwi and Māori communities to develop programmes that authentically represent Māori culture, history and contemporary issues.
- Through partnership and collaboration, we will deepen our engagement with communities in the care and conservation, management and repatriation of taonga and kōiwi.
- In line with our commitment to whakapapa, place and taonga we honour and support the unique connection between tangata whenua and tangata moana.
- We will develop and strengthen our Māori workforce.

1. Master waka builder Heemi Eruera (right) and master weaver Kahutoi Te Kanawa, Pou Ārahi Curator Māori inspecting the current lashings on Te Toki a Tapiri. Heemi will lead a team of expert practitioners who will re-lash Te Toki a Tapiri using braided muka created by our iwi partners. 2. Detail of Te Toki a Tapiri. 3. Museum Collection Care staff Ged Wren and Conservator Alex Lencz inspecting the hull of the waka.



Ngā tauira: Tui Tui Tuia – Revitalising Te Toki-a-Tapiri

Te Toki-a-Tapiri (the adze of Tapiri), a waka tauā (Māori war waka) is a significant taonga that has been in our collection since 1885 and held a prominent location in *Te Marae Ātea Māori Court* since 1929. Te Toki-a-Tapiri is 185 years old and has connections to five iwi: Ngāti Matawhāiti (hapū of Ngāti Kahungunu), Rongowhakaata, Ngāpuhi, Ngāti Te Ata, and Ngāti Whātua. Te Toki-a-Tapiri is a symbol of cultural identity and represents the histories of some of the most significant times in Aotearoa.

In 2023, we embarked on an ambitious project to reconnect Te Toki-a-Tapiri with its iwi descendants and work together to revitalise this taonga, restore its mana and share more about its history and journey with our communities across Aotearoa. Through the project, we are weaving together conservation science with mātauranga Māori to replace the bindings and lashings of the waka with authentic muka cord.

Since the first wānanga with all five iwi, expert practitioners in raranga (weaving) have begun to harvest and prepare the muka from their rohe which will be used to re-lash Te Toki-a-Tapiri. The harvesting, sizing, fibre extraction, drying and plaiting of muka cord are all specific processes that have cultural knowledge required to undertake them correctly. The Museum has also engaged a waka expert who will lead a team of tārai waka (waka builders) who will undertake the re-lashing, working closely with the Museum's conservation team. *Tui Tui Tuia: Revitalising Te Toki-a-Tapiri* is binding together and building relationships across the five iwi and the Museum as we work together to conserve this taonga and celebrate and share its rich history.

Ara 3: Communities empowered to sustain and protect our natural environment

Ngā tuinga – the stitches

- The Museum will prioritise the formation of strong partnerships, undertake research, develop public programming and create educational resources that drive action and increase understanding.
- We will continue to be part of a wider network that shares expertise and best practice with regional communities here and in the Pacific.
- We are going to reduce our own environmental impact and be a leader within our sector.

1. Children participate in the Cooks Beach BioBlitz. 2. Severine Hannam, Collection Manager, Marine Fauna on Ōtata Island (Noises) collecting marine invertebrates for the Museum collection. 3. Rangitāhua, 2022. Looking over Oneraki Beach, Rohe o Ngāti Kuri. Image captured by Sarah Searson



Ngā tauira: Te Mana o Rangitāhua

Te Mana o Rangitāhua: A holistic approach to transform ecosystem wellbeing, is a five-year research programme in partnership with Ngāti Kuri, with additional partners from the University of Auckland, Massey University, NIWA and Manaaki Whenua. The research programme, co-led by Dr Thomas Trnski (Auckland Museum) and Sheridan Waitai (Ngāti Kuri), will focus on the biodiversity and ecosystems of Rangitāhua Kermadec Islands, alongside a mātauranga lens on translating the resulting research evidence into tangible tools for iwi-led management of the Rangitāhua environment.

The research will better equip the response of Aotearoa to pressing issues of climate change and ocean health, and leading by example will strengthen the synergies between mātauranga and science, generating new opportunities for ecological reform. This work will be internationally recognised as an example of indigenous governance of the research and lead to informing holistic ecosystem management. It will generate new models of understanding to safeguard Rangitāhua's ecosystems, promote resilience and wellbeing, and, in turn, create platforms for ecological reform.

Ara 4:

New ideas, meaning and conversations generated by collections and expertise

Ngā tuinga - the stitches

- Through diverse communication outputs, drawing on the collections and research collaborations, we will share new findings and ideas with everyone.
- We will provide flexible spaces for communities to engage with taonga.
- We will continue to encourage the sharing of knowledge and different views, Vā and wānanga to support intergenerational sharing and strengthen platforms for Māori and Pacific knowledge.

1. Collection Manager, Ricky-Lee Erickson on a field trip to Ōtata. 2. Opening karakia for Te Rā Ringa Raupa's exhibition, *Te Karanga o Te Rā* in Te Taunga Community Hub. 3. Jasmine Tulā, Community Navigator, *Te Aho Mutunga Kore*, with members of the Kiribati community. 4. Juliana Satchell-Deo, Associate Curator Pacific (second from right) with members of the Papua New Guinea community visiting *Te Aho Mutunga Kore*.



Ngā tauira:

The regeneration of hiapo and the revitalisation of a lost cultural artform

Teu Le vā (nurturing relationships) with communities can be culturally impactful in powerful ways, with relationships spanning for long periods of time. The Museum's connection with Cora-Allan Lafaiki Twiss is one such example. She has revitalised traditional hiapo making, the Niuean art form of barkcloth painting, in Niue through research at several museums in Aotearoa, including our Museum. Cora-Allan came to look at our hiapo and tapa collections before her first visit to Niue to find out more about the plants with a view to creating a sustainable practice. Initially she was unable to find harvestable crops there, as the art form had lain dormant for two generations, however discovered other plants used to make hiapo such bark from the Ata and Banyan tree. Shortly after that, her research led her to Samoa and other Pacific islands communities where she sought local advice to understand how to plant and processes materials which then helped her to learn how to use materials in Niue.

Since her first research enquiry back in 2016, Cora-Allan has collaborated with various departments at the Museum over the years, and featured in our Ngā Kākano talk on revitalising traditional cultural practices in the Pacific. Connecting with our hiapo collections helped Cora-Allan on her path to revitalising a lost cultural art form and reconnecting hiapo to the present, bringing it back to family traditions, to Niuean communities and Niue itself. We encourage community engagement with taonga and measina through our *Te Aho Mutunga Kore* textile and fibre knowledge exchange centre, and aspire to grow an awareness of the Museum being a centre for Pacific research that can have powerful community impacts.

Ara 5:

A focus for collective reflection and commemoration

Ngā tuinga – the stitches

- Auckland's home of commemoration enables opportunities to reflect and connect while exploring themes of conflict and peace.
- We will broaden our commemorative narrative to be inclusive of diverse experiences and events relevant to our communities.
- We will explore the impact of war on Māori, providing a more holistic understanding of Aotearoa New Zealand's history, which includes Pacific peoples.

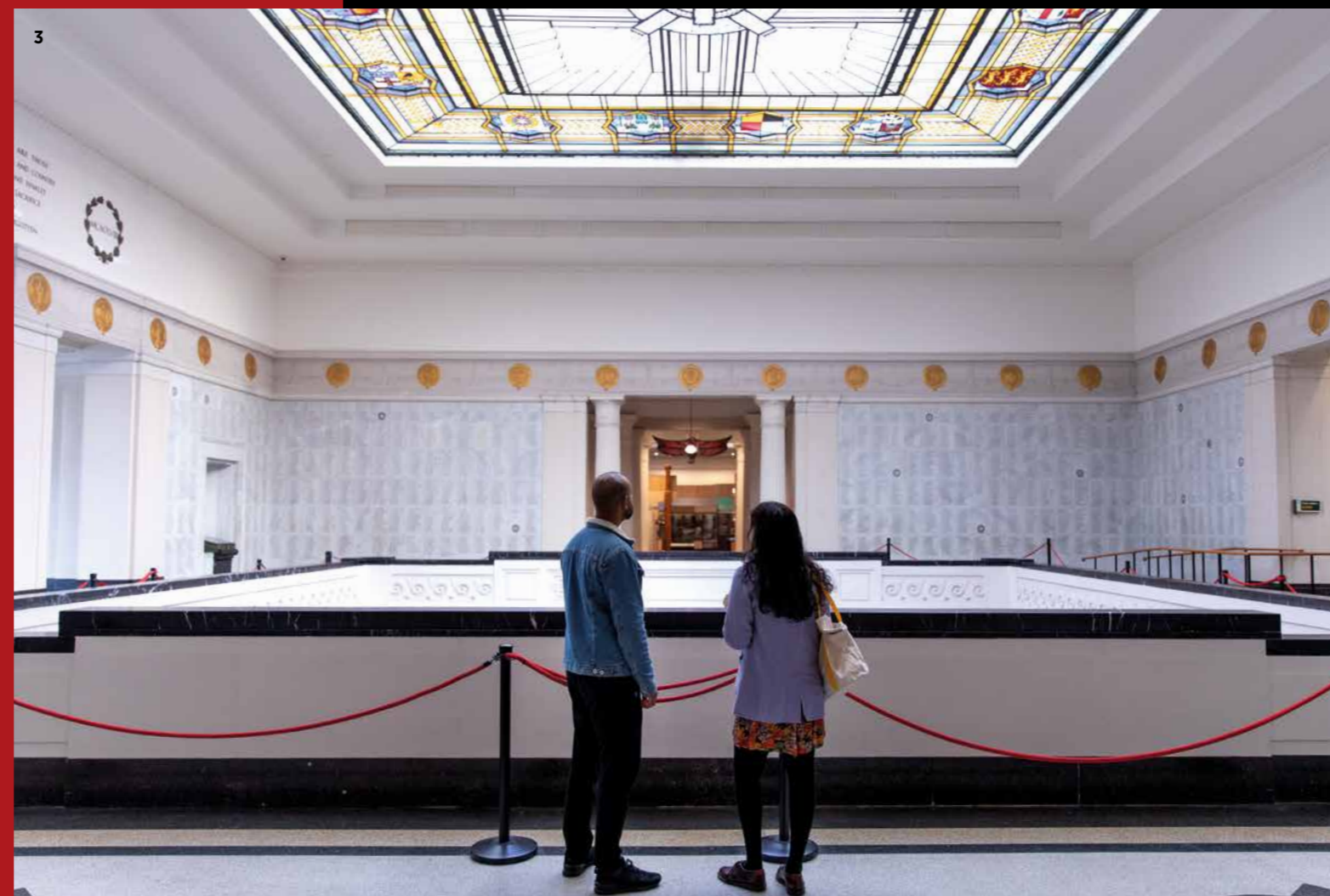
1. Poppies in World War II Hall of Memories. 2. Patrons and staff using Online Cenotaph in Pou Maumahara. 3. Patrons in the World War I Hall of Memories.



1



2



3

Ngā tauira: Online Cenotaph

Online Cenotaph, established in 1996, has evolved into a comprehensive repository of Aotearoa New Zealand's military history. Initially, it began as a basic Roll of Honour, listing 18,000 New Zealanders lost in the World Wars. Today, it boasts over 264,000 records, covering 40 conflicts.

Drawing from primary sources including military embarkation rolls and military personnel files, it blends data from secondary research to create detailed biographies of service personnel. Since 2015, the platform has allowed the public to contribute images, notes, and data, accumulating over 194,000 submissions. The Museum's high-trust model, which doesn't pre-verify contributions, combines verified sources with public input, enriching the narrative and solidifying the Museum's role as a living War Memorial.

Online Cenotaph serves as a platform for shared experiences and remembrance and plays a pivotal role in creating a more interconnected and cohesive society, through the lens of shared cultural heritage.

Papa Enablers

For Tāmaki Paenga Hira Auckland War Memorial Museum to achieve the ambitions of this Strategic Direction, several key enablers must be in place and continue to be developed over the operative period. These enablers are the papa, the ground, in which the turuturu are inserted to keep the weaving upright and taut.

Our people

First and foremost, none of the work we do could be possible without our people. A culturally competent workforce, embodying equity, inclusion and diversity, with capacity aligned to the aspirations we hold for the future, is vital. The move towards becoming a Te Tiriti-led organisation will be supported by Māori workforce development and cultural competency for all staff. This development will ensure that we can provide an exceptional experience to all who visit and engage with us.

Our finances

For several years through the COVID-19 pandemic, we operated in an environment of restricted public funding, reduced operating capability and high inflation, compounding the fiscal stress on the organisation. To return to financial sustainability, and to achieve our strategic objectives, we need to continue to diversify our revenue and achieve a more sustainable mix of self-generated and public funding support. Developing a broader revenue base, involving a more equitable combination of local and central government, together with our commercial and philanthropic income streams, will help us on our journey to financial stability. It will enable us to embrace new technologies and make investments in our people, building and collections to ensure we can deliver our strategic aspirations.

Governance, partnerships and leadership

Our Trust Board and Taumata-ā-Iwi will work together to help us on our journey to becoming Te Tiriti-led and better support

the organisation we wish to become. The Pacific Advisory Group also supports this direction.

Our journey towards supporting an inclusive society of engaged and informed communities, where identities, cultures and our natural environment thrive under the korowai of Te Tiriti o Waitangi cannot easily be achieved in isolation. We seek to form and strengthen our strategic partnerships with Māori, Pacific communities, diverse communities of interest, government agencies, research and educational organisations and peer organisations in the arts, culture and heritage sector. This unlocks capacity and improves community outcomes. We will lead further collaboration with our local and national colleagues in our sector, and will continue to work closely with overseas institutions, particularly those in the Pacific, in sharing capability, expertise and collections.

Technology & infrastructure

To remain relevant and captivating, we must embrace technological advancements so that we can provide our audiences with exciting and immersive digital experiences while safeguarding our invaluable digital collections. Being digitally-forward not only enhances accessibility and global reach, but also serves as a powerful bridge to connect with younger generations, fostering a deeper and more meaningful relationship between our Museum and today's increasingly digitally literate youth. In this ever-changing landscape, our commitment to technological innovation will ensure our

Museum remains a dynamic and vital cultural institution for generations to come.

The Museum's most visible heritage item is the War Memorial building itself. This, and the specialised facilities it contains, require ongoing investment to meet current and future obligations for public amenity and collection care. The Museum's comprehensive Asset Management Plan outlines a long-term programme of maintenance, upgrades and replacements to ensure fiscally prudent investments are made, ensuring that the building, facilities and equipment provide optimal operational service.

Te tātaritanga How we will measure impact

Societal impact will be achieved by working with our communities and partners, and we will develop an evaluation framework to assess our contribution. We will ask our audiences, communities and partners for feedback, to give insights into outcomes for communities and to inform change. Detailed information about how we will measure our progress for each strategic pathway will be included in each year's Annual Plan. Progress will be reported in the Statement of Service Performance, as well as in the narrative around key activities in our Annual Reports.



Cocks Beach BioBlitz



Love & Loss exhibition, Sainsbury Horrocks Gallery

Kamonga In summary

The kamonga is the knot used to end a row of tāniko, enabling the weaver to move on to the next row in the weaving. Although this summary is the kamonga of this plan, there are more rows of Te Aramoana to weave, symbolising the ongoing journey that Tāmaki Paenga Hira Auckland War Memorial Museum has embarked on towards becoming the organisation we aspire to be.

This Strategic Direction, *The Path to 2029*, offers a vision of how we will leverage the Museum's considerable resources in its collections, expertise and community relationships to achieve meaningful results for Aucklanders, and communities beyond. It also expresses more clearly than in previous plans the broader purpose and impact we seek to achieve. By articulating the community outcomes that we strive towards, we expect to find natural partners for collaborations to achieve these goals. The outcomes are ambitious, and we don't expect to achieve them on our own, but we do believe that the Museum has unique and important contributions to make. We aim to focus our efforts on activities where the Museum holds specialist skills and resources, and which make a meaningful difference to the people we serve.