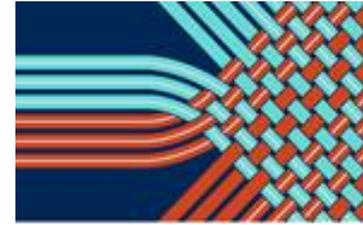


# NGĀ TOI ADVOCACY HUI - NOTES // 8 July 2021

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## PARTICIPANTS...

Alison Taylor – Te Taumata Toi-a-Iwi

Amber Walls – Te Ora Auaha

Bernadette Murphy

Bhavesh Bhuthadia - The Open Fort\*

Briar Monro – Creative New Zealand

Cara Paterson – Creative New Zealand\*

Cat Ruka - Basement Theatre\*

Chantelle Whaiapu (facilitator)

Christine Stride – Women in Film and Television (WIFT)

Elisabeth Vaneveld

Elise Sterback

Eynon Delamere – Te Taumata Toi-a-Iwi

Helaina Keely – Auckland Live

Hiraani Himona – Te Tuhi

Huia O'Sullivan – Ngā Rangatahi Toa (speaker)\*

Jade Baker – Auckland Council\*

Jane Yonge – Te Taumata Toi-a-Iwi

Janine Dijkmeijer - NZ Dance Company

Joanna Maskell – Auckland Council

Judith Darragh – Arts Makers Aotearoa

Kerryanne Nelson – Te Taumata Toi-a-Iwi

Kylie Sealy (facilitator)

Molly Mullen – University of Auckland

Mandy McGirr - CCRT Workforce\*

Matthew Goldsworthy – Youth Arts NZ

Meijing He – Artspace Aotearoa

Mel Powell - Circability\*

Paul Lisi – Creative New Zealand\*

Rachael Trotman – Te Taumata Toi-a-Iwi

Robby Hickman – Te Taumata Toi-a-Iwi

Richard Orjis – Arts Makers Aotearoa

Rose Hiha-Agnew – Community Governance (speaker)\*

Shona McCullagh – Auckland Arts Festival

Teremoana Rapley – Auckland Council

Vivien Bridgwater – Auckland Theatre Company\*

*\* Acknowledging and welcoming Cara Paterson, Cat Ruka, Huia O'Sullivan, Jade Baker, Mandy McGirr, Mel Powell, Paul Lisi, Rose Hiha-Agnew, and Vivien Bridgwater to the Ngā Toi Advocacy Network*

## Introduction

The hui began with a karakia from **Eynon Delamere**.

**Alison Taylor** welcomed participants on behalf of Te Taumata Toi-a-Iwi.

**Kylie Sealy** shared the kaupapa for today, noting that the kōrero is with Huia O'Sullivan, Te Ātiawa ki Taranaki (Ngā Rangatahi Toa) and Rose Hiha-Agnew, Rongowhakaata | Ngāti Kahungunu ki Te Whanganui-a-Orotu (Programme Director, Community Governance) who will share about their experiences and thoughts on future models of governance, particularly in relation to rangatahi, wāhine, nannies, and healthy models of governance. Followed by space for advocacy updates from Te Taumata Toi-a-Iwi and the network.

**Chantelle Whaiapu** then asked participants to consider what they would like to let go of as we all move forward into the new year.

## Discussion: Future Models of Governance – Why Our Nannies Set the KPIs

Chantelle introduced today's speakers, Huia O'Sullivan and Rose Hiha-Agnew.

Below is a full transcript of the conversation for folks that were unable to attend the hui. Rose and Huia traversed a lot in their kōrero. Some areas that stood out include:

- Burn out happens, particularly for wāhine and wāhine Māori. Support networks are important to get people through tough times and to ensure that the wairua stays intact.
- For Rose and Huia – they are accountable first and foremost to their Nannies and their Kuia. These wāhine bring with them their mana, aroha, and wisdom to inform practice and bring it back to the kaupapa.
- Consensus through collective: current governance structures privilege having an individual voice over collective decision making. This can cause tension in current systems of governance.
- If a board invites someone who is Māori to sit on that board, understand that person does not represent all of Māori or all of iwi. Understand their context and where they come from.
- Calling out and courageous conversations can come at an individual risk, but it might be a risk worth taking if it shifts the collective kaupapa in the right direction.
- For boards: ensure there are transparent, safe processes in place.
- Trust that rangatahi have what it takes to sit on boards. Advisory boards can either be steppingstones or holding pens. Advisory panels should be a compliment to what already exists in the governance space. It is about sharing the power.

## **Ngā Toi Advocacy Network Transcript 8 July 2021**

**Rose:** My whānau and my whakapapa are from Tairāwhiti. My Nan is a Goldsmith, and that's quite a big name... She had about twelve kids and my dad's the oldest and we have a very close whānau. My Koro was from Kahungunu, so the Hiha name is well known for hockey. My great uncle was a Māori All Black, and his wife was a leader wāhine in hockey, she was well known. Really the coast is probably where I'm from, but I've spent a lot of time and grew up in Rotorua and have a lot of connections here.

My role is a national role, leading our Community Governance. Something that's been coming up quite a lot, and maybe this is the Matariki change, is my art career. It's quite different to be here in this group... it's funny how things come back around in circles. I had about a ten-year art career [as a painter], and actually a lot of my early career and education was around art and the art sector. I exhibited at Kura gallery in Wellington, who supported me for over 10 years, and I had lots of different solo exhibitions and things like that.

In the governance space I've been chair and co-chair of two national not-for-profits in the environmental space. For me and Huia, I think we're here because we're here for our community, for our children in giving back, and that's what I really see in not-for-profits and the community works I've done. Kia ora.

**Huia:** Tēnā tatou katoa ngā mihi nui kia koutou. Ko Te Atiawa ki Taranaki ahau. Ko Huia O'Sullivan. I'm the executive director for Ngā Rangatahi Toa and I've been in this role for probably about the last three and a half to four years. Before that I was the whānau engagement director here. I've been working in positive youth development for probably about the last twenty to twenty-two years of my life... paid and before that in unpaid voluntary roles around young people.

I've worked the width and depth of youth development and young people, from central government, through to kaupapa Māori organizations. I feel I'm best suited at the community level in terms of my skill set. What I've learned is where I want to be in terms of being able to support, advocate, and be the conduit to inform any kind of legislative or public policy that affects our young people or vulnerable whānau. I'm also the acting board chair for The Big Idea.

I've set up a couple of early developing boards. Even within Ngā Rangatahi Toa, we needed to [do that as a] part of our growth. When I came into this role, it was to review our structure of our board... was it fit for purpose of where we wanted to go and how we wanted to scale? To be where we want to be to serve our most vulnerable rangatahi and whānau? We needed to have a bit of a reset within that.

I was raised down in Whakatāne. Even though I'm from Taranaki I kind of feel that Ngāti Awa raised me and I always sit in the bosom of Ngāti Awa. If we go back far enough we have our common ancestry of Te Awanuiāraangi, which is our Atiawa link. I was raised down in Ōhope and Whakātane and will always pay homage to Ngāti Awa. But Taranaki tūturu. That's me, kia ora.

**Chantelle:** Kia ora. I was just picking up on something – the comment that Rose said [earlier] about having her mate in this discussion and you saying, I've got your back: it resonated in terms of something that Vivian [Bridgwater] said about being on these boards, being picked to be on boards and not speaking up and truly thinking and speaking your mind. So, my starting point here is around privacy or feeling safe, and whatever that mean or may be for you as wāhine, as wāhine Māori. What does it look like or how have you – if you've had to - deal with that, and what tools do you use to enable you to be safe in different spaces – and be your true self?

**Rose:** In the government space and those big organisations which I have worked in, I've found real comfort and strength in my Māori workmates... a support network. It's nothing formal or anything but I've been very fortunate, especially in my last role [where] we had a lot of iwi engagement and a lot of negotiations. I had some amazing wāhine behind me, with me, who are still my mates and friends. You get drawn in because you do need one another when things get tested – and you do get tested... and we're talking about Māori wāhine and the kind of expectations that get set... it can get very tiresome. You do get burnout happening because there's a lot of weight and pressure. But then, especially for wāhine Māori, you have whānau, you have a whole range of pressure placed upon you, and decision making. For me it's about support, just like we're having with Huia and Chantelle here, that's who you look to. That's my tool.

**Huia:** I'm the same. We had a bit of a recent incident within one of our board meetings and it was really sad to see. I saw within that scenario – and how it played out – an absolute violation of a wāhine, of a woman, and it was something I took away as a learning experience. I spoke to my board at Ngā Rangatahi Toa about it to ensure that there's safety for our CE and our executive director to ensure that we're not crossing the boundaries around how we're actually treating each other. And also on that wairua level, that spiritual level, to ensure that that's always intact.

As women, we lead differently. We nourish and we nurture. A lot of that is to do with wairua as well. You read the room and it's not just reading it with your eyes, but it's what you feel through the energy. We'll always work with that and we'll always massage that, in addition to what we're already doing. When Rose talks about burnout, that can come in a whole different realm as well.

Ensuring that we're going into these spaces intact and coming out whole, so that if there is a violation on some level we're able to name it, call it out for what it is. Ensure that it's not happening or that the behaviour is not continuing, whether it's passive aggressive, or just aggressive, and that we're looking after each other, coming back to what the kaupapa is around the purpose of why we're there, why we sit on those governance positions. Should we continue to sit in those governance positions in that way, we're safe in that we're looking out for each other. We're able to come together and wānanga to ensure that continued safety for all. I have it with other wāhine. We all sit in these positions and look after each other, sending check-in messages going: "kare, you all good? How are you going with that?". If one of us is going into battle, we're all going in. We might be the backline behind the backline, but we're still there, in wairua, to ensure that our wāhine is coming out the other side safe and intact so that they're able to continue their good mahi, wherever they are within the creative arts organization. For me it's very much front of mind about safety, boundaries, how we treat each other, and how we look after each other. Kia ora.

**Chantelle:** I love that last point, how we treat each other, how we support each other. [It] really resonates with me and I'm sure with quite a few of the members online today. How do you do that? Who do you go to? Where/who are the people specifically? We use that title around Nannies setting the KPIs. What does that mean in your context, and especially in this context, of how we treat and support each other?

**Huia:** I know for us with Nannies and the KPIs, that's pretty much how we view our baseline. Should something go down within our organization, with Ngā Rangatahi Toa, they're our first line of accountability for a whole number of reasons. [For] me, to be accountable to my own Nannies. If I can't go to my marae and look them in the eye and be able to talk about what I'm doing, my kaupapa, and that they're okay with that, then I need to check myself.

Because when we look [at] our whakapapa and who I come out of, and for me Parihaka and Te Whiti and Sir Māui Pōmare and all these great people around hauora... I have a responsibility to that. I need to be able to go back to my marae, look my Nannies in the eye and be able to talk to what I do. And I always think I just don't ever want to get a crack from them. Because it would be, whether they're of this physical realm or not, it doesn't matter, I'll know I'll get a crack.

It's also within our own programme [at Ngā Rangatahi Toa] with our babies. A lot of our kids are raised by their grandparents. There was a time we had an incident a few months ago and we had to actually face up to those Nannies, and go: hey we had an incident today, it didn't go so well, and we're here to be accountable to that... they are our only KPI to go to ensure that we're looking after their mokos. They have given us that responsibility and we need to ensure that we have that duty of care. We don't take that lightly. Because we're working with some of the most vulnerable communities and ensuring that we're looking after that next generation for them and their whakapapa.

For me the KPIs and the accountability goes back to the Nannies because they bring the wisdom with them. And it might be just a look, they don't even need speak it's just a look to know [if] I'm on track or not. [And if] I'm not I need to recheck what we're doing and where we're moving. With our programme too, it's a co design so they're along the way with us.

But if they were to sit in governance positions, it's understanding they don't just sit there as a pou, they bring in a whole body of knowledge and wisdom to inform our practice and what we're doing. We need to really sit with that to understand... and then our governance makeup looks quite different. We may not move through the agenda as quickly as we would because we may go on a journey to be able to move through a certain take, or to get where we want to go to.

We're trying to name our manawa ora for the end of the year and it's taken probably about a month and a half to have the kōrero with certain people. I need to sit with it, to come back, to massage it a little bit more. And that's the process of what we do within our governance: it ebbs and flows, it's fluid, it's always moving and growing. But we always have to respect the space that that brings as well, kia ora.

**Rose:** I might pick up on that too because a couple of things Huia said resonates in the governance space but also in that wairua space. I have seen that at the governance table, where the Nannie or the Kuia will just call it out. It might just be a word or a couple of sentences. But I think they've got this amazing ability because it's based on experience of seeing the good, the bad, all the things over the years. They just cut to it. They're very clear on why they're there and they will bring it back to the kaupapa quickly, because often at the governance table it can go off in a big tangent and everyone gets involved and then there's talks about all manner of things and sometimes not why you're actually there. But they will bring it back to what's the most important thing. That's the neat and amazing thing about our Nannies and our Kuia around us. And I think the wairua aspect too is so neat, because it is a feel and a way, and you can't teach that. It's just the way it is.

**Huia:** They can call it out... say if I was to call it out, it might be received a bit differently. But when one of our Kuikui lays that down, that's it, it's done. There's the respect that comes with them being older, having the mana, the wisdom to be able to call it out and there's no more discussion around it.

**Rose:** I would never not listen. Once we were in Gisborne and when the Kuia found out who I was representing she told me to sit at the top table where the Ministers were. I was like, oh no, I need to sit here, and she was like no, you get up there. So I went and was sitting up there with everyone... you would never not listen. And that's who leads us in those spaces. Huia had the great title: "Our Nannies Set Our KPIs", and I laugh because it's at all different levels that they will call you out or tell you off or give you a hard time. But it's always done with aroha. I don't think they're there to personally make your life misery. They're there for their people and the kaupapa.

**Chantelle:** I can't remember which one of you said it, but there was this beautiful line where you said: it's because they understand the markers for future proofing and thinking. And so you have a cultural responsibility. You have a whānau, hapū, iwi, marae responsibility. It's deeply layered for you both as CEOs, and as people who sit on governance boards. Both of you talked about the impact on whānau but also about working with whānau, especially if it's a governance space... what is it like for you working with whānau if they're on those governance boards with you?

**Rose:** I was thinking about this too because the whole kōrero was around future states of governance or different ways of thinking... I watched this neat interview from Te Ao with Moana, and I often watch a lot of her interviews. She was interviewing Sir Timoti Kāretu. I thought it was so neat because he talked about a consensus through collective, and how in olden times it was around consensus. You would wānanga, you would be together for a long time, until everyone was on the same page. I think that's where we need to re-get to.

What I'm seeing a lot now is that boards want to appoint a Māori person, so they'll put up someone who is Māori and expectations on that person are huge, to either represent all of Māori or all of iwi. It doesn't work like that. So you'll get on the board and they'll ask you to go off and engage with so-and-so and you're like well I'm not actually even from there and don't even know [them].

But there's pressure to represent like that. It's a misunderstanding at the table, and it does put pressure on Māori at the governance table to be all and end all. We need a bigger collective group... so that if you need that advice [or] support you can go there for it in the governance space to make decisions. Because you're not there to make individual [decisions]. That's the construct of how our governance is set up. That right now, it's very individualized at the table. I think that's where the tension arises.

**Huia:** A big thing for us is understanding the knowledge they bring. It's about sharing power. When we're in the space of a co-constructing our programmes alongside our board, [it's about] how we actually share power with whānau. We might have a knowledge base power, but [it's about] what they bring in. This is the same with Māori sitting on boards... it's not a tick box.

We were talking about bringing the rangatahi onto boards: you're there to share power with, not power over. It's a real big thing for us when whānau are like, I don't know what I've got to offer [when] they look at the makeup of the board. It's like bro you very much belong, you deserve, and you belong there and we need you there, but it's understanding that we have to shift that power setting and there will always be a power buzz. But, as much as possible, understanding it's about a power with rather than a power over when we're working with whānau in those spaces to ensure that we're getting the richness in being able to elicit what's required to inform what we're trying to [do]. Whether it's strategy or whatever, to be able to do that as gently and as nurturing as possible.

**Rose:** I totally tautoko that. The difficulty is [that we're] starting to see that happen too with some of our settlement entities. If you don't listen to your people... they're not gonna sit around very happy with that. Support for governance in tools and resources is at the marae committee level, bringing through a whole range.

Huia and I were talking about [this earlier], if you're going to put rangatahi into governance spaces, you've got to have support mechanisms around [them]. You don't just say off you go. There's no support there because (for anyone that's been on governance) it can be tough. We have to make sure that they're ready, that they fully understand what they're getting into.

**Chantelle:** You've both indicated that that also goes for wāhine Māori or Māori going onto governance boards [there needs to be] support mechanisms around them to be in those spaces because of the weight and the pressure. The expectations are so many.

I really loved that about shifting the power setting. One of the questions that's come through – kia ora Judy and Richard – was around sharing your insights around having courageous conversations. The fear and procrastination of having those conversations. What are your insights, if possible, and even tools that you might use to have those courageous conversations?

**Rose:** I'm laughing cause I often say I'm very nice. Then I'm like, why do I say I'm nice? [Because] I'm not shy about saying what needs to be said. Often people will say, it's good that you said that, or that I might be sometimes pointed. What gets me worked up is when things are unfair, or [someone] might not speak to me as [they would] to someone else. It's not fair.

I feel like if you're there, you need to say it. I have said things always with the best intentions. I'm not one to shy away from it. I will raise it at all different levels, because if I believe in it, and it goes back to that wairua, if it feels right, if that feels like something's not right, then you need to say it. And that's the space I do work in.

**Huia:** I'm the same. There's a whole number of things to moving into that courageous conversation part. For me it's a wairua thing too. I wish I was actually really ignorant for a year. But by not saying anything you're siding with the powerful. Because it would be real easy to just remain ignorant and be able to have a good walk down the road without calling someone out because I can hear a conversation with you talking about horis.

I think today is a prelude to courageous conversations. That comes back to systems or processes in place by organizations to ensure that there's a transparency. Being able to mark it or check it along the way of creating it. A healthy workplace before it even gets to a courageous conversation, whether it's about employment relationships or whether it's about behaviour.

Calling it out – I don't know if I'm the best person to talk to about that because I will just call it out, just go nah bro, that's not okay, you're not okay, we need to... and being unapologetic about it. We've had long enough to be able to have some of those conversations, whether they're racial ones or sexual slurs or whatever... but as long as it's done from the position of love and it's done with positive regard for the person receiving. That we're able to look at how we support that person to be able to grow the knowledge around the area we were having [the] courageous conversation.

**Chantelle:** That's resonating because there's also, and I want to put this to you because you're both unapologetic about that and you'll call it: have you ever been in a position where, because you got nominated onto that board or you made the CEO role – it's an operational governance question – where you thought: geez this might risk my position?

**Huia:** Risk – when you say position what do you mean by that?

**Chantelle:** Well, it could risk your job or your position or role on the board. Have you ever taken a moment just to consider that before you've called it out... because what I'm hearing is, you trust yourself, you back yourself.

**Huia:** I'm real clear on my purpose in life, I'm real clear on my pedagogy, of why I do what I do, and people who I work with through kaupapa. That's why, even with people online, it's like: we have a way of working and it's transparent. We're both there for kaupapa. It's that for me. If it's not moving me towards the wellbeing of young people, then it's just not fit for purpose. I can't deviate off from that because I'll get a crack, but I couldn't live with myself... of not walking my authentic pathway in this lifetime... and life's too short, I'm a statistic as it is, I'm Māori and I'm female, my lifespan is already.../

**Rose:** I hear what Chantelle is saying around putting yourself in a position if you know it's not the right thing. I have done that and quite recently. And it was. I did it and I raised it very high in the organization because I knew it wasn't the right thing to do – it was a iwi group. Regardless, you know, that maybe I'm not going to get progressed up higher...

But why ask for perspective from Māori, or partnerships with Māori, and when they give it to you don't want to listen. That's the issue. So that's the thing. You're a champion. This is what needs to be done. Or [when you] raise specific things and then they often don't want to hear it... that's when things don't turn out well. Same [as] with Huia, you've just got to say what you believe in and your values. People talk about values, but it's just about leading with integrity and empathy and who you are. We should do more of that because doing the right thing is strongly worthwhile.

**Chantelle:** I have one last question. People are giving amazing feedback [in the zoom chat] and it's a rich kōrero. We talked in a separate conversation about advisory groups and panels to governance boards. Mel has asked a question around: what's your position on that, what's your view of that? An advisory board as a training ground for young people to being on a governance board? Training, building the capacity to prepare them for roles and governance. What are your thoughts around those kinds of advisory groups? What's your position on young people?

**Rose:** Huia and I have talked about this. You are gonna supersede us like, I feel sometimes I'm behind when I speak to younger people, they're just too switched on, they feel like they're on a whole other level. I don't know if they need hand holding. They are very engaged and passionate. Very early on they seem to know where they want to go and what they're going to put up with. That might not be fitting on our structures of board or advisory.

**Huia:** We've had long enough with the advisory panels. If we're actually taking our young people seriously, we need to put them straight into governance roles. But there needs to be [safety]... whether that's one of them or two of them as safety for them as young people. The advisory panel is always the compliment to the existing board. At Ngā Rangatahi Toa we seriously need to have youth voice[s] and advocacy at our governance table. It would be at least two of them... same with The Big Idea.

But put them straight on the board hard and fast. We're not saying do it in an unsafe way. But if we've committed to young people let's just do it. Advisory board for me, it can be a steppingstone, but it can also be a holding pen. Those holding pens have been around long enough, those structures have been around long enough. Advisory panels should be a compliment to what's already getting in place for your governance.

**Chantelle:** I have one last question. This is for all of us to consider, but specifically Rose and Huia: should we be looking at different ways of governance?

**Huia:** Yeah totally.

**Rose:** I laugh but I'm like yeah, that's gonna happen. It might take a while. But my sense is that it will happen. Because the systems in place, especially for Māori governance, is for change. Demographics and the age groups are changing. We're gonna see a shift, but things take time.

**Huia:** Most definitely. There's a re-definition with what's happening in Aotearoa with Māori and Pasifika. We need to adapt our approach and our frameworks and our models to reflect that. If we want to continue existing in the future, or arts organizations want to continue, there's an adaptation that needs to happen and to be responsive to that.

**Chantelle:** Kia ora wāhine mā kia ora kōrua. What a rich kōrero. This conversation could go on and on and on. I hope there's a paper that comes out of the discussion – just dropping that in there. I really appreciate the time that you've taken to allow me to ask questions on behalf of the network and also to share your own insights and experiences, both at a governance level and how that impacts at an operational level as well. So tēnā kōrua. Just big props to both of you, thank you so much. It's been really rich kōrero, and I hope we have another one soon. So I'm going to hand it back over to Kylie and if you've got any last words,

**Rose:** Just a thank you to you, Chantelle, so neat to meet you, and to Jane. We had a great catch up, and to Huia, so thank you for this opportunity it's been neat.

**Huia:** Ngā mihi.

### **Advocacy Updates**

**Alison** shared about the recent co-investment between Te Taumata Toi-a-Iwi and Manatū Taonga: Ministry of Culture and Heritage for capability building in the region as a part of the Culture Sector Capability Fund. Governance will be one of strand of this mahi; the need to rethink current models of governance completely and instead look at what is fit for purpose with the arts and culture sector. Caren Rangi is working with Te Taumata on this. Caren is keen to explore the skills and expertise that sit within creative practice, and how to apply that to fit with governance models. The other strands will be a continuation and amplification of work Te Taumata has already been involved in: building an understanding and connection to Toi Māori leadership within the region, building on the work that Lagi-Maama has done with Moana Oceania communities around gathering narratives and stories to increase knowledge and understanding about what practice looks like, supporting leadership development, and supporting Te Ora Auaha in sharing knowledge and practice about wellbeing. Te Taumata will also be building a community of practice for organisations who have also received capability funding from the Ministry to connect and share learning and knowledge.

**Kylie** shared that she is going to transition into the capability space and **Jane** is going to transition into the advocacy space at Te Taumata Toi-a-Iwi.

**Jane** shared that Arts Wellington and Te Taumata have partnered to deliver a quarterly State of the Arts survey for the creative sector across the Tāmaki and Pōneke regions. The survey will: measure and report on trends over time in the state or health of the arts sector in the two regions, explore other such issues as policy, funding infrastructure needs/use through an open-ended survey question each quarter on an issue of the day, be a way of taking the pulse of the sector, supporting ongoing advocacy in the sector. Jane asked the Ngā Toi Advocacy Network to please share the [survey link](#) with their networks.

Ngā Toi Advocacy Network survey – thank you to those who took the time to complete this. Received positive feedback. People said they enjoyed connecting, learning from colleagues, and thought leadership. Looking for: case studies, more formalised statements from the group, growth of the network, and more opportunities to meet face to face. A call for the hui to be made bi-monthly. People also asked for an in-person conference.

In response to this, Te Taumata is planning an in-person summit on 5 November 2021. The planning for this is in early stages. The summit will look at the whakapapa of arts activism in Aotearoa. An intergenerational conversation. Looking at the past, present, future of these movements – who shaped them, what guided them. The role creative practice has played in advocating for social change and human rights issues. To reflect on what we have learnt and what that might mean for the future, looking back to look forward, what we've learnt and how we might use that to activate issues of today – if you would like to be involved, please email Jane.

**Judy and Richard** shared current journey of Arts Makers Aotearoa (AMA). Kerryanne (communications at Te Taumata) interviewed Judy and Richard and the article was published on [The Spinoff](#). After this was published membership to AMA boomed (71 new members) and the network is building relationships across the region and Aotearoa. Richard and Judy thanked Te Taumata for their support for AMA. Richard acknowledged the importance of network building and connecting.

**Meijing** shared that Artspace Aotearoa is currently looking for Tiaki Board Member. Applications closed on Sunday 25 July. Link [here](#)

**Alison** added Te Taumata facilitates a network of regional arts organisations – Regional Arts Network Aotearoa (RANA). Just launched a [website](#).

**Amber** shared about [Te Ora Auaha](#) strand at the Arts & Health South West's Culture, Health & Wellbeing international conference held on 22 June 2021 which saw New Zealand artists reflecting upon innovative approaches to arts, health and wellbeing. This was supported by Creative New Zealand's Global Wayfinding Programme, Auckland Live, and Te Taumata Toi-a-Iwi.

**Amber** shared that Te Ora Auaha has received funding from Creative New Zealand's Arts Grants to run a series of webinars promoting Aotearoa's best arts, health and wellbeing practice, while building networks of practitioners and organisations. Each webinar will be co-developed with partners who bring expertise and connections in a specific area of practice. The webinars are primarily aimed at Aotearoa audiences, but will be promoted through international networks. Te Ora Auaha is partnering with Te Taumata Toi-a-Iwi and Auckland Live to bring the webinar to life. Amber asked the network that if they had anything they would like to address within that opportunity to get in touch.

## Reflection

**Chantelle** asked participants to share one word reflecting on the presentation and discussion today.

**Eynon** then closed the hui with a karakia.

## Actions

- Thursday 23<sup>rd</sup> September is our next hui (online) from 10-11.30am.
- Hold the date: Friday 5<sup>th</sup> November for an in-person summit. If anyone from the network is interested in being involved in the summit please email [jane@tetaumatatoaiwi.org.nz](mailto:jane@tetaumatatoaiwi.org.nz)
- For those interested in webinar on arts, health, and wellbeing – get in touch with Amber [amberwalls2@gmail.com](mailto:amberwalls2@gmail.com)