

## Using tikanga marae frameworks to develop an educational model

Description: A brief overview of tikanga marae framework being used by Te Kura Toi Whakaari O Aotearoa : New Zealand Drama School and how this affects the library

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## Background on Te Kura Toi Whakaari O Aotearoa: NZ Drama School

The Library is named after the founder of the school – Nola Millar. She started the New Theatre Arts Council Interim Training School in 1970 with 8 acting students. In 1988 the school began to explore a more bicultural way of working and was gifted the name 'Te Kura Toi Whakaari O Aotearoa: NZ Drama School' by Te Puni Kokiri.

In 2012 there will be two certificate courses, in Entertainment Technology and Costume Construction; three Bachelors programmes, Acting, Design, and Performance Arts Management; and one Masters course, in Directing, which is jointly delivered with Victoria University. Altogether the school has about 120 students. It's based in Te Whaea – the refurbished exhibition building in Wellington. It shares the space with the New Zealand School of Dance. The library is contracted to provide services to the Dance School as well but our primary focus is Toi Whakaari.

## From the Te Kura Toi Whakaari O Aotearoa : New Zealand Drama School Strategic Plan 1 July 2011 – 31 December 2016

*“Toi Whakaari aims to be indigenous, to create a learning environment that makes sense to, and is coherent and meaningful for, young New Zealanders.” p. 7*

*“The foundation of what we do is based firmly in Aotearoa New Zealand. We orient to a tikanga marae model from which we build on the frames of matataki, karanga, whakatau, whaikōrero, waiata, hongī and hākari. We will continue to develop Kōiwi – the schools’ weekly meeting place.”  
p. 9*

### Marae frameworks

Toi Whakaari uses marae-based frameworks just as other organisations use Vision, Mission, Values, and work processes. Aspects of marae-based frameworks are translated to a learning environment. The frames provide a structure for processes to be planned around. Isolated from practice they are only words on a page. It is the application of the frameworks that impact on the kura environment. Practise informs thinking which in turn informs practise. It is an evolutionary process.

### Pōwhiri

Toi uses the following key elements of the pōwhiri to create a framework:

Matataki - relating to stance, how the school is seen by others

Karanga – relating to call, motivation,

Whakatau – relating to being welcomed

Whaikōrero – relating to dialogue, recognising and acknowledging difference

Waiata – relating to actions, reflecting what has been said

Hongī – relating to practice, our place in the wider journey

Hākari – relating to celebration

The school karakia and Strategic Plan are structured around this frame.

Matataki : (Karakia) How are we standing? Who are we standing next to? What is the community we make together? ; (Strategic Plan) frame for the Trust Board Chair introduction, and the Director's statements.

Karanga: (Karakia) expresses the direction for learning and the goal we wish to achieve; (Strategic Plan) it frames the vision for the school.

Whakatau: (Karakia) relationship to learning; (Strategic Plan) the environment in which we are working plus values

Whaikōrero: (Karakia) acknowledgement of difference, dialogue; (Strategic Plan) goals/outcomes

Waiata: (Karakia) actions or deeds; (Strategic Plan) more details about the outcomes

Hongī: (Karakia) our place in a wider journey; (Strategic Plan) being aware of past and future

Hākari: (Karakia) affirmation of the collective; (Strategic Plan) affirmation of the collective

## Kōiwi

The whole school meets twice weekly in Terms 1 and 4, and once a week in Terms 2 and 3.

Described in the Strategic Plan: *“Here we explore process, share learning, welcome and farewell members and guests of our community, mark the significance of our work together and strengthen our learning and research skills.”* p. 9

The format is a warmup, karakia, pānui, open section. The open section varies from week to week but the focus is on sharing experiences, learning, and reflection.

## Tuakana/Taina

Older sibling/younger sibling relationship, teaching and learning from each other. At the beginning of the year the returning students are reminded of this frame before the new students start. It's reiterated again when we go to marae, and again for the students who are helping out in Applicants' Weekend when all the applicants visit the school for interviews and/or auditions.

## Tū and Rongo

Rongo is the quality of the space which represents the unknown, the opportunity for learning. Learning happens inside the metaphorical whare. Some of the tikanga frameworks that can help us adjust through the unknown are tahitahi whare, pepeha, whakatau, kōiwi.

In contrast, when Tū is the quality we are encountering different people, different ways of working. This requires us to be on our game and ready for action. Some of the tikanga frameworks that help us to realise these things are pōwhiri, matataki, karanga, whaikōrero, waiata, poroporoaki.

## Poroporoaki

This is made up of Tahitahi whare; Hongi: Hākari; Poroporoaki. This frame was used during graduation week last year. The school attended a session called Tahitahi whare where the graduating students were able to say the things that they needed to say to the school in a space where the whole school could hear it. Hākari celebrated the graduating students during a graduation ceremony and shared department dinners in the evening. A final gathering (poroporoaki) was held, where the graduating students received their final instructions from staff and students who were farewelling them. This process allowed the students, graduating and returning, to be aware of their journey through Toi.

## Challenges and opportunities for the Library

**Take the opportunity to be involved.** Kōiwi isn't compulsory for staff but so much of the life of the school happens during the sessions that it's important for the library to be there. The whole school goes away for a week to Manutuke marae and the library staff can choose to go or not.

**Library rules** A challenge is the balance between library rules, ensuring equity of service and access, and an environment which is based on the context of a situation.

**Practical challenges** With a small number of staff it can be challenging to participate in activities (e.g. kōiwi and Marae) while balancing that with the need to the Library to be open. Then there are some Human Resource questions. If there are activities that are not part of a regular working day and are not compulsory – should staff get time-in-lieu for them?