

# Who are the governors of Playcentre Aotearoa?

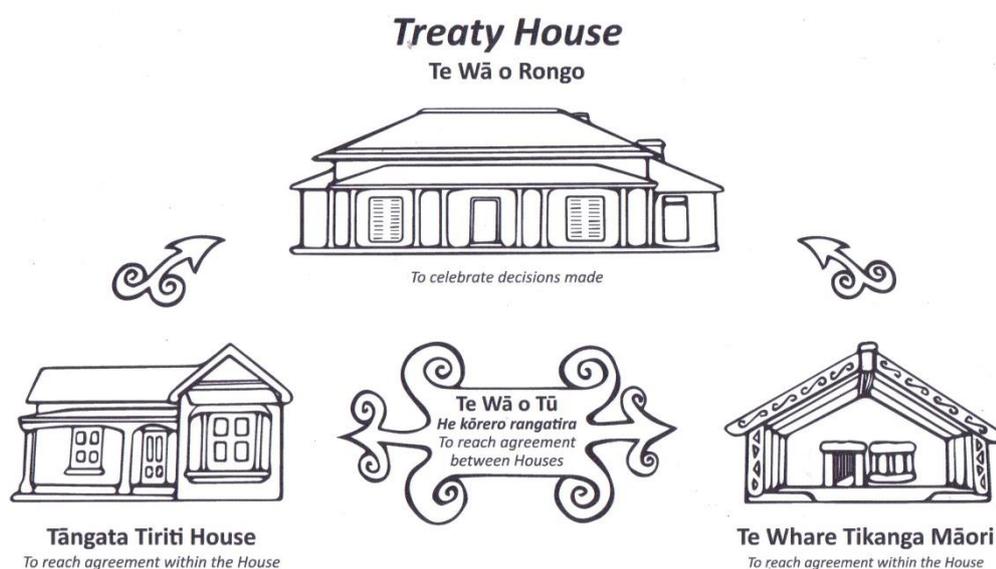
- centres, rōpū Māori and the Trustee Board



## Two House Model Procedures

### 1.0 The Purpose of the Houses/Spaces

Using the Raukawa – Mihinare Model



JEP

#### 1.1 Treaty of Waitangi House (Te Wā o Rongo)<sup>1</sup>

This house is about unity, peace and celebration. We gather together to welcome and farewell, to share information, listen to presentations, ratify and celebrate decisions made. Debate occurs OUTSIDE this house.

At a *pā*, this space would be represented by the inside of the *whare tipuna* or *whare nui*, which in turn represents the *whare tangata* (womb) or a state of being *noa* (safe, free from restrictions).

<sup>1</sup> Te Wā o Rongomātāne (Rongo). Rongo is the God of Peace as well as the kūmara, which is often ceremonially used to signify that we have entered a peaceful phase in proceedings. The domain of Rongo is inside the whare nui or meeting house of a pā.

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## 1.2 Te Wā o Tū<sup>2</sup>

This space is about debate, negotiation, concession, utilising the wisdom and experience of the group (life members, current/past Officers and delegates), seeking clarification and consensus. It is the place between the *Tikanga Māori* and *Tikanga Pākehā* Houses and the Treaty of *Waitangi* House.

At a *pā*, this space is the *marae ātea* (the main courtyard). Many *marae* continue to hold their *pōwhiri* on the *marae ātea* to allow a free flowing exchange of ideas and to contain *tapu* (transitional state, time of uncertainty).

## 1.3 Te Whare Tikanga Māori and the Tikanga Pākehā House

These houses mirror the attributes of Te Wā o Tū but are cultural retreats that allow the business to be conducted according to the customs, traditions and ways of each culture.

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<sup>2</sup> Tūmataunga is the God of War and debate. His domain is outside, the *marae ātea*, defending the *whare* and their inhabitants until such time as the intentions of the 'visitors' are determined peaceful.