

Reflection

PAEMANU REFLECTION

Rihari Taratoa Bannister

Mahi Toi- transient, illusive, provoking and sometimes ambiguous to the eye, especially trying to draw a response from our tamāhine as a reflection of her nohoaka experience. Lets consider Wairaamia is now on a Te Reo Rakatahi wānaka in Ōtākou to then travel north to a kapahaka wānaka at Arowhenua.

Where is this heading you may ask. She now has two prints that act as her pou in support of the framed image of her birth place .The act here of occupation (nohoaka styles) is unique and sets a president for the importance of collaboration within her chosen interests. There's a Waka Toi and she's on it! We had three of our tamariki make a contribution to Nohoaka Toi in Ōtautahi. Their screen prints not only create discussion in our whare but also remind them of their understanding of the process they partook in. It has encouraged them to define the experience in public to both young and old who walk down our hall way.

We took a car load of school holiday orphans back to CoCA a week later and the sense of pride in our tamariki was infectious. This was their playground much like the marae ātea at Onuku. The words like cool, rawe, awesome, tino pai, Me he te! were mentioned to describe the people, place and things our crew were exposed to.

The artists who dreamed up such methods of art enquiry, and who have an openness to strip gallery etiquette should be thanked for the bold move to pronounce community participation as the key for success.

“Ka whati te tae, ka pao te tōrea” the tide has returned and for that we have sustenance for all