

Chairperson KMOT end of year report – November 30 2019

April 2009 Kōmiti Marae Orakei Trust (KMOT) was established. I was part of that first table and have been part of the KMOT crew since 2009. In my small 10 years, being on the marae, being part of the KMOT table has taught me about who it is I am, from my Dad, my Grandmother Nani Suie and great-grandmother Kirihipina II. Being of this whakapapa speaks volumes as to the years with KMOT and on the marae.

I am thankful for my upbringing in the church (my Dad and Mum) having instilled in me from a very early age to serve others. To love those whom do not love you. To teach those whom cannot be taught. To honour those who do not honour themselves. To give your time to those who least ask of you. And to serve others with all your heart.

With these staunch and often exhausting principles your awareness and sense of self builds inner strength and resilience. This is a paramount value that KMOT use daily – on the marae. Negotiating the waters of a Trust Deed, Ngāti Whātua Orakei Trust (NWOT) expectation and more importantly, hapuu expectation. This leads to long hours and often tough conversations.

To begin is to first say to Uncle Matt and my cousin Michelle Witika, you are awesome! What two people were able to do with little or no resource, to have to teach yourselves some organisational structure whilst being taken to task by numerous whānau members daily and then being the minister, maintenance guy, finance officer and kaumatua, the list just goes on!

Not much has changed unfortunately. The marae receives funds from Ngāti Whātua Orakei Trust but at times this has been at the whim of the Board. What this does highlight is although we have irregular funding drops, (sometimes six-monthly gaps or longer) the income from marae catering has managed to keep the books afloat and staff paid. We are currently working with the Board to have this rectified.

It has taken many years for KMOT to find its way. What is the purpose? What is the role? We still struggle with this today. What we are certain of is how the marae was born and how KMOT was born. The whakapapa. It is fair to say we were not born of the Post Governance Settlement Entity (PSGE); hence the marae has a different whakapapa to NWOT, Whai Maia and Whai Rawa. The struggle today is our relationship with our Matua Board and finding a way forward that gives mana to each of our whakapapa and acknowledging that we have more difference than sameness and that's ok! Our reo we write and speak is shaped by the voice of the people not a reo shaped from a PSGE that our entities use fluently. Our whakaaro about our marae is about 'him' Tumutumuhenua and not 'Ngāti Whātua Orakei most important cultural asset. The marae is not just a venue. Our rangatiratanga is an everyday thing...we are literally anchored to our Tupuna whare on the marae and not written in legislative crown documents that tells us about our rangatiratanga. Our whakapapa is sooooo different it seems at times the marae is lumped in with the other entities and asked to perform. But because we are unfamiliar the reo and the tikanga of our cousins (NWOT, Whai Maia and Whai Rawa) we are sometimes viewed as 'not doing our job.' Here in lies the ongoing kōrero between the Matua Board and KMOT.

Knowing we have different whakapapa allowed us to also have whānau hui to kōrero about a Strategic Vision and what the people are thinking and wanting on their marae. KMOT serviced about 5 hui on the marae' we synthesised the information with other hapuu members and then we wrote. Our priorities are of the marae and what the people are wanting the marae to lead.

To add insult to injury KMOT were given a Letter of Expectation from the Board. All the entities and the marae were given Letters of Expectation. Some KMOT members found it hard to read past page one of a five-page document. This is a confidential document and I replied to the Matua Board and have asked to sit with the Board and with our kaumātua to kōrero about the Letter of Expectation.

KMOT wants to work with the Board but there are imperatives that have not been acknowledged or addressed yet that won't go away.

The Marae cannot be part of a one size fits all. Or can we?

Yes, our staff and marae maintenance are paid for by NWOT. Yes, the marae buildings belong to NWOT and they cover the insurance of your marae. From the view of KMOT funds to maintain the marae and having staff on the marae seems very ordinary that NWOT should finance this. Although it can be questioned what and how this work has been undertaken by KMOT the past years. Funds generated by the marae either in marae bookings, contract residue or external funding has helped to cover bills and personnel until our funds are transacted by the Board and allows us to take care of other projects i.e. Finishing the walkway. When we establish a good balance and not need cover ourselves, further projects will take place. Wyllis can talk to this.

Although tough on the hinengaro at times, KMOT works hard at trying to do best by the hapuu. (not the PSGE). Our table I think has the best attendance rate (we all turn up) at every hui. Even when we call special hui...we all show up.

KMOT Board is a diverse table that brings diverse strengths and ability. We look to have sound processes and procedures in all marae mahi and KMOT seek to work more closely alongside NWOT and Whai Maia. We believe there is great work to be done by all three entities working together in our difference in service delivery rather than our assimilation of a one size fits all. Each of our roles will bring more opportunity and vibrance especially to the fabric of contrasting blends of those in our community, to those who have and especially to those who do not.

Being part of the KMOT crew means

- ❖ You are a volunteer to the intent of a Trust Deed.
- ❖ A volunteer to the endless questions about \$\$\$ and cents yet generated by us for us.
- ❖ A volunteer to a hapuu of people in which sometimes we can count on one hand who VOLUNTEER to their marae.
- ❖ A volunteer to the ongoing badgering by groups of people who have no idea about what is happening on the marae be it employment, tikanga, finance related, taumata, tangi, celebrations - but are happy to sit behind their keyboards, social media platform and confident to throw all aspersions of what a group of VOLUNTEERS are not doing.

The above tells us that being part of KMOT is the very essence of service to your people. It is a solid commitment not to take lightly but to always test the line. To not settle when you know things don't feel right. But to always ask questions and go back to what our whakapapa tells us. It's that simple almost.

As mentioned above, people who help or volunteer on the Marae? Often the same people? I do not think we are any different from other Tupuna Marae around the country I hear it is the same. Although I don't see this as a raru. Therefore, I don't think the question is 'how do we get people to the marae?'

437,500
150,000
\$587,500

62% - 437,000
- 150,000
587,000 Opex

617K TOTAL MJOT

The question might be 'what do whānau value about their marae?' Is it the most important cultural asset? Or are you the asset to him? To ascertain where your whānau might sit in this continuum will begin a whānau journey of reciprocity. Giving back to your whakapapa can be rewarding and disappointing all in the same moment. But that's ok. Being on the Marae is not supposed to be easy. That's why the area is the place of tumatauenga...lol.

We acknowledge all our staff and the mahi you do sometimes over and above the call. We hope to bring some parity especially to our ringawera who contract in the wharekai and to our two Head Chefs. Like a wise man said, no one really remembers the kaupapa or the powhiri or who was present at the hui. If the food was memorable then the hui was too. To our past staff, thank you for working for little pay but ensuring our Marae was safe and well. Cheers Russian for keeping our place and space safe and secure, always! (now volunteering). Especially to Uncle Matt and my Dad who taught me – to always hold the line. Tēnā kourua.

We acknowledge our MoM – Manager Orakei Marae. Wyllis Maihi brings a raft of knowledge expertise and abilities to the marae. It is with a high level of comfort that with his leadership and with his staff the marae will be continuing to be the place of well-being for the hau kainga.

Being part of KMOT has helped to transpire where efficiency and deficiency lie in the hapuu. KMOT does not have the answers nor the means to don any code of efficiency. But what we do have is – absolutely nothing to lose. The servitude attitude and behaviours and the volunteer status allow KMOT to think, act and do without constraints. That is the determination KMOT have in the hope one day of Mana Motuhake.

I am retiring from KMOT this year for numerous reasons namely because I have seen the strength in our hapuu amongst our Youth and it is time to make room for them. I believe we have come full circle. Our youth have the ahua, whakaaro and kaupapa base of our kaumātua past and present. An exciting journey for us all to observe.

In closing being part of KMOT is an obligation to the people and him Tumutumuwhenua. We are his asset and never the other way around.

Tēnā tātou katoa

Huia Hawke – Komiti Marae Orakei Trust Chair 2109

