

Manaaki Marae - Marae Hospitality Qualifications Review

Needs Analysis

April 2013



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MANAAKI MARAE – MARAE HOSPITALITY

EXECUTIVE SUMMARY

“All tikanga are underpinned by the high value placed upon manaakitanga – nurturing relationships, looking after people, and being very careful about how others are treated.”¹

Manaaki – understanding what it means

Loosely translated as *hospitality*, **manaaki** (and **manaakitanga**) plays a key role in Māori society. For Māori, being hospitable, looking after visitors and caring how others are treated – no matter what their standing in society – is of prime importance.

“Manaakitanga” is a very important tenet of Māori custom and identity that has, I believe, positively influenced notions of good old ‘Kiwi’ hospitality. At its core, manaakitanga is about how we make people feel welcome when they are in our company, and how we give regard to and care for others when hosting visitors.

Perhaps the most recognised or common place where people see this custom practiced and experienced is on marae across the country. Certainly though for those iwi, hapū, whānau and wider communities for whom the language is an everyday enterprise, manaakitanga is a more habitual convention, evident in all interactions however great or small.²

*Glenis Philip-Barbara
CE, Te Taura Whiri i te reo Māori*

Manaaki – nurturing relationships, looking after people, and being very careful about how others are treated is a key component of Māori culture. The principles and values attached to it underpin all tikanga Māori. Manaaki is always considered important, no matter what the circumstances.

As is the case with many Māori words – the meaning of manaaki is much broader than a one word or direct translation:

- **mana-ā-kī** – if broken down into three parts, loosely translates as *‘the power of the word’* and reminds hosts to be expressive and fluent in welcoming visitors. It is also a reminder to the **tangata whenua** (*hosts*) that the power of the word (or the words) of your **manuhiri** (*guests*) can sing your praises if your expression of manaakitanga is exemplary. But beware – it can also be detrimental, if manaakitanga is less than acceptable!
- **mana** (*prestige*) and **ki te tangata** (*to the people*) – pointing out the importance of taking care of and enhancing the **mana** (*prestige, integrity, status, and power*) of manuhiri.
- **manaaki tangata** – caring for the people.
- **whakamana i te tangata** – paying full respect to the care and hospitality shown towards people, to manuhiri.
- **manaakitanga** – encompasses reciprocal hospitality and respect from one individual or group to another. With values like **mana** and **utu** (*reciprocity*) reflected in tikanga and te reo, Māori make continuous efforts to be generous hosts.

¹ Mead, Hirini Moko. *Tikanga Māori: Living by Māori Values*. Huia Publishers, Wellington. (2003): 29.

² Te Taura Whiri I te Reo Māori. “*Manaakitanga*” theme for Māori Language Week” Media Release. (2011). (<http://www.korero.maori.nz/news/media01.html>).

Manaaki also acknowledges the mana of others as having equal or greater importance than your own, through the expression of aroha, as shown in the following whakataukī:

E noho koe, ko Te Rangikarehua hei taona kai atu māu
Sit still, it is Te Rangikarehua who is preparing a meal for you.

This saying is expressed to convince a guest who does not want to stay for a meal to do so. The use of a Chief's name (in this case, Te Rangikarehua) as the one who is preparing the meal obliges the guest to stay – thus signifying the reciprocity of manaakitanga. In doing so, all parties are elevated and the host status is enhanced, building unity through humility and the act of giving.

The term manaaki expresses all of these things and refers to members of communities caring for themselves and each other as well as for their visitors.

Marae – obligation to manaaki manuhiri

It is an important tikanga that tangata whenua “manaaki their manuhiri” and treat them with respect at all times. It is often claimed that it is not what is said that matters, but how people are looked after.

In doing so, the tangata whenua generally do all they can to make any hui on their marae a success. They contribute to the food supplies and provide the workforce for the **kāuta** (*kitchen*), **whare kai** (*dining room*), **whare nui** (*meeting house*), and **pōwhiri**. They **whakanoa** (*remove tapu from*) the manuhiri, which allows them to become one with the tangata whenua. Manaaki is shown in many ways, and is especially important on the marae, as the following whakataukī shows:

Tangata takahi manuhiri, he marae puehu
A person who mistreats his guest has a dusty marae

In essence, if the tangata whenua disregards their manuhiri, they will soon find they have no manuhiri at all. This highlights the importance of manaaki in Māori society and culture, and of upholding the mana of one's own marae.

Whatever the kaupapa of the hui at the marae (or at home), whether it is a small family affair or a larger hapū/iwi event, the hui should be remembered with fondness and gratitude by those who attended. It is common for hosts to treat their guests (especially at large and significant occasions) to local delicacies, for which their area is well-known. This tradition also revolves around what is available seasonally in the area, and could include particular kinds of kai Māori such as:

- seafood (such as pāua, kina, kōura, ika)
- river and lake food (tuna, inanga, kōura)
- forest food (karaka, aruhe)
- harvested food (pūhā, kumara, kamokamo), or
- birds (tītī, weka).

Thus, the marae and its people, the hapū and iwi, become renown for their hospitality and the delicacies they prepare for their manuhiri. As an example, people on the Tira Hoe Waka (Whanganui River Wānanga) look forward to the stop at Tawhata marae (south-west of Taumarunui). This is because Tawhata marae has a reputation for providing a hākari laden with kaimoana – despite being hours away from the nearest coast!

The importance of manaakitanga in tikanga Māori cannot be underestimated. Manaakitanga can be seen as the physical expression of the mana of an individual, a whānau, the hapū, and even iwi. Any failure to appropriately extend manaakitanga to manuhiri, however, is seen as a slight against the manuhiri. Such a slight consequently diminishes one's own mana, the mana of the whānau, hapū, and (in some instances) even the iwi. This is still the tikanga on marae (and in many Māori homes) today; and will be reinforced and maintained through Manaaki Marae qualifications.

1. THE MĀORI ECONOMY

The Māori economy is made up of individuals, households, businesses and collectives that self-identify as Māori. It includes Māori entrepreneurs active in individually owned businesses or small to medium enterprises, as well as the contribution of Māori employees' earned incomes.

While the Māori economy is highly integrated into the New Zealand economy, there are features (such as demographics, cultural values, and traditional knowledge), which make the Māori economy unique in itself. This is partly why Māori are affected by economic trends in different ways. It gives New Zealand and the New Zealand economy a unique edge over its competitors, in terms of the value proposition from a Māori perspective.

As Māori businesses are now becoming major players in the New Zealand economy, it is important for tomorrow's leaders to know how and why the philosophies of Māori businesses differ from that of our mainstream businesses.³

Māori Business... understanding Māori issues and getting a one-of-a-kind commerce degree that sets you apart. Graduates in Māori Business are invaluable in all areas of government, in the private sector, and in the Māori organisations that are emerging as an important part of New Zealand's commercial and cultural landscape.⁴

Unique strengths of the Māori Economy

There are a number of features unique to the Māori economy, including:

- The Māori population is young and is predicted to grow by 20% over the fifteen years from 2011 to 2026. In the future, Māori will make up a larger proportion of the workforce. To realise this potential, Māori need to be equipped with necessary skills and education, which enable them to participate in New Zealand's future workforce.
- Cultural values are a unique feature of the Māori economy, with the potential to influence growth. Māori culture generates assets, such as skills and products, as well as insights, which contribute to the social, environmental and economic well-being of not only Māori communities, but the whole economy.
- The intergenerational focus of iwi and Māori collective organisations, and the fact these organisations have strategic goals, which encompass a multiplicity of outcomes. Iwi and Māori business collectives may also be more inclined to focus their portfolios on domestic assets and enterprises located in their rohe or areas of influence.

³ Victoria Business School, Victoria University of Wellington. (2012). (<http://www.victoria.ac.nz/vbs/study-careers/subjects/mbus>).

⁴ Ibid.

Māori Asset Base

BERL (2010) research estimates the size of the asset base, income, expenditure and GDP of the 2010 Māori economy was at least \$36.9 billion in asset value. Much of this value lies within privately-owned Māori business enterprises, highlighting their important role in influencing the growth of the Māori economy. The research also showed:

- Māori enterprises are estimated to have generated more than \$10.3 billion in value added in New Zealand.
- The \$10.3 billion represents 5.9 percent of the total value added arising from all enterprises in New Zealand.
- Within the \$10.3 billion value added from Māori enterprises, nearly \$1.2 billion is attributable to Māori enterprises in the agriculture, forestry and fishing industries, with a further \$1 billion in the manufacturing sector (including food processing).

Future potential for growth in the Māori economy is reliant on factors such as the improved use of the asset base and up-skilling of the current and emerging Māori labour force.

1.1 About Māori Economic Development

Māori economic development is important not only for Māori, it is important for New Zealand's overall economic performance. For the New Zealand economy to achieve its long-run potential growth, it must make the best use of all available resources.

One resource that is under represented in New Zealand's economic growth potential is the contribution that can be made by Māori. Māori can make a considerable contribution to the future growth of New Zealand. The Māori economy has opened the doors to new ways of thinking about how Māori manage and participate in business. Māori economy indicators provide opportunities for new ways of thinking about how Māori conduct business, underpinned by Māori practice and concepts.

“Traditionally focused on primary industry, our tribal businesses are increasingly looking to diversify portfolios: telecommunications; property; carbon forestry; digital technology; and of course, power generation.”

“Our businesses include partnerships with government, private companies and overseas investors. Maori businesses and entrepreneurs are working together both domestically and internationally on major economic initiatives.”⁵

The face of Māori business is changing. Māori businesses are not so tied to land as a primary economic asset as they once may have been. They engage in an increasingly wide range of business activities, and the trend is ever widening. The range of economic activities includes traditional agribusiness, horticulture and forestry, commercial fishing, aquaculture, tourism and hospitality, property development, and electricity generation.

There is significant untapped potential in the Māori tourism [and the Māori hospitality sector] and a need for more capability and capacity in Māori innovation, specifically in research, science and technology.⁶

⁵ Sharples, Pita. (2012). Speech at a review of the Māori contribution to NZ Inc.

⁶ Māori Economic Taskforce (Te Puni Kōkiri), *About Māori Economic Development*. (<http://www.tpk.govt.nz/en/in-focus/archive/taskforce/econdev/>).

A key challenge facing Māori economic development is the disadvantage and disparity faced by some Māori relative to non-Māori. To help break down that prejudice, it is important for the wider business environment to come to terms with the fact that Māori, and the Māori economy, are a great contributor to the overall economy (around \$37 billion in 2010⁷) and are part of the solution to the current economic situation in New Zealand. Ngai Tahu is the South Island's largest company and Treaty of Waitangi settlements continue to provide a platform for tribal and Maori led growth.

“NZ Inc is that much stronger with Maori as an integral part of it. This is our unique edge we have over the rest of the world.”⁸

Economic development priorities for Māori Having Māori taking a lead in determining economic development aspirations and fostering development that works for Māori. Also, recognising Māori economic activity comprises a diverse range of players – from Māori individuals in the labour market, to the self-employed running Māori businesses, to tribal and pan-tribal Māori commercial entities.

Human capital is our greatest resource **and improving the skills, training and qualifications of young Māori is paramount.**

1.2 Unique strengths of the Māori Economy

There are a number of features unique to the Māori economy, including:

- The Māori population is young and is predicted to grow by 20% over the fifteen years from 2011 to 2026. In the future, Māori will make up a larger proportion of the workforce. To realise this potential, Māori need to be equipped with necessary skills and education, which enable them to participate in New Zealand's future workforce.
- Cultural values are a unique feature of the Māori economy with the potential to influence growth. Māori culture generates assets, such as skills, products, and practices (especially in Tourism and Marae Hospitality), as well as insights, which contribute to the social, environmental and economic well-being of not only Māori communities, but the whole economy.
- Tikanga Māori aspects make Māori goods, services, and practices unique.
- The intergenerational focus of iwi and Māori collective organisations, and the fact these organisations have strategic goals (which encompass a multiplicity of outcomes). Iwi and Māori business collectives may also be more inclined to focus their portfolios on domestic assets and enterprises located in their rohe or areas of influence.
- Overseas markets, and international visitors to New Zealand, are increasingly receptive to the cultural distinctiveness inherent in indigenous products and services.

1.3 Investing in Māori (Economic and Educational) Development

The economic wellbeing of Māori depends on the health of the New Zealand economy. By enhancing Māori economic prosperity and productivity, we contribute to the Government's goal to grow New Zealand's economy.

⁷ According to *The National Business Review* (2012). (<http://www.nbr.co.nz/article/maori-economy-valued-37-billion-cw-109974>).

⁸ Sharples, Pita. (2012). Speech at a review of the Māori contribution to NZ Inc.

Analysis by Te Puni Kōkiri shows that Māori participation in New Zealand's GDP has lifted significantly from \$2.6 billion (or 1.96%) in 2003 to \$8.3 billion (or 5.35%) in 2006 (\$36.9 billion in 2010). There are opportunities to build on this significant growth.

The primary industries, and **tourism and hospitality** (including Manaaki Marae – Marae Hospitality) sectors can lead Māori economic success. These sectors have a strong Māori presence and are significant for New Zealand's economic growth. The nature of the Māori asset base, cultural connections and ownership of tribal and pan-tribal entities, means that Māori assets, ownership, and wealth will always remain in New Zealand.

This untapped potential to grow Māori enterprises in the primary, and tourism and hospitality sectors allows for more use of the Māori asset base. Changes in Māori participation in the economy have occurred in recent years. Treaty settlements have added to the asset base coupled with an increase in the number of Māori employers and self-employed individuals.

There are opportunities for Māori to use assets to increase economic prosperity domestically and internationally. The transfer of assets from Treaty settlements continues to enhance the platform for iwi and Māori-led economic development, but we must ensure that Māori are up-skilled and qualified in order to take full advantage of the employment opportunities and financial benefits that will be made available for whānau, hapū, and iwi.

1.4 Strengthening and Promoting the Māori Tourism sector (and Marae Hospitality)

The five biggest export earners for New Zealand in 2009 were dairy, **tourism**, meat, wood, and seafood. These sectors perfectly match the Māori business asset base, heavily concentrated in sectors that are export focussed: fishing, forestry, agriculture, and **tourism**.

New Zealand's tourism sector is a significant export earner with \$5,947 million in direct visitor expenditure in 2008. New Zealand tourist visits are expected to grow by 18.6% to 2.9 million people by 2015. This is forecast to produce flow through to an additional \$2,268 million in expenditure which is roughly an increase of 38.1% (or 4.7% annually). These growth forecasts exceed current GDP forecasts and represent a significant opportunity to increase foreign earnings for New Zealand.

If these forecasts do become reality and tourism increasingly grows in importance to New Zealand's economy, there will be flow on impact on direct and indirect employment. The tourism sector currently (either directly or indirectly) supports 184,000 full time employees (9.6% of New Zealand's entire workforce). If the industry only achieved half the projected level of growth in employment, it would correspond to an additional 35,000 jobs created. Māori must be well positioned to take advantage of this opportunity, and/or create others.

The wider tourism sector should, and in most cases does, include a particular Māori dimension, encompassing Māori cultural tourism. Māori culture, tikanga, and values offer a unique point to differentiate New Zealand's services and activities to tourists. This unique contribution is incredibly valuable to New Zealand's sector, and its value can be further enhanced through increased investment in Māori tourism and marae hospitality.

Inextricably linked with Māori Tourism is the *marae experience*, embedded with tikanga Māori, and principally based on the practice of manaakitanga.

There are strong grounds for increased direct investment in Māori cultural tourism to increase the economic contribution by Māori as part of the overall tourism expenditure in the industry. Māori tourism is a unique point of difference in the global marketplace and the demand for authentic Māori tourism products is increasing. Recent research indicates that over half a million tourists participated in a Māori cultural experience in 2006, and that the Māori tourism sector averaged 6% growth between 2001 and 2006. Well qualified and well positioned Māori could take advantage of this growing industry; but whānau and hapū must be prepared to extend their manaakitanga to all manuhiri arriving at their marae.

One of the challenges for the Marae hospitality industry is to make sure that Māori are supported to deliver high quality experiences. There is a significant opportunity for Māori inspired tourism to play a critical part in New Zealand's economic growth. Research indicates that tourists that participate in activities with a Māori cultural element tend to stay longer and spend more. On average, tourists that participate in activities with a cultural element spend an extra 36% more per day compared to tourists who have not (in 2006 this equated to \$22.75 million per day of visit or an estimated \$477,750.00 million for the year).

This presents a significant opportunity and advantage for marae to play an increased role in driving forward "New Zealand Inc" exports and trade, and critical to that success is the need to enhance the skills and productivity of those engaged at the marae level, those at the forefront of Manaaki Marae – Marae hospitality.

1.5 Manaaki Marae - Marae Hospitality

*"Manaakitanga is one of the values that underpin tikanga Māori. It refers to an expected standard of behaviour, an ideal that one should aspire to reach. When we say that manaakitanga is 'highly valued' or that there is 'high value' placed upon manaakitanga we are using the base singular word 'value' which means holding something important."*⁹

There are a number of well known kōrero that reinforce the importance of manaakitanga to the mana and social standing of people. In one well-known account Tūrongo was unable to secure marriage to Ruaputahanga because, as the kōrero tells us, he was unable to extend the appropriate measures of manaakitanga to her people when they came to visit. His older brother Whatihua on the other hand, had ensured his marae, and he himself, was more than aptly prepared with the appropriate accommodation and the right amounts of food; and so won the favour of the people, and thus the hand of Ruaputahanga.

Other examples of the importance of manaakitanga can be found in the many whakataukī, pao, and waiata that pay homage to this age old tradition of our tupuna.

⁹ Mead, Hirini Moko. *Tikanga Māori: Living by Māori Values*. Huia Publishers, Wellington. (2003): 28.

HE NGERI MIHI RINGAWERA

*E mate Tama-roto
Kore, kore, kore rawa!
Me pēhea kē hoki
E hora nei a poumatua ki mua tonu ki te aroaro
Hei kumamatanga ki te mōkarakara, ki te wainene?
Nāwai, nāwai, i hora hei kai mā te mata
A ringa kua toro, a waha kua kai, a korokoro kua horo, a
Ngāo kua tōkenekenetia
Mau roa ana ki te waha te tāwara o te ora iti o Kahutore
Toka ana a Manawa kia kina ko tia e
Mōrurururu ana, mōrurururu ana
Te tohu o te ora, kei aku rangatira e*

- nā Tīmoti Karetū i tito

For Māori, kai (and its provision) is treasured highly. In providing food for a guest, it is not just the food itself that is appreciated, but also the effort taken in its gathering, hunting, preparing, cooking, and serving. To treat a guest to rare, unexpected or favoured delicacies; or to layout a spread that will ensure they will not go hungry, is to elevate the status of one's guest (regardless of whether they eat it or not). In being so hospitable (by going to such an effort), one elevates their own mana as a gracious host. This is an example of the direct link between **manaaki** and **mana**.

Professor Hirini Mead also discusses the importance of kai in the **tikanga o tākohā** – *gift exchanging*, or the “*Exchange of products*”:

“Some intertribal gift exchanges were formerly largely economic in purpose as when coastal dwellers exchanged food supplies with inland tribes. Here items of food not necessarily available to inland tribes were given to them in exchange for food items that were a speciality in inland areas such as huahua (preserved birds). Seafood was always highly desired by inland dwelling people and one way of having access was by way of an exchange relationship. Some of these exchanges extended to other desired items such as greenstone, either in raw form or already fashioned into adze blades, tiki and other ornaments.”¹⁰

These exchanges of gifts were important not only in terms of economics, but also in terms of maintaining the mana of the hapū or iwi.

1.6 Increase investment to support Māori Innovation Economy

According to the Māori Economic Taskforce, “Innovation and science is a key enabler for the future to strengthen Māori economic growth. There are significant opportunities for Māori to use their resources, expertise and knowledge to create opportunities for increased Māori participation in science and tourism.”¹¹

Whilst Māori participation in the ‘innovation economy’ is currently minimal, Māori are providing new experiences in tourism and tourist businesses, which is opening up new opportunities and markets for Māori businesses. Māori are being innovative in the use and management of agricultural, fisheries, and tourism assets; as well as in marketing Māori culture.

¹⁰ Mead, Hirini Moko. *Tikanga Māori: Living by Māori Values*. Huia Publishers, Wellington. (2003): 183.

¹¹ Māori Economic Taskforce (Te Puni Kōkiri), *About Māori Economic Development*. (<http://www.tpk.govt.nz/en/in-focus/archive/taskforce/econdev/>).

Māori cultural experiences (whether on the marae, at purpose-built cultural-tourism attractions, river guides, myths and legends ecotours etc) are being offered at different levels – from the Hotel Māori Cultural Performance involving traditional **waiata** (songs) and **haka** (dances) owned and operated by non-Māori; down to the small hapū tourism operation which can involve staying on a marae, and listening to local stories and Māori descriptions of the landscape and the natural world.

“New Zealand is justly famous for its indigenous Māori culture. Increasingly, travellers to New Zealand are seeking out more “authentic” experiences than those provided by the packaged tours. What makes Aotearoa-New Zealand unique in the world of travel is its Māori culture. Other tourist destinations have spectacular natural features and landscapes and similar climates, but it is the Māori culture that gives this country its special flavour. And while other previously colonised countries have indigenous populations, the Māori, in New Zealand continue to exert the robust influence on everyday life and to hold to their cultural traditions more than probably anywhere else.

In addition, the recent dramatic interest in issues of sustainability, and environmental care dovetails perfectly with traditional Maori values of kaitiakitanga (guardianship). Cultural tourism by its very nature, allows guests to interact with our natural and man-made environments, while encouraging the care and protection of those environments. As the one-time Minister of Tourism has noted:

‘It strikes the right balance between the economic benefits of tourism and the guardianship of our people, cultures, and landscapes. It is a key component to a truly sustainable tourism market.’”

Hon. Dover Samuels, 2004¹²

2. THE MĀORI SKILL BASE

In order to ensure Māori are well positioned to benefit from the changing and increasing opportunities the current, and future, economy presents, it is necessary to consider ways to grow or lift the Māori skills base. Improving the quality of labour is recognised as a key step to improving productivity. Furthermore, according to the New Zealand Treasury, improving the education and skills of Māori people will provide the most significant contribution to Māori economic development over the next 20 years.

This highlights the importance of increasing the skills base, to ensure that Māori are in the workforce, maximising their role within it and enjoying the benefits.

Improved skills and training result in increased productivity and economic returns.

Tourism (with its strong link to Manaaki Marae - Marae Hospitality) is one of New Zealand's five largest export earners, along with dairy, meat, wood and seafood. These industries are all a part of the Māori asset base, which points to the potential for good economic returns from improving skills and training for Māori in these sectors. This will improve productivity and export capacity, not only for whānau, hapū, and iwi, but also for the wider New Zealand economy.

Te Puni Kokiri report that there is a strong link between higher level qualifications and potential earnings. They go on to state that investing in skills and training provides an opportunity to improve the historical legacy of low qualification levels that has an adverse effect on Māori employment during periods of economic volatility (such as the recent economic downturn).

Lifting the skills base will also help to ensure Māori are best positioned to benefit from present and future opportunities, which are anticipated.

¹² From the *Organic Explorer* website, <http://www.organicexplorer.co.nz/Maori-old-directory.html>.

- Māori make up a relatively young and fast-growing share of the New Zealand working age population
- As they acquire and develop a growing portfolio of assets and investments and move away from traditional employment areas (such as forestry and fishing) Māori have a growing need for better information about their own labour market.
- While strong gains in the labour market have been made in the past few years, many challenges remain before Māori can realise their full potential. (Unemployment rates are above average for instance).
- Treaty settlements and education reforms have provided Māori with an opportunity to become more active partners in making investment and planning decisions for their future workforce. Being able to “pull their own levers” means they will require more knowledge.
- In particular, skill sets of Māori need to be better aligned to the new and growing areas of economic opportunity (directly or indirectly influenced by Māori) that are opening up.

2.1 Improving the Māori skills base

The current position of Māori demonstrates that there is room for significant improvement in terms of lifting the Māori skills base. The Department of Labour (2012) has identified that:

- The labour force participation rate for Māori stood at 66.3% for the year to March 2012, which represents a 0.1 percentage point increase over the past year and a 0.8 percentage point decrease over the past five years. Compared with the participation rate for all people, which was 68.4% in the year to March 2012, the Māori rate has increased less sharply over the past year.
- The unemployment rate for Māori was 13.3% in the year to March 2012, which was -0.7 percentage points below its level a year ago, and 5.4 percentage points higher than its level five years ago. Compared with the unemployment rate for all people, which was 6.6% in the year to March 2012, the Māori rate has decreased more sharply.
- The “Not in Education, Employment Training” (NEET) rate is a key measure of youth disengagement. Among 15-24 year olds, in the year to March 2012, 17.6% of Māori males and 27.5% of Māori females were NEET, compared with 11.5% of all males and 14.6% of females in this age group.
- In the year to March 2012, the leading industries in which Māori worked were manufacturing (38,100 workers) and wholesale & retail (28,800 workers).
- Over the last year, transport, warehousing & communications had the largest gain in Māori employment (up 12%), while other services had the largest loss in Māori employment (down 11%).
- Over the last four years, public administration and safety experienced the largest gain in Māori employment (up 70%), while wholesale & retail had the largest loss (down 22%).
- In the year to March 2012, the most common occupational groups for Māori were labourers (54,200 workers) and professionals (42,000 workers). (TPK website)

A highly capable and skilled Māori workforce with related opportunities generated by enterprises and collectives is critical to be able to participate productively in the economy. People with the right technical and business skills are then, essential for companies to innovate, maintain competitiveness and attract new capital.

3. MĀORI PARTICIPATION IN EDUCATION

As mentioned previously, there is a strong link between higher level qualifications and potential earnings. Investing in skills and training provides an opportunity to improve the historical legacy of low qualification levels, which has an adverse effect on Māori employment during periods of economic volatility (such as the current economic recession).

Māori have shown a steady increase in educational attainment in recent years, with nearly 200,000 Māori holding secondary or tertiary qualifications in 2006 (196,335 or 60.1 percent of the Māori population aged 15 years or older). More than 90,000 Māori hold tertiary qualifications: 21,153 or 6.5 percent of the Māori population aged 15 years or older hold tertiary level 1 to 3 qualifications, 47,016 (14.4 percent) hold level 4 to 6 qualifications and 23,070 (7.1 percent) hold qualifications at level 7 or above.

Māori with higher levels of qualifications are more likely to be employed. This is illustrated by trends in the employment rate, which reflects both the willingness to participate in the labour force and the ability to gain employment. The employment rate was significantly higher for Māori with tertiary qualifications than for those with fewer or no qualifications: 76.2 percent of working age Māori with tertiary qualifications were employed, compared with 66.8 percent of those with school qualifications, and 51.7 percent of those with no qualification in 2006.

The proportion of Māori students enrolled in tertiary organisations has increased marginally over recent years, with 20 percent of tertiary enrolments in 2010 being Māori students. In contrast, the proportion of Māori enrolments in industry training has steadily decreased since 2008, with Māori accounting for 17 percent of total industry trainees in 2010.

Māori enrolments were predominantly at Levels 3-4 (38 percent of total Māori EFTS), although the number of Māori students enrolled at degree level and above increased by 11 percent from approximately 14,500 EFTS in 2009 to 16,100 EFTS in 2010.

Māori educational achievement improved across all sectors, measured by strong course and qualification rates in 2010.

3.1 Māori enjoying educational success as Māori

Māori have a unique place as tangata whenua and partners to the Treaty of Waitangi. Tertiary education has a particular responsibility to maintain and develop Māori language and culture to support Māori living as Māori in both Te Ao Māori and in wider society.

Māori business and development are making a major contribution to New Zealand's economy and society. The tertiary education system assists Māori learners to gain the knowledge and skills to lead social, cultural and economic development, manage Māori assets and grow Māori innovation and creativity. In particular, tertiary education plays a major part in promoting the revitalisation of te reo Māori.

The tertiary education system helps to develop the skills, competencies and knowledge needed for Māori to participate in the economy and in society. Evidence shows that acknowledging and advancing Māori language, culture and identity is important in providing a basis for Māori success in all forms of education. Given that one in five tertiary students are Māori, outcomes for Māori students are a critical measure of quality for all tertiary education providers and the success of this Strategy. Effective transitions into tertiary education are critical for Māori students to reach their full potential.

Tertiary sector research, particularly by wānanga, will help to support development of the knowledge base needed to manage cultural and economic assets and to maintain strong and prospering whānau, hapū and iwi.

For example, programmes are successful for Māori students when they employ culturally responsive pedagogies and take a teaching approach that is relevant to experiences of Māori students.

4. MANAAKI MARAE QUALIFICATIONS

In all of the food, hospitality, cookery and catering qualifications, currently there is only one uniquely Māori qualification – the National Certificate in Marae Catering (Level 2) [Ref: 1165]. The qualification is 60 credits. Considering the number of marae in the country, there are many marae cooks with no “Marae Catering” qualification, and potentially no “formal” training.

The low uptake of the national qualification (and the Marae Catering unit standards) can be attributed in some part to the fact that both the qualification and standards are merely copies of Cookery qualifications and standards (developed by the former Hospitality Standards Institute). Feedback from education providers (the polytechnics in particular) indicated that the Marae Catering qualification and standards were poor replicas of the HSI’s, but with a marae or wharekai context tagged on the end. The argument against the standards and qualification was that there was nothing “Māori” about them.

4.1 Trends – Cooking Shows, Cooking Competitions/Festivals, and the marae

The needs analysis for the review of Cookery qualifications identified that there has been a long term change (developed since World War II) with regards to eating outside the home. It has become a social activity which is now accessible to a much broader socio-demographic.

“Put another way, whereas eating out was once only for the rich, it is now for all except the very poorest.”

The analysis also identified that working patterns had also changed dramatically. “Women’s roles” have shifted away from stay-at-home-mother, housewife, and/or homemaker, to working women having their own careers.

“With this set of changing factors, eating at home has declined while eating out has steadily increased, over the decades. This historical trend has been mirrored by New Zealand’s developing demand for and provision of chef training.”

These and other trends have influenced Māori in the way we look at kai. Although socio-economic status correlates with many Māori in their decision-making on kai – for more fortunate Māori, other factors may also come into play. Taste, health/nutrition, variety, ecology, curiosity, social context, even television all effect the decisions we make. For many, “meat and three veg” will no longer cut the mustard.

The challenge-based cooking competition/show phenomenon has taken the world by storm (as have cooking shows in general, making world-famous celebrities out of chefs). Maori interest in this phenomenon has also been piqued with many Māori cooking programmes now on TV and Māori cooking competitions/ kai festivals occurring in various regions.

4.1.1 **Cooking Shows**

Māori Television has, in response to viewer interest, made moves in the direction of this “phenomenon”. A range of televised programmes that promote **kai Māori**, **marae cooking**, and/or **manaakitanga** are screened weekly. These shows enjoy good ratings among Māori Television viewership:

- i. **Kai Ora** – is a celebration of fine dining, Māori style, hosted by Anne Thorp. Anne bases the show on a philosophy of manaakitanga – Māori hospitality, and reminds us that food is an art form, it is meant to nourish our bodies, minds, hearts and souls, and to bring us closer together. This is Māori Television’s top rating cuisine show.
- ii. **Tao** –has been described as, “the most exciting rangatahi cooking show in the motu.” Noella Taiapa is the Nutritionist and researcher for the show and hopes that Tao will provide rangatahi with an opportunity to learn how to prepare healthy meals that are affordable, tasty and easy to prepare.
- iii. **Kai Time on the Road** – explores the traditional foods and flavours of real people in Aotearoa. Presented and directed by professional chef Peter Peeti, it is about eating fresh, local, Māori and organic food. Peeti is also a masterful hunter and fisherman – equally at home in the bush as he is in the kitchen.
- iv. **Maara Kai** – brings self-sustainability to life and shows you exactly ‘how’ to live off the land. This series brings extensive knowledge on how to use every day Māori rākau and Māori tipu into our homes, for kitchen or general household use.
- v. **Joe’s World on a Plate** – chef Joe McLeod (who worked in top restaurants all over the world), prepares his best international recipes using local ingredients. Each week, Joe shows how to cook an entree, a main and a dessert.
- vi. **Marae Kai Masters** – is a new flag-ship show for Māori Television. Currently in production (as of April 2013), this show celebrates the “*real* heroes of te ao Māori – the ringawera.” Marae Kai Masters celebrates and upholds many core values of te ao Māori and promotes these to a broad audience via a contemporary format with high appeal. The programme utilises the strengths of highly-commercial and wildly-successful cooking challenge formats to deliver a series with high levels of cultural content.

4.1.2 **Cooking Competitions/ Festivals**

Māori cooking competitions provide a broadly appealing way to explore various aspects of tikanga Māori and kai Māori. These may include such things as:

- resource management and manaakitanga
- sourcing and preparing kai
- atua relevant to kai
- karakia for kai
- tikanga around the handling of kai.

They provide marae, whānau and hapū with opportunities to celebrate kai and being who they are. Inherent in these iwi/hapū/whānau-based competitions are notions of rangatiratanga as they are organised “by Māori, for Māori.”

Some competitions also include criteria around health (safe food handling and storage practices), nutrition, and cost effectiveness, suitable for marae settings.

- i. **Kai in the Bay** – is the traditional Maori and Wild Food Festival held in Hawke’s Bay. It showcases a variety of traditional Maori kai, pre-/ post-European, and ‘outside the square’ wild food. There are also a number of competitions, including a Marae Cook-Off Challenge, with marae competing to prepare healthy contemporary dishes with a traditional kaupapa for 12 judges. Signature chefs, school kid chefs, celebrity chefs, marae chefs all compete in different categories to entertain (and feed) festival goers.
- ii. **Te Arawa Tangata Master Chef** – pits kāuta against each other, hunting and fishing over the course of a weekend with a marae cook-off on the Sunday, to uphold the mana of their marae. There are two categories – the first a marae kai competition, where participants have to cook ten dishes typically served on a marae. The other event is a gourmet cook-off, with marae preparing dishes based on wild pork, venison, kaimoana, and a fancy boil-up.
- iii. **Master Marae Cookoff** – is a marae cooking competition inspired by the TV series Master Chef in Kaikohe. Organised to promote healthy cooking, the Master Marae Cookoff sees six mid-north marae compete to do the best job of hosting a group of kuia and kaumatua for lunch. Competing marae have to prepare a three-course meal which is healthy, makes use of fruit and has a traditional Maori element. Marae have to be in the wider Kaikohe area to take part, with the winners taking home \$1500.
- iv. **Haakari Cookoff Challenge** – Ngāti Kuri’s marae-based challenge saw teams put together a hākari in order receive a prize of \$10,000 worth of cooking appliances for their marae.
- v. **Kāwhia Kai Festival** – Acknowledged by *Lonely Planet* as one of the top Māori attractions in New Zealand, the Kāwhia Kai Festival is a full celebration of the Māori culture with particular focus on native Māori food. Each year more than 2500 kono/ traditional flax baskets are specially woven to serve up portions of delicious hāngi kai.

These shows, competitions and festivals are not only satisfying a market, but also encouraging a return to marae, promoting mātauranga Māori, and raising awareness and standards of cooking practice in marae – while maintaining the tikanga of **manaakitanga**, and upholding the **mana** of the **marae**.

4.2 *The Hospitality and Tourism industries*

In 2001, the *New Zealand Tourism Strategy 2010* identified human resource issues as one of the key challenges facing the tourism and hospitality sector. It recommended establishing a process to identify sector wide skill requirements and to promote effective workforce planning. To this end, the *Tourism Workforce and Skills Projections Report* was published in November 2004. This report found that projected skills shortages in the **tourism and hospitality** sector posed a severe potential risk to the future of the industry.¹³

¹³ Tourism Industry Association, New Zealand, *Tourism & Hospitality Workforce Strategy Report*. (2006): p4. (<http://www.tianz.org.nz/content/library/TourismHospWkbkLR1.pdf>).

The New Zealand tourism and hospitality industry is feeling the effects of this wider skills shortage. Traditionally a low wage industry, and often the first employer of young people, it is challenged by attracting high calibre people who are committed to the industry and keen to forge a career within it.

As a result, tourism and hospitality businesses continue to be reliant on casual workers, migrant workers and low-skilled workers. Ongoing skill shortages in the tourism and hospitality sector not only put a brake on growth, but threaten to compromise the industry's ability to deliver a consistently high quality experience to visitors.¹⁴

In order to lift productivity within the Tourism and Hospitality industries, the Tourism and Hospitality Strategy identified the need to invest in people skills. The Leadership group's overall aim expressed a desire to see that, "People working across tourism and **hospitality** are **appropriately skilled** and able, through the application of their expertise, **to contribute to the growth and development of a sustainable, productive and profitable tourism and hospitality industry**".¹⁵

As well as the obvious link with the Hospitality industry, **Manaaki Marae is closely linked with Tourism** at the whānau and hapū level – in that many regional, Māori Tourism Operators include the marae experience (or cultural experience) as an integral part of their Tourism Packages. Cultural Tourism provides manuhiri with the opportunity to experience first hand the expressions of manaaki of local hapū and whānau when they are welcomed onto the marae.

Other areas that link Manaaki Marae with the Tourism industry have been identified by well known Māori Chef, **Charles Pipi Tukukino Royal**.

Māori Food Trails

There is an opportunity to spread knowledge regarding "the whole wild bush food thing", and Māori Food Trails is the term currently being used in the Tourism Sector. This allows more people to gain the experience of seeing traditional kai growing in its natural state, and to also gain knowledge of how these foods can be incorporated into contemporary dishes.

Royal states that this has become much more widely accepted in the **hospitality and tourism industry**, and suspects that this is because there have not been many new ingredients introduced to the industry for a long time. He sees it as something new, and everyone is keen to use it.

Food Tourism

Food Tourism is the natural progression from the Māori food trails, where tourist groups are taken into the bush and are given information about all of the different plants and ferns that are out there: the edible and non-edible varieties, what they were used for, what their health benefits are etc. Royal describes how, "along the way we stop and I serve a cup of kawakawa tea and a kawakawa shortbread cookie for morning or afternoon tea. Then we go on through the bush up to a 50 foot waterfall where I pull my little camp cooker out, throw the frying pan on and start cooking a five course meal underneath the waterfall. If they want wine or beer they can have that as well, and I pretty well walk out with all the supplies packed up in my backpack. Usually there are four to five guests, which allows for personal service and lots of fresh organic food".

¹⁴ Tourism Industry Association, New Zealand, *Tourism & Hospitality Workforce Strategy Report*. (2006): p6. (<http://www.tianz.org.nz/content/library/TourismHospWkbkLR1.pdf>).

¹⁵ Ibid, p10.

Royal describes the experience as “a modern/contemporary spin on our **traditional practice of Māori cooking, and manaakitanga**”.¹⁶

4.3 Assessing the need for Manaaki Marae qualifications

Te amorangi ki mua, ko te hāpai ō ki muri
The leader at the front and the workers behind the scenes

This kōrero refers to the kaikaranga and kaikōrero, who uphold our tikanga, our kaupapa, and our formal rituals of engagement at the front of the house; but equally important are the ringawera, who uphold our tikanga, our kaupapa, and our formal rituals of engagement behind the house (in the kitchen/wharekai). Another way to look at this whakataukī is in terms of sustainability and survival. The mana of the whole group is not only dependent on the work of the leader, but also on the support and guidance provided by those who follow. The assistance, resources, advice and knowledge are required in order to ensure success.

Regardless of what happens, as long as there are marae, there will always be a need for someone to greet the people and for someone to feed the people. Whether these qualifications are listed on the NZQF or not, there will be people in marae kitchens throughout the country that will prepare, cook and serve kai to guests. So, it may be asked, if this is the case why do we need these qualifications? Why not just work with the Cookery qualifications?

Manaaki Marae qualifications clearly differentiate the differences between mainstream hospitality and commercial catering practices, and the Māori practices of manaakitanga and the holistic ‘whole’ experience of hosting. The proposed qualifications are based on the tikanga of manaakitanga, which is a significant aspect of the Māori value system and is characterised through the acts of hospitality and kindness. Manaakitanga is an ethic of care which links directly to Māori well-being. Manaakitanga is demonstrated on a number of levels from one’s relationship with the local environment, to the cultural practices on a marae and the dynamics of growing healthy community.

This distinction is what make these qualifications relevant and contribute to the government’s education sector goal of Māori enjoying and achieving success as Māori. That these qualifications align with the principle goals of NZQA’s *Te Rautaki Māori 2012-2017* is also important to note. Those principle goals are:

- accelerated Māori learner success; and
- advanced use of mātauranga Māori.

These goals underpin the direction of NZQA’s *Te Rautaki Maori 2012-2017* implementation programme; are interdependent; and recognise the cultural relevance mātauranga Maori provides for learners, across all education mediums, and is a key contributor to accelerating Maori learner success.

¹⁶ For more on Charles’ kōrero about Māori Food Trails and/or Food Tourism, please see <http://www.organicexplorer.co.nz/Info/Articles+and+Resources/Reflections+of+a+Maori+Chef.html>.

The qualifications prepare students for further (higher level) study, and enhance the skills and productivity of students, preparing them for work in the hospitality industry. The direct benefit to whānau, hapū, and marae is that the graduates are prepared as confident, competent, team workers within the kitchen (not just the marae kitchen), with knowledge of the appropriate tikanga and technical skills to operate as hospitable hosts. Whether they are upholding the mana of the marae, whānau, and hapū in the care of their manuhiri; or upholding the mana of the restaurant, staff, and chef in the care of their customers.

Perhaps more importantly, these qualifications present an opportunity to formally recognise the skills and knowledge gained from work experience, life experience, and informal training. There are countless Māori who volunteer their time in marae kitchens, who could work in a commercial kitchen (with a little training) – and who could probably teach the kitchen a trick or two. This recognition will provide opportunities for people (especially Māori) to gain employment in areas of hospitality, retail, tourism and travel, business, and Māori economic development. These qualifications will allow Māori to enjoy educational success as Māori.

4.3.1 Assessing the need – with Māori Tourism

Hospitality and tourism industries are two separate industries, but there is some integration between the two (as stated earlier). Simply put, people travel from different places and when they arrive at the destination they demand a number of services – such as food, drinks, accommodation, and/or conference services. These services are provided by the hospitality industry. That said, identified issues in the tourism industry are also issues in the hospitality industry.

In 2010, the government set aside \$4.5 million in funding over three years to strengthen and promote Māori tourism, recognising that **there is potential to increase the value of Māori tourism to the New Zealand economy** as a whole, and to **improve economic outcomes for Māori** in particular.

New Zealand Māori Tourism led the development of a Māori Tourism Action Plan to guide the investment. A group of agencies with interests in tourism (specifically Māori tourism), was formed to support the development and implementation of the Action Plan.

“The Māori Tourism Action Plan seeks to raise the quality and consistency of Māori tourism products, improve the business capability and performance of Māori tourism operators and better promote Māori tourism.”

It is based around five interrelated and linked core strategic areas that are supported by three parallel enabling strategies. A key feature is recognition of the value of integrating Māori tourism into existing investment in the tourism sector.¹⁷

A report prepared by The Stafford Group (for Te Puni Kokiri and the Office of Tourism and Sport) indicated that there are specific barriers and impediments peculiar to Māori in the Tourism Industry, specifically in terms of the skill base for the Tourism Industry:

“There is a skills shortage among Māori wishing to participate in the tourism industry. At best, modest business skills generally exist among Māori in, for instance, financial management and marketing areas. There is a lack of education and training resources for Māori interested in tourism business management. This skills shortage is perhaps accentuated by the low number of Māori continuing to tertiary education and the low number of Māori proceeding to gain formal qualifications in tourism. It has been reported that recruitment for jobs in Māori tourism businesses is often conducted on an informal basis. In the result, there is a risk that staff members are not skilled and there is a risk of race or gender discrimination.”¹⁸

¹⁷ Ministry of Business, Innovation and Employment. *Supporting Māori tourism: Māori Tourism Action Plan*. (2011). <http://www.med.govt.nz/sectors-industries/tourism/maori-tourism/maori-tourism-action-plan>.

¹⁸ The Stafford Group. *Closing the Gaps – He matai tapoi Māori*. (2000), 10. (<http://www.med.govt.nz/sectors-industries/tourism/pdf-docs-library/Tourism%20policy/maori-tourism/pol-app-maoriapp1.pdf>).

As part of their research for the paper, the project team interviewed Māori tourism operators, and identified **low levels of education amongst Māori staff** as a barrier/impediment facing Māori in the Tourism industry. Those interviewed, indicated that most **Māori staff had no tourism qualifications** (on average, less than 40% of Māori staff – including owners and operators) and most **Māori staff had no tertiary qualifications** whatsoever. The low levels of education in aspects of the tourism industry were seen as a barrier or impediment to participation in the industry by Māori. The perception amongst various government agencies, Māori organisations, and regional and economic development agencies is that this may be due in part to the **lack of training and support afforded Māori** in the industry.

A high percentage of interviewees identified **the lack of training** (business training; affordable Māori styled education and education generally) among Māori as an impediment to the **participation of the community** in the tourism sector. (It was also pointed out that enterprise education would have a greater chance of success if it built upon a foundation of basic educational attainment).

The above issues are relevant to Māori in the hospitality industry as well. Thus the development of this suite of Māori qualifications will assist in removing this barrier, and will better equip whānau, hapū, and iwi to participate and engage confidently in the hospitality (and Tourism) industry.

4.4 The Manaaki Marae qualifications

Feedback from users of the current Level 2 national certificate (Papakura High School and Skills Active ITO) stated that the qualification wasn't instilled in tikanga Māori (as the Marae Catering unit standards within were not also). It felt to them that the national certificate replicated a Cookery qualification, but merely in a marae context. The working group insisted that this was emulated in the development of these New Zealand qualifications in Manaaki Marae.

In the developing this suite of qualifications, the working group applied a mātauranga Māori model of validation based on the principle of **manaaki** and all that it alludes (see page 3). This process ensured a coherent flow through to the specific domains incorporated and validated a Māori worldview.

LEVEL	STRATEGIC INTENT	QUAL PROVISION
2	<p>For pre-employment candidates in a secondary school or tertiary provider environment.</p> <p>Graduates will be able to apply a range of standard cookery processes under supervision, and will have some operational and theoretical knowledge of cookery.</p>	<p>Schools may use this qualification as a springboard for some students into other hospitality study.</p> <p>Some providers will use this with schools as part of their programmes.</p> <p>Employment in food service (fast food, café)?</p>
3	<p>For pre-employment candidates in a school or provider environment, or new entrants into the industry undertaking workplace training.</p> <p>Graduates will be able to understand, and participate in, a range of relevant tikanga, and will have some operational, technical and theoretical knowledge of marae kai. They will be able to apply a range of standard cookery processes with limited supervision.</p>	<p>Schools may use this qualification as a springboard for some students into other hospitality/cookery study.</p> <p>Some providers will use this with schools as part of their programmes.</p> <p>Hospitality may see it as a minimum for entrance into industry.</p>
4	<p>For candidates who have some experience and knowledge of cookery and tikanga.</p> <p>Graduates will be able to understand, and take lead roles in applying, a range of relevant tikanga, and will have a broad operational, technical and theoretical knowledge of catering a hui. They will demonstrate self-management learning and performance with guidance.</p>	<p>Some providers will offer this as a pathway into other and/or higher cookery qualifications.</p> <p>Other providers will assemble programmes incorporating this with the Level 5 diploma.</p>
5	<p>For candidates who have good experience and knowledge of cookery and tikanga.</p> <p>Graduates will be able to apply a range of relevant tikanga, have an understanding of relevant legislative requirements, and will have a broad operational, technical and theoretical knowledge of running the wharekai and kāuta. They will demonstrate complete self-management of their own performance and some leadership of others (team).</p>	<p>Some providers will offer this combined with the Level 4 in a blended single programme.</p> <p>Others will offer the Level 4 and Level 5 as separate programmes, and may enact RPL to candidates who have completed Level 4.</p>

4.5 Provider and Employer support for Manaaki Marae qualifications

i. Papakura High School

In 2009 Papakura High School was the first school in New Zealand to offer the Marae Catering qualification under the NCEA structure. Of the 17 students enrolled in their programme, 11 gained the national qualification, and 16 students gained 16+ credits through the programme. All of the students were Māori.

Feedback from the students and staff indicated that the students:

- enjoyed learning about kai Māori and tikanga
- felt a sense of whānau and community (they got the opportunity to work together at a marae for hui)
- felt a sense of pride and achievement in making dishes (under instruction or from a recipe) that were appreciated by others
- were keen to share their experiences and cultures with each other
- were more motivated to gain all the unit standards required having the programme set out as a qualification, and particularly
- enjoyed the hands on approach to learning (especially working at the marae).

From this course many of the students discovered that they enjoyed working with food and in hospitality, and decided to stay on and do Level 3 Cookery. These students were very successful and went onto work in hospitality or do further qualifications at tertiary level.

In 2010 overall results for Māori students at Level 2 at Papakura High School were:

Male 66.7% Female 73%

In 2011 (when there was no Marae Catering programme) overall results for Māori students at Level 2 dropped to:

Male 57% Female 69% (no Marae Catering qualification)

Although there may be other factors to take into consideration for this decline in end results, I do believe that the results would have been higher if students were doing the marae qualification.

The original course did have many similarities to the Level 2 Cookery qualifications, as the majority of the resources were adapted HSI resources. Any new qualification should be more focused on Māori culture, practice, and tikanga.

- Gaynor Matthews
HOD Hospitality
Papakura High School

Please see a copy of Papakura High's data evaluation included as part of this application.

ii. Skills Active Industry Training Organisation (Skills Active)

Skills Active is accredited to assess against the National Certificate in Marae Catering (Level 2) [Ref: 1165]. They have been working with some marae on Te Tairāwhiti, creating programmes leading to the award of the qualification and providing resources for these programmes.

The programme is promoted as providing recognition for ringawera ('hot hands', marae caterer, kitchen worker) on the marae, as well as providing the knowledge and skills required for:

- cooking routine food dishes in whare kai
- knowledge of tikanga
- food preparation, including food safety
- cookery, and
- serving food.

Skills Active continues to have success with the Level 2 qualification, which is evidence of a need for Māori of a qualification at this level. Level 2 appears to be an appropriate starting point for many return learners (particularly return learners in rural areas). Please see a copy of Skills Active's Marae Catering evaluation responses and graphs included as part of this application.

Holders of the Level 2 qualification could possibly find employment in entry-level positions in food service, including public food outlets, or in a professional kitchen.

iii. The Skills Organisation (formally HSI – Hospitality Standards Institute)

The Skills Organisation has identified that there is international demand for trained chefs, which affects all 'western' countries. New Zealand is competing with the entire English speaking world, Europe, and much of Asia (particularly Japan and Singapore). These countries are a powerful lure for young, newly qualified NZ chefs, many of whom have easy access not only to Australia (because of CER – Closer Economic Relations), but also to the UK.

NZ is currently unable to meet its local requirement for trained chefs, despite a decade long experience of increased training provision. Chef remains the only trade listed on the Department of Labour's "Long Term Skill Shortage List".

In May 2010, HSI commissioned research from BERL, who prepared the "Hospitality Industry Employment & Training Profile". One of the significant conclusions was that:

"A government priority, as expressed in the Tertiary Education Strategy 2010-2015, is to increase the number of people under 25 with qualifications at Level 4 or above. The number of people enrolling in and completing hospitality training is high, particularly at Levels 1 to 3. Given current figures on industry training and course completions, there is significant scope to raise the skills and knowledge of the current and future hospitality workforce. This will be in line with the needs of industry, government economic growth goals, and the Tertiary Education Strategy 2010-2015"

"This suggests that the Hospitality Standards Institute should work to achieve a higher overall level of qualifications in the industry over the next four years, and even larger numbers of people than those suggested by our projections are likely to be training and completing qualifications at Levels 4 and above towards 2013."

The Skills Organisation were invited to take part in the review of this suite of qualifications, but refused. Whilst they have not taken part in qualification development, they have been kept informed on progress and the qualification documents (please see emails to Mike Garner attached in the Appendix). The Skills Organisation feel that they are happy for us to lead this review and only ask to be kept informed, and to have an opportunity to comment on final qualifications (to ensure they do not encroach on their coverage and/or impact on their new Cookery qualifications).

iv. NorthTec – Tai Tokerau Wānanga

“Visitors flock to experience the Māori way of life and the beauty of the unique scenery and (local) climate. Tourism in the Far North is the second biggest industry therefore it is most important those in the industry are well versed in indigenous protocols and knowledge... we need Māori qualified to present this in a professional manner in line with protocols enhancing Māori. This can only be done if Iwi have the opportunity to have the proper qualifications.”¹⁹

A part of Māori industry is the opportunity for Māori to showcase the multitude of skills and knowledge that may be acquired through study, or other skills that are merely a part of their cultural capital, part of their being Māori. Consideration needs to be given to how new qualifications may meet the requirements of Mātauranga Māori. Expertise is required to determine the distinctness and decide where specialist qualifications are required, versus strands in generic qualifications.

The needs of potential learners for Marae Hospitality qualifications are diverse – the needs of learners in the far north are different from those of others elsewhere in the country. Not all students want, or are able to, pursue a pre-determined qualification or pathway. The economic situation of most whānau in Te Tai Tokerau is such that if a qualification can lead a person to paid work, then that will impact on them (and their whānau) heavily.

“A Māori worldview places a high value on knowledge, although some aspects may be entrusted to only a few members of the whānau.”²⁰

For NorthTec, education, training and improved labour market participation are seen as significant areas of focus to lift the income levels of Māori households and subsequently improve socio-economic well-being in Northland. Increasing Māori achievement is also a consistent goal throughout government and the tertiary education sector as currently Māori achievement of qualifications is well below that for non Māori. NorthTec believe that Māori qualifications at Level 3-5 would enable them to engage with Māori in training in the Northland regions – particularly on marae.²¹

How this might affect the design of qualifications is not clear but raises a possible topic of discussion around ‘team competencies’ whereby a group collectively hold the skills required for a role. This would challenge traditional ideas of qualifications being particular to an individual but might be consistent with the calls for greater levels of team-work in organisations.

¹⁹ From the Tourism Māori Qualifications Review (2013).

²⁰ Papuni, H.T. and Bartlett, K.R. (2006). Māori and Pakeha Perspectives of Adult learning in Aotearoa/New Zealand Workplaces. Advances in developing Human Resources.

²¹ Lionel Rudolph. Business Development Leader (Hospitality and Trades), NorthTec. Personal communication (2012).

v. Other providers

Other providers that have shown an interest, or may be interested include:

- **Christchurch Polytechnic Institute of Technology** – Stanley Tawa (Professional Cookery department) has been part of the working group developing these qualifications. Stan sees a fit for Manaaki Marae courses to sit alongside their Food & Hospitality courses at CPIT, at Levels 3-5.
- **Huakina Development Trust** – Maria Clarke (ISL Project Manager) has been part of the working group developing these qualifications. Maria sees an opportunity for Huakina Trust to develop programmes leading to award of Manaaki Marae qualifications.
- **Manukau Institute of Technology** – see email attached in the Appendix.
- **Western Institute of Technology Taranaki** – are currently providing a course leading to the award of the National Certificate in Marae Catering. This fact has only been discovered recently, and whilst they have not yet been involved in the review, it is hoped they will engage with us in the next stage of development.

Ko te tohu o te rangatira, he manaaki.

The sign of a leader is generosity.

5. MANAAKI MARAE QUALIFICATIONS - RECOMMENDATIONS FROM THE NEEDS ANALYSIS

	Mā wai? (target audience)	Ko ngā pukenga, mātauranga hoki (skills and knowledge)		Ko ngā momo tohu me ngā taumata (qual types and levels)	Ko ngā ara (pathways)	
		Generic	Māori		Employment	Education
	<ul style="list-style-type: none"> All - there needs to be a Māori world view incorporated into the Hospitality Industry at all levels Those seeking an introductory qualification and further pathways in Manaaki Marae - Māori Hospitality 	<ul style="list-style-type: none"> Handle food safely Safety practices Basic cleaning, food production Preparation, cooking, and presentation of dishes – under supervision Basic literacy and numeracy 	<ul style="list-style-type: none"> Tikanga – karakia, waiata, kawa, kaitiaki Kai Māori me ngā atua Whanaungatanga – nurturing people, relationships – roles and responsibilities Aroha, whakapapa, wairua, taonga 	NZ Certificate Level 2	<ul style="list-style-type: none"> Work under supervision in the marae kitchen Entry level position in a professional kitchen and in food service industry 	<ul style="list-style-type: none"> NZ Cert Manaaki Marae (Level 3) NZ Cert Cookery (Level 3) To higher level qualifications in hospitality, tourism, Māori studies.
	<ul style="list-style-type: none"> Members of whānau, hapū, iwi with an asset base that is conducive to the Tourism and Hospitality Industry Secondary school students; tertiary students; return learners (incl. pakeke, kaumātua) 	<ul style="list-style-type: none"> Handle food safely Safety practices Basic cleaning, food production Preparation, cooking, and presentation of dishes Use literacy and numeracy Communication and collaboration 	<ul style="list-style-type: none"> Kai Māori: <ul style="list-style-type: none"> - cooking methods - sourcing kai - sustainability Use karakia and waiata Understand pōwhiri and hui Roles and responsibilities on the marae Kōrero – ki mua, ki muri 	NZ Certificate Level 3	<ul style="list-style-type: none"> Work in a marae kitchen and dining room with some supervision Community work Apprenticeship or trainee in hospitality Work in other areas of the service industries – retail, tourism and travel 	<ul style="list-style-type: none"> Leads on from the NZ Cert Manaaki Marae (Level 2) NZ Cert Manaaki Marae (Level 4) To higher level qualifications in hospitality, tourism, Māori studies, event management.
	<ul style="list-style-type: none"> Current and aspiring Māori experience tourism operators, wanting to include a Marae experience Those who manage Māori assets and are looking to grow the asset base?? 	<ul style="list-style-type: none"> Preparation, cooking, and presentation of dishes Resource management Construct and cost menu Budget Lead Health and Safety practices 	<ul style="list-style-type: none"> Use karakia and waiata Resource management vs tikanga Kaimahi on the marae Whanaungatanga and communication Plan, prepare, and cook for hui Maara kai, pātaka kai, mahinga kai 	NZ Certificate Level 4	<ul style="list-style-type: none"> Work in a marae kitchen and dining room – contribute to management Intermediate positions in the hospitality industry. Work in other areas of the service industries – retail, tourism and travel 	<ul style="list-style-type: none"> Leads on from the NZ Cert Manaaki Marae (Level 3) NZ Dip Manaaki Marae (Level 5) To higher level qualifications in hospitality, tourism, business.

	<ul style="list-style-type: none"> • Need to ensure/enable accessibility for rural marae and whānau. 	<ul style="list-style-type: none"> • Work in a team • Legislative requirements • Economic development of food technology • Food technology • Cater for a Marae event 	<ul style="list-style-type: none"> • Lead a team in accordance with tikanga • Manage koha in accordance with tikanga • Kai Māori: <ul style="list-style-type: none"> - Māori flora - preservation - sustainability • Compare traditional and contemporary food practices • Plan, run, and evaluate kai for a hui 	<p>NZ Diploma Level 5</p>	<ul style="list-style-type: none"> • Lead the work in a marae kitchen and dining room • Management of a marae kitchen and dining room • Senior positions in the tourism and travel, and hospitality industries • Front line management. • Hapū/lwi development. 	<ul style="list-style-type: none"> • Leads on from the NZ Cert Manaaki Marae (Level 4) • To other qualifications in Māori economic development, business studies, catering, culinary arts
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Manaaki Marae - Marae Hospitality Qualifications Review

APPENDIX



MEDIA ADVISORY

For event: 1 December 2008

Papakura High School offers NZ's first Marae Catering qualification

What: Papakura High School students will be the first in New Zealand to study towards a new National Certificate in Marae Catering next year.

When: The National Certificate in Marae Catering course will be launched at the Waipuna Hotel and Conference Centre from 1pm on Monday 1st December 2008. Formalities commence at 1.30pm.

Where: Promenade Room, Waipuna Hotel and Conference Centre
58 Waipuna Road, Mt Wellington, Auckland

Attendees:

- Steve Hanrahan – HSI Chief Executive
- Owen Ormsby - Marae Catering Consultant
- Joseph Montgomery – Te Paea Marae Kaumātua
- Sonny Rauwhero – Pukaki Marae Kaumātua
- Angela Appleby – Papakura High School Principal

Why: The unique level two National Certificate in Marae Catering recognises the skills and knowledge required for cooking traditional meals in wharekai (dining rooms), in accordance with Māori tikanga (custom/protocol). New Zealand's first marae catering course has been created by HSI – the hospitality industry's training organisation (ITO) - and NZQA's Māori Qualifications Services, in collaboration with the Marae Catering Whakaruruhau, as well as hapu and iwi from throughout New Zealand. Papakura High School is the first education provider to offer the course.

Photo Opportunities:

- Mihi whakatau and karakia performed by Kaumātua Joseph Montgomery
- Mihi and karakia mutunga performed by Kaumātua Sonny Rauwhero
- Local dignitaries welcoming the commencement of the programme

For further information or images, or to arrange any interviews please contact:

Kate Flower - HSI	kate.flower@hsi.co.nz	Ph (04) 802-7819	Mb (027) 2468-405
Kim Watson	kim@chillimarketing.co.nz	Ph (04) 385-7663	Mb (021) 2357-305

http://mediacom.nzpa.co.nz/attachments/11172_Marae%20Catering%20advisory%20271108.doc

Marae chefs reach for recipes



Representatives from Te Arawa marae will battle it out to see who serves up the best kai.

Te Pumautanga o Te Arawa hapu development officer Aneta Morgan said the inaugural Te Arawa Tangata Master Chef competition started today with contestants hunting and fishing over the weekend to uphold the mana of their marae.

A marae cook-off will be the last part of the competition, which happens on Sunday at Owata Marae, Hinemoa Pt. There are two categories for contestants - the first being a marae kai competition where participants have to cook 10 items that are typically served on a marae.

"This includes rewana bread, brawn, taroi [preserved puha/watercress and mussels], steam pudding and fried bread. The judge will be a local kaumatua who will be carrying out a taste test," Ms Morgan said.

"We know there are some awesome whanau who can make amazing steam puddings and talented uncles and aunties who have that magic touch when it comes to rewana bread."

The other foodie event is a gourmet cook-off and marae teams have to prepare cuisine dishes based on wild pork, venison, kaimoana and a "pot-a-kai" dish – a fancy boil-up.



<http://www.rotorudaily.com/news/marae-chefs-reach-for-recipes/1368706/>

Hot competition in marae cook off



Rotorua's Kereama Heke completes his dish as part of the Te Arawa Tangata Marae Masterchef competition.

Kereama Heke might not have won any prizes in the Te Arawa Tangata Marae Masterchef competition, but he has gained experience working under pressure – an essential skill he will need when he qualifies as a chef.

Kereama, 18, represented Owhata Marae in a team called Te Oro o Te-Rangi in Te Arawa Tangata Marae Masterchef hunting, fishing and cook-off competition. The event, which was organised by Te Pumautanga Te Arawa's hapu development officer Aneta Morgan, was held over the weekend and included a marae kai competition showcasing the best Maori bread, cakes and biscuits, fruit preserves, steam pudding, fry bread and toroi, a hunting and fishing weigh-in, marae cook-off with gourmet cooks presenting their delicacies and a pot of marae kai, mahi kai, rangatahi as well as child-friendly activities throughout the day.

The overall winning marae of the competition was Taheke – a marae in Okere Falls.

Kereama helped present three dishes with wild pork, seafood and venison. He said the competition was a fun event, which also allowed him to work under pressure by meeting cooking deadlines.

"We were a bit unorganised but in the end we did well," Kereama said.

Ms Morgan said the competition started with the hunters and anglers setting out to get their catch on Friday morning. She said seven marae were represented in the competition and about 300 people attended.



<http://www.rotorudaily.com/news/hot-competition-in-marae-cook-off/1372494/>

Chefs sharpen those knives



A new cooking show is brewing with a decidedly Maori flavour.

If your marae has a chef world-famous in Rotorua for great kai, sign them up for Maori Television's new cooking show.

Challenge-based cooking shows have taken the world by storm and a new series coming to Maori Television is set to delight foodie and non-foodie audiences alike. Marae teams are invited to enter the competition and cook their distinctive local kai (food) in a battle for thousands of dollars worth of prizes.

Associate producer and presenter Nevak Rogers said: "The show blends some of the best challenge-based cooking shows into a new format with a distinctly Maori flavour."

Production company Tumanako Productions is calling for applications from marae nationally. The eight successful applicants could take away tens of thousands of dollars' worth of prizes.

"If the ringawera (chefs) from your marae are world-famous for serving up great kai, we want to hear from you," Mrs Rogers said.

Applications close on November 1. Marae teams interested in applying should email ringawera@maoritelevision.com or visit the Ringawera Facebook page.

<http://www.rotorudailypost.co.nz/news/chefs-sharpen-those-knives/1583996/>

Taking marae kai to TV test

Anna Williams



Kai master: Ally Smith is looking forward to taking on the North Island teams at a new cooking show airing on Maori Television

A Kaikoura woman is gearing up to represent the South Island in a new competitive cooking series coming soon to Maori Television. Ally Smith and her Maungamanu Marae team will take on seven North Island teams in the Marae Kai Masters cooking show. Ally left for Auckland on Friday to film the heats of the marae cooking contest.

Her team members – Tania Wati, Temarino Lenihan and Rebecca Manawatu – make up the only team representing Ngai Tahu and the South Island in the competition. She decided to join the Maungamanu Marae team after her cousin phoned to tell her about the show, in which all the prizes up for grabs would go straight to the marae.

"I thought sweet as, I'll join," she said. "But as it got closer, I did start to wonder what I got myself into."

A television crew came to Kaikoura about five weeks ago to do a profile on Ally, which included filming her at Maungamanu Marae as well as working at Hine's Takeaways, on West End. She has been cooking all her life and has always helped out during events at the marae.

"When anything happens on a marae, like a funeral or a celebration, we all just pitch in and help," Ally said. While she is reluctant to talk up her cooking skills, she does say she must cook "quite well" to have been invited to join the competition.

The eight teams, chosen from about 100 marae around New Zealand that entered, had no idea what they would be cooking when they got to Auckland.

"It's all about marae cooking, so you could be cooking for numbers of 50 to 250," she said. "We could be cooking anything."

Despite being nervous, she was keen on enjoying the experience, she said. "The whole thing is exciting. I'm looking forward to meeting the seven other teams and learning things from them as well."

The semi-finals will be filmed on May 10-13, with the finals held on May 17-19. The show will air on Maori Television later in the year.

<http://www.stuff.co.nz/marlborough-express/news/kaikoura/8587056/Taking-marae-kai-to-TV-test>

[Home](#) > [Mahi Moni](#) > [Mahi Moni](#) > Maori catering company launches website

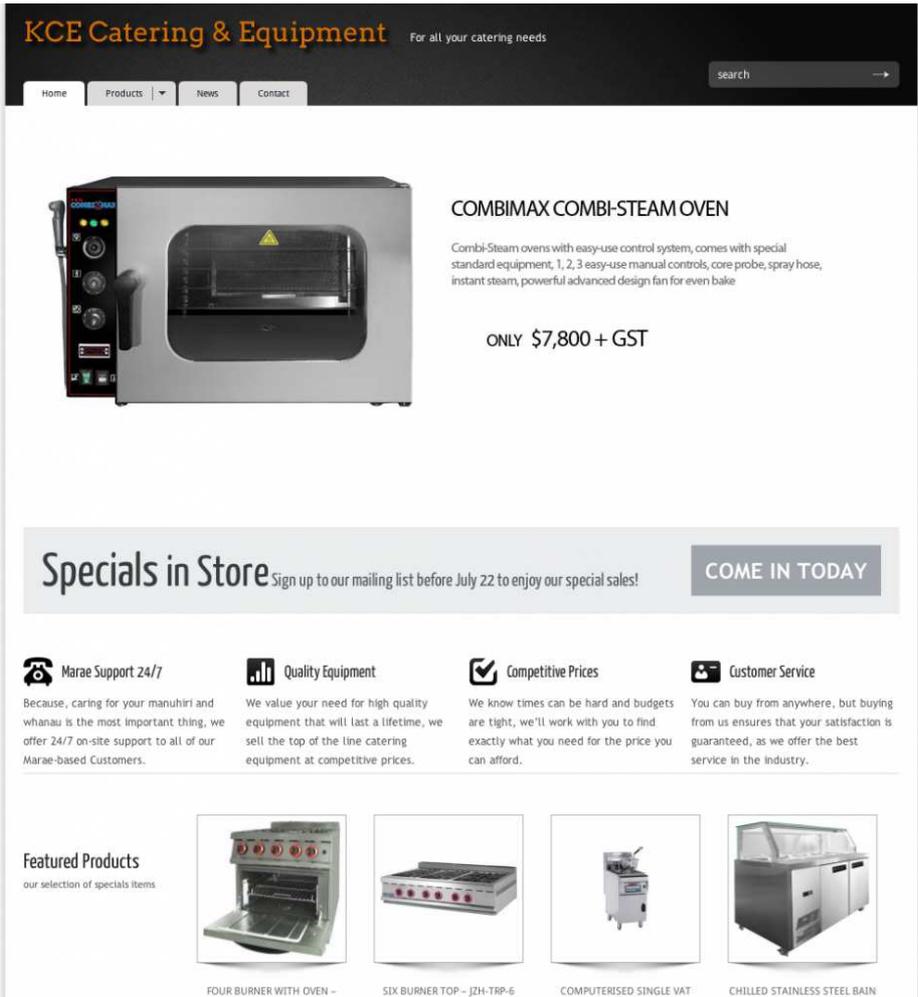
For the Phillips whānau, it's always been about helping the community. Which is why KCE Catering & Equipment went into the catering business in the first place, to give more marae access to the types of equipment they needed to feed and care for their manuhiri (guests) and whanui. What they have also found is that great customer service and affordable prices mean they have build up a reputation for quality and excellence.

From six burner stoves to high end refrigeration units to the basics such as 20 litre pots and cutlery, KCE Catering & Equipment's, CEO, Eru Phillips (Ngāti Whakauae) felt the next step was to go online. "It was about making sure our people knew that they could get top quality items at affordable prices", and because whānau are now ringing in from farther way in places like the Urewera and the East Coast, it was about being able to show them what was available quickly and easily.

Coming from a strong background living and working on the marae, has lead the company to develop key policies around how they assist and support their marae-based clients.

"We provide a 24/7 service for all marae-based customers who purchased our equipment, because we know how important it is to be there when the whānau needs us."

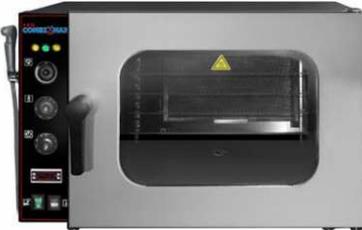
The whānau-based company which has been in operation since 2010, has grown and offers new and used equipment at their showroom located at 19-21 Monokia Street (off Fairy Spring Road).



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<http://news.tangatawhenua.com/archives/18763>

Jody Allen - Re: Hospitality TRoQ - various documents

From: Jody Allen
To: Mike Garner
Date: 20/06/2012 4:04 p.m.
Subject: Re: Hospitality TRoQ - various documents

Kia ora Mike

Thanks for the email - sorry it's taken me so long to reply. I've been out of the office the last couple of days.

This information will no doubt be very useful for our application and is much appreciated. Thanks also for the offer of further discussion and a potential meeting. I will know more once we have our hui, but am keen to ensure the qualifications fit alongside industry.

Again, many thanks Mike. I really appreciate you sharing this information with me.

Ngā mihi nui,

Jody Allen
Qualifications Development Facilitator
Māori Qualification Services
Qualifications Development & Tertiary Moderation
NZQA - Mana Tohu Mātauranga O Aotearoa
<http://www.nzqa.govt.nz/framework/explore/field-maori.do>



Please consider the environment before printing this e-mail

>>> "Mike Garner" <Mike.Garner@hsi.co.nz> 15/06/2012 2:30 p.m. >>>

Kia Ora Jody

I have attached the first 12 pages of our cookery application, where we detailed the history and development of cookery training in NZ. I have omitted the huge research document, the BERL report, which we commissioned a few years before, purely for size. You can see that we didn't really do anything like a statistical research based needs analysis. We thought the need for cookery was self evident, but attached the BERL report to demonstrate that we did have evidence based understanding of the NZ hospitality industry.

Subsequently, HSI withdrew from TRoQ, while a number of significant industry concerns were addressed to NZQA. We received a reply from Karen Poutasi, part of which is reproduced on the hospotroq web page, here <http://www.hsi.co.nz/hospotroq>

"The first is that qualifications must be developed from identified industry or community need. In the case of qualifications under review, the need can be readily established by the on-going use of the qualifications and confirmation by industry that they are still fit for purpose. NZQA does not expect an additional research overhead to be necessary where an ITO has a good evidence-based understanding of industry needs and skills required"

We also then had a meeting with Eve McMahon and Kathy McLaren which agreed a statement that needs analysis

- The statement contained in Karen Poutasi's letter to HSI, dated 19 April, is best practice and will be applied to future submissions
- The statement affirms "NZQA does not expect an additional research overhead to be necessary ... etc"
- The statement applies to the qualifications currently under review, as part of TRoQ, not post-TRoQ submissions.

Page 1 of 2

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Marae Catering

See page 9 of the attachment, where we detail the discussion we had with MQS, affirming that HSI has no claim to ownership, and that you would conduct your own TRoQ process. We also do not consider that there is significant overlap with, at least, the current Marae catering qualification. As your new ones shape up, you will need to be careful with the Strategic Purpose Statements and Graduate Profile Outcomes, since the new qualification rules require qualifications to be 'significantly different'.

Graduates of a new marae qualification – manaakitanga marae? – could follow a pathway into a NZ professional cookery qualification. It would be likely that the pathway would be to a qualification at the next framework level. The only complication that would arise is if (like the present quals) that a L3 cookery qual is a prerequisite to a level 4. This has not yet been finally decided by our stakeholders. But Marae Catering L2 could pathway into Cookery L3, without a problem. Might be worth us checking with each other later, when we have more detail, about the pathway at a higher level.

Thanks for the invite to the hui, later this month. I won't be able to attend, but my colleague, Glen Keith may contact you, as he is developing a hospitality project with Te Arawa, here in Rotorua.

Happy to talk more, Jody, and happy to meet if you think that would assist in any way.

Kind regards

Mike

Mike Garner | Qualifications Manager

Hospitality Standards Institute

M 0272 102612

PO Box 9695, Wellington

www.hsi.co.nz

Jody Allen - RE: Manaaki Marae (Te Kauta) qualifications

From: "Mike Garner" <Mike.Garner@ServiceIQ.org.nz>
To: "Jody Allen" <Jody.Allen@nzqa.govt.nz>
Date: 17/04/2013 8:28 p.m.
Subject: RE: Manaaki Marae (Te Kauta) qualifications

Kia Ora Jodi

Sorry to take so long to reply. It looks like you have done a good job developing a pathway for these quals – quite an advance from the single, L2 qual we have at present! We don't have any issues to raise, we think you have made a good start. When you get your first analyst's report back, there will always be a swag of things they ask you to reconsider, from wording to structural details, and there are always changes to be made 📄

Happy to talk further, Jody

Kind regards

Mike

Mike Garner

Qualifications Manager

W: ServiceIQ.org.nz | E: Mike.Garner@ServiceIQ.org.nz

M: 027 210 2612 | P: 0800 863 693 | F: (04) 817 5399

Level 14, Plimmer Towers, 2–6 Gilmer Terrace, Wellington 6011 | Box 25522, Wellington 6146

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From: Jody Allen [mailto:Jody.Allen@nzqa.govt.nz]
Sent: Friday, 5 April 2013 12:24 p.m.
To: Mike Garner
Subject: Manaaki Marae (Te Kauta) qualifications

Tēnā koe e Mike

How are you? Sorry it's taken me longer to get in touch with you than I had anticipated. For personal reasons I have been away from work and the Manaaki Marae qualifications have been put on the backburner since we last spoke. However, my intention is to submit the qualifications for the first round of quality assurance this month. Before doing so, however, I want to run the quals as they currently look past you, and ask for any feedback you may have. Aside from providing feedback for what's currently proposed (approval to develop), I really want to get your input into the development, and any final iterations, of the qualifications during the approval to list process.

I also want to put the qualifications on the NZQA website to get feedback from people, organisations, marae, rūnanga, schools, education providers etc with an interest in these qualifications. I will endeavour to get these put up next week and once they are up, I will send you the links so you can forward to anyone you think may, or should, comment on the qualifications.

Heoi, please find attached the qualifications as they are currently proposed. These have been developed by people from marae, polytechnics, Skills Active ITO, secondary schools, and a catering business owner. If you would be so kind to, and if you have the time, please send any comments and queries regarding the content of these qualifications to me by return email. I would really appreciate any thoughts/ concerns/ questions you may have. If you do not have the time to feedback, please keep in mind that I will be looking for your input in the next round of development, but much earlier in the process.

Page 1 of 2

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Please also find attached a document with some survey questions. If you have the time and inclination, please take a look and respond with your thoughts on these questions. A survey with similar questions will be put on the website, so feel free to forward the questions on to others you feel may be able to provide some insight for us to consider.

Anō nei ngā mihi nui ki a koe.

Jody Allen
Qualifications Development Facilitator
Māori Qualification Services
Qualifications Development & Tertiary Moderation
NZQA - Mana Tohu Mātauranga O Aotearoa
<http://www.nzqa.govt.nz/framework/explore/field-maori.do>



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Jody Allen - RE: Marae Catering

From: "Peter Quigg (pquigg)" <peter.quigg@manukau.ac.nz>
To: Sandi Eickhoff <Sandi.Eickhoff@manukau.ac.nz>, Jody Allen <Jody.Allen@nz...>
Date: 30/07/2012 4:42 p.m.
Subject: RE: Marae Catering
Attachments: image001.jpg; image002.gif

Sandi,

Thank you for your work and for keeping me updated,

Regards Peter

From: Sandi Eickhoff [mailto:Sandi.Eickhoff@manukau.ac.nz]
Sent: Monday, 30 July 2012 9:58 a.m.
To: Jody Allen; Kukupa.Tirikatene@manukau.ac.nz; Peter Quigg (pquigg)
Subject: RE: Marae Catering

Hi Jody

Many thanks for your reply.

I have included Kaiakau Kukupa Tirikatene and Peter Quigg, my Dean, onto this reply and we will be in touch soon with further questions regarding both the current qualification and any new qualifications in this area.

Kind regards

Sandi

Sandi Eickhoff
Programme Co-ordinator Operations
School of Culinary and Hospitality Studies
Faculty of Consumer Services
Manukau Institute of Technology

Ph 968 8000 Extn 7802

From: Jody Allen [mailto:Jody.Allen@nzqa.govt.nz]
Sent: Friday, 27 July 2012 1:36 p.m.
To: 'Sandi Eickhoff'
Cc: Gaynor Matthews
Subject: RE: Marae Catering

Tēnā koe e Sandi

My apologies for the late response, but I have been out of the office for almost the entire week. The possibility of MIT delivering programmes leading to qualifications in Marae Catering is one Māori Qualifications Services (MQS) would support in anyway we could. Currently, MQS are in the process of leading the development of a suite of new qualifications in Manaaki Marae - Marae Hospitality. We hope to have these qualifications listed on the NZQF before the end of this year.

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In the meantime, the National Certificate in Marae Catering (Level 2) [Ref: 1165] (<http://www.nzqa.govt.nz/nqfdocs/quals/doc/1165.doc>) is still listed on the framework, and is the current qualification.

If you could email me back Sandi, and let me know what information and/or support you need, I will be happy to help where I can.

Ngā mihi nui ki a koe,

Jody Allen
Qualifications Development Facilitator
Māori Qualification Services
Qualifications Development & Tertiary Moderation
NZQA - Mana Tohu Mātauranga O Aotearoa
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>>> Gaynor Matthews <MTS@papakurahigh.school.nz> 18/07/2012 1:41 p.m. >>>

Hi Sandi

Apologies for not getting back to you sooner.

I have cc Jody into this e-mail he is in charge of managing the development of the programme and will be able to explain things better to you than me!

Thanks Jody!

Call me if I can be of further assistance

Gaynor

From: Sandi Eickhoff [mailto:Sandi.Eickhoff@manukau.ac.nz]
Sent: Wednesday, 18 July 2012 1:30 p.m.
To: Gaynor Matthews
Subject: Marae Catering

Hi Gaynor

Hope you had a relaxing term break and are fighting fit and well!

I just wanted to follow up on your meeting with HSI regarding the Marae Catering package and any possible rewrites.

AS I mentioned in my previous email, I have been asked to investigate the possibility of delivering it here at MIT in conjunction with our Maori department.

If you could let me know results of meeting and any feedback you have about the programme that would be appreciated.

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Cheers and good luck for National comps.

Sandi

Sandi Eickhoff
Programme Co-ordinator Operations
School of Culinary and Hospitality Studies
Faculty of Consumer Services
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Ph 968 8000 Extn 7802

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Waiata – mihi ki te iwi

Waiho mā te iwi e mihi

Nanea ana a Tia
i tā te nihowera
Mokori anō kia rere a mihi
i tā te wahawaha
whiunga o haupa
namunamuā
Pura ana te kanohi o Tahuaroa
Tēnei a ruranga
horokukū ana te hoki ki te kāinga
He kaha nō te raupī mai (hi aue hi)
whakauwhi mai

Let others sing your praises

My appetite is satisfied
by extravagant food
We are very grateful
for the generosity
and plentiful food,
that was so delicious
And how well it was laid out!
Your visitors
are reluctant to return home
Such was the extent of your
hospitality and kindness

- nā Pania Papa i tito

Kua tinga te ngārara

Kaea: Kua tinga te ngārara

Tēna rā koutou kei aku rangatira
Kua takapau taku mana kei raro
Kua tinga te ngārara, ko ihonga kei waho

Pakaru

Pakaru ana te tero o te tīkaokao

Makue rā hoki te hangeo o te kai
I whio mai ai i aku ngutu
Ehara nā te ringa kawa i taka
Ūā te ohaoha nō te umu tao roa

Tēnā rā koutou kei aku rangatira
Kua ngata te hiahia, ko ihonga kei waho
Kua tinga te ngārara!
Kua tinga te ngārara!

Pakaru ana te tero o te tīkaokao

Hi, hi, hi auē hi!

- nā Paraone Gloyne i tito