



RINGA HORA

Services

Workforce Development Council

MĀORI TOURISM HUI SUMMARY AND NEXT STEPS



CONTENT

Mihi	4
Background	6
Details	7
What we heard	8
The Future of Māori Tourism	8
Stories and Taonga Cared for and Maintained by Future Generations	12
What's next	15
Mihi	16
Appendix 1	17
Appendix 2	18



Tangatarua Marae, Toi Ohomai, Rotorua



MIHI

He rau ringaringa e oti ai e

Kei te whare e tū nei, e Ihenga

kei te marae e takoto nei, e Tangatarua

Tēnei ko Ringa Hora e whakamiha ana i ngā pou o te manaaki

I ngā maru o te kai, o te kōrero

Tēnei anō ko Ringa Hora e whakamānawa ana

Nō reira, karanga mai rā, ā, karanga tonu mai

Kei aku rangatira i tae mai ki tēnei hui

Mei kore ake koutou hei whakarangatira i tō tātou kaupapa

Nō reira, tēnā koutou katoa.

By the many hands, the work will get done

To Ihenga

To Tangatarua

The ancestral abodes that welcomed us

Ringa Hora expresses its deep appreciation and respect to our hosts

Who provided guidance, comfort and support in its many facets

We pay honour to you, therefore, call to us

To our people who honoured us with their presence

We are grateful for your contributions to our kaupapa

Therefore, heartfelt greetings to you all.

BACKGROUND

Ringa Hora held our first industry hui for Māori tourism. The hui was the first time Ringa Hora has been able to welcome whānau Māori within the tourism industry to whakawhanaungatanga, to hui and wānanga with us about Māori tourism. Rotorua is often acknowledged as the genesis of Māori tourism with rich histories of manaakitanga and story sharing predating the eruption of Tarawera, so it was chosen as the appropriate place to hold our first hui for the Māori tourism industry.

The hui was held at Tangatarua Marae, Toi Ohomai in Rotorua. We were welcomed onto Tangatarua marae alongside other manuhiri who represented small and medium sized entities (SME's), industry representatives, training providers, and government entities. The pōhiri was concluded with a kōrero given with aroha by the marae kaitiaki on the whakapapa of the whenua and tupuna whare of Tangatarua marae. Following kaitahi, whakawhanaungatanga and opening mihi by Ringa Hora Poumatua, Ben Ngaia, our Ringa Hora Māori transformation lead, Bridget Grave, initiated and led the day's sessions. Ringa Hora introduced our kaupapa of workforce development, followed by a presentation by Amy Davis and Harriette Mangin of the Ministry of Business Innovation and Employment (MBIE) on the Tourism Industry Transformation Plan (ITP). Our Ringa Hora Tourism Industry Engagement Lead, Martin Szeko, then presented the Ringa Hora Future of Service Skills project (FoSS) leading into the wānanga sessions.



DETAILS

NZ Māori Tourism identified 537 Māori tourism businesses in 2020¹ with half of Māori tourism businesses pivoting to cater to domestic rather than international markets following the Covid pandemic.² Māori tourism operators range from small and medium businesses and operators right through to larger entities and iwi owned enterprises. More than half of the Māori tourism sector are arts and recreational services, or accommodation and food services industries. More than one-third of those employed by Māori tourism businesses were in the administrative and support services industry, which includes travel arrangement services.³

Manaakitanga is the heart of Māori Tourism.

Māori tourism can be described as a continuously evolving kaupapa of manaakitanga. NZ Māori Tourism explains that Māori tourism offers a unique insight into a Māori world that has been shaped by ancestors, culture, traditions, and the environment, sharing stories, people, and places.⁴ That includes Māori from all walks of life sharing their experience, skills, knowledge, and unique stories whether they be from a traditional knowledge base or an urban or contemporary experience base. Connecting people through Māori tourism attracts visitors from overseas, but also embraces people who are regionally and locally based, and Māori descendants of specific places and events seeking to return to their ancestral places to learn history and whakapapa.

Ngā pōtae maha – Many hats.

Māori tourism operators, kaimahi, educators, learners and advocates have a range of experiences, skills, relationships and roles across the industry, wider community and within Māori networks. Of the whānau attending the hui, many whakapapa to the rohe they operate in, and some have operated in or gained skills training and experience in regions that they do not whakapapa to. Whānau are gaining skills as caretakers of their own histories, stories and taonga but also learning how to operate with integrity while caring for stories and taonga that they may not whakapapa to while doing mahi outside of their ancestral rohe. Some operators have strong connections to their hapū and iwi, attending not just as a tourism operator, but bringing with them experience and a unique lens as members of their whānau, hapū, iwi, and hapori.

The core focus of the hui was for Ringa Hora to build relationships with Māori tourism whānau, and initiate conversations to hear what is happening within Māori tourism. Our hui focused on two broad areas to begin those conversations and lay the groundwork for further hui to support workforce development.

Hui focus areas:



The future of Māori tourism



Stories and taonga cared for by future generations.

¹ NZ Māori Tourism Annual Report 2020.

² NZ Māori Tourism Annual Report 2020.

³ Tatauranga umanga Māori – Statistics on Māori businesses: 2019 (English) | Stats NZ

⁴ NZ Māori Tourism.

WHAT WE HEARD



The Future of Māori Tourism

In addition to wider Tourism industry challenges and opportunities, Māori tourism requires a unique approach to address the needs of tangata whenua. Ringa Hora wants to better understand current Māori tourism challenges and opportunities to support the future Māori tourism workforce.

An industry based on values.

“The core skills in Māori culture are transferable into any sector, work, thinking holistically, being guardians, manaakitanga.”

Māori tourism is manaakitanga and kaitiakitanga in action. Training workers that embody values in action and have skillsets that compliment core values are a key strength in Māori tourism. Training and skills delivered through values supports a meaningful work life while developing the talent and passion of kaimahi. Kōrero shared highlighted service skills learned from kuia & kaumātua and tuākana, such as manaaki manuhiri in the home and on the marae. Kōrero also drew out key questions from Māori tourism whānau such as values and tikanga being inherent to everyday life, therefore how realistic and appropriate is it to qualify that? The importance of working with Māori to understand and support their approaches to these key questions is ongoing.



Flexibility between International market and Domestic market

“The future is bright. Tourism is manaaki.”

During pre-Covid times, there was a range of Māori experiences that relied heavily on high volume international visitor cohorts. Following the Covid pandemic, Māori tourism operators had an increase in domestic and local market as international travel was halted, and the demand grew for people wanting to explore their own backyard. Rotorua remains the Māori cultural experience hub, however there is now a variety of different Māori experiences across the country. While some operators shared there is still difficulty attracting visitors, overall opportunities for Māori tourism have grown in variety. Māori tourism experiences are often viewed as haka-hangi experiences, however they are now more diverse and continue to grow. Māori experiences cover a wide range of person-to-person experiences such as guided tours and treks, waka ama, paddleboarding, as well as traditional marae and kapa haka experiences. While opportunities have fluctuated, discussions highlighted that it is still unclear if domestic tourism demand increase will remain stable and sustainable, and that the return of international tourists is welcomed.

More meaningful, connected experiences.

“Shift from volume to value.”

Another characteristic of post-Covid tourism is the shift from volume to value. Visitors are seeking meaningful experiences connecting them to people and places. Smaller volume and higher yield are becoming more profitable, with the focus moving away from mass bus tour experiences to group experiences that provide a deeper sharing of knowledge. Domestic tourism is seeing a similar pattern with visitors wanting to connect with local and regional places, learning the stories and history of where they live and the surrounding areas.

Education packages for domestic market saw the visitor market move from private tours to school groups. While international travel was grounded, Māori tourism had local and domestic bookings by education groups such as schools, kura, and higher learning groups wanting to experience histories, stories, and experiences with iwi, hapū, whenua and moana. One example discussed was an education package that included a mātauranga experience pertaining to native plant life and learning about rongoā. Local education packages could be an ongoing product regardless of the domestic market slowing.

Attracting kaimahi.

“How do we attract rangatahi? How do we attract pakeke?”

Māori tourism employs an age diverse workforce of both Māori and non-Māori locally. Attracting kaimahi that have interpersonal skillsets and values that align with manaakitanga and kaitiakitanga is desirable for Māori tourism. Greater recognition of transferable skills would increase access for a greater number of kaimahi to enter the industry and transition between roles within the industry and across the sector. Sharing work stories of kaimahi within Māori tourism and their journeys into tourism and across roles within tourism and beyond can attract kaimahi by demystifying the potential of skills taking kaimahi where they want to go on their career journey.

Hui discussions revealed the desire for pakeke as strong candidates for roles across the industry. Kōrero went further to describe employing pakeke as a means to address high unemployment rates in the regions for pakeke who may not be confident to apply for roles. Aged workers are desirable candidates for the industry, as they are dedicated workers, have life experience and established personable skills that are transferable across the services sector. Pakeke also provide tuakana-teina relationships and pastoral support for rangatahi and other kaimahi. The tourism industry provides flexible part-time work hours for semi-retired pakeke.

Barriers facing potential kaimahi extend beyond confidence, skills, and training. Kōrero touched on liveable incomes in an economy of continually increasing living costs for both part-time workers and full-time workers, and access to adequate housing for kaimahi considering relocation for increased work opportunities.

Support and enhance existing strategies that work for Māori.

“So often we try to make something that’s not Māori fit Māori.”

Māori have been passing on and teaching service skills in ways that work for them, such as values-based training. Supporting what works for Māori by Māori and quantifying where possible is a way to support kaitiakitanga and support Māori tourism. An example shared within the hui described the process of training mussel plant kaimahi. Kaimahi explored the area by boat and learned some of the history and whakapapa of the area. Kaimahi then underwent training focused on whanaungatanga with their peers and trainers while learning key skillsets. This type of learning was successful for the kaimahi. Whanaungatanga is the practice of connecting and building relationships and a core value and tikanga. Values and tikanga are not learned through qualifications, thus experiencing them in action is how people learn how to practise them. Skillsets based on values are learned in practice, and in this example, they were learned in work while training.

“Stories of service learned through kuia & kaumātua.”

Manaakitanga is carried out inherently in a number of tikanga processes. Within a pōhiri process from start to finish manaakitanga is at the core. Welcoming manuhiri, formalities of sharing whakapapa and coming together for a kaupapa, harirū, running a kitchen, preparing food, food and beverage service, serving and caring for manuhiri are transferable service skills learned through manaakitanga in action. An example discussed was a kura that assessed hospitality credits during kai preparation and service for a pōhiri carried out at the kura. Many whānau, including rangatahi, are familiar and experienced in these skills. Working with Māori to understand how those skills could be acknowledged for employment and supported as potential pathways into industries and across roles is an opportunity to further explore.

“Key skills that can be used across multiple roles.”

Training transferrable skills that ensure employability and retention of skilled workers across the industry is identified as a solution to increase skillsets and development that enables progression and transition across the industry. Discussions explored the training of kaimahi and ensuring they can build skills that will add to their employability and enable them to move across roles and keep them in mahi within tourism and beyond. Credentials that are transferrable and recognise skills that are transferrable were identified as a way to support kaimahi with their career journey.

Kōrero also identified that if storytelling is transformed into a qualification or type of endorsement then working with mana whenua is imperative. Measuring and assessing mātauranga that is iwi and hapū specific must be driven by mana whenua and developed with them.

Meaningful relationships with providers.

“Providers that take the time to understand our stories, and work with us.”

Working with Māori to shape increased access to formal skills training that sits with providers will improve equity for Māori learners. Kōrero went further to discuss the delivery of skills training that is offered by providers has greater potential if providers have meaningful relationships with mana whenua and local Māori tourism operators. Taking the time to build relationships with Māori can provide a better understanding of what works for Māori learners, how to attract Māori learners, how skills can be delivered, and access to work placements for kaimahi in training.





Stories and Taonga Cared for and Maintained by Future Generations

Skills and training for Māori includes mātauranga. Engaging with Māori to better understand how to support and empower their goals and aspirations is a core element of addressing equity within workforce development.

Sharing stories is sharing whakapapa.

“Our stories and taonga are already being cared for through kapa haka, kohanga reo etc.”

Kōrero shared summarised taonga such as stories and history have always been cared for and maintained by their descendants. The different vessels of mātauranga that hold stories and whakapapa have always been cared for through waiata, pūrākau, kōrero tuku iho, and various other forms. The sharing of stories is carried by kaumātua, various whānau and hapū members, and passed on in various ways such as teaching tamariki through kohanga reo, kura ā-iwi, wharekura, kura-a-iwi, on the marae and in the home so descendants know their stories and identity.

“Māori sharing their culture while maintaining integrity.”

The consensus within discussions is that the appropriate avenue for matters within education development regarding cultural story telling is with mana whenua. Kōrero was shared covering cultural story telling sitting across not only tourism as a form of sharing but multiple strands of mātauranga and learning such as local histories and pakanga being considered for school education. Discussions went further to consider iwi leaders forum working together to identify which stories are those to share, and how to teach those in places like schools. There was agreement that it is fundamental for iwi to come together to decide the approach regarding what stories are appropriate to share at a national level for learning and how to manage that at a local level.

Discussion continued around pan-iwi approaches, distinguishing that stories, whakapapa, and history are different between iwi, varying from place to place. Acknowledgement of whakapapa across iwi & hapū with varying perspectives is a natural and accepted occurrence within mātauranga. The concern for varying perspectives being diminished and one being preferred over another inside a national curriculum was raised.

Kōrero regarding iwi and hapū specific approaches around understanding how stories and taonga are being shared and who is responsible for caring for them were discussed. An example discussed is Te Arawa iwi and hapū working with local council, management entities, community groups and external tourism operators to care for, share and maintain Redwoods based in Whakarewarewa forest. There are multiple initiatives within Whakarewarewa forest as a result of iwi collaboration, including recreational use alongside forestry industry activities.

“Some stories will be shared, and some won’t.”

There are cultural stories and histories that people know but don’t want to share, either because they aren’t theirs to share or because they aren’t relevant to external or public audiences. Taonga such as stories hold tikanga, kawa and whakapapa. When those taonga are taught or shared inappropriately it impacts the descendants of those taonga therefore many stories don’t belong in the public space and belong only with Māori. Fundamental questions and topics specific to cultural story telling were raised such as:

- Understanding of tikanga & kawa - How do you qualify something that’s your everyday life?
- Should we be commercialising story telling?
- Is it depersonalised?
- Only I can share my story so how can you make that into a credential?
- Need base understanding of tikanga and kawa.



“Training what to share and why. Maybe the training is the framework rather than the actual stories.”

At a local level, operators are sharing stories that they have grown up with - authentic and personal stories of their whakapapa and histories that incorporates both their own understanding and what they learned from kaumātua and kuia on the marae.

Kōrero went further to explore what cultural storytelling might look like. Different tiers of storytelling and who might be able to share different aspects of those stories were considered. Surface level cultural storytelling might be acceptable for non-Māori if it is done appropriately with consent by mana whenua. Deeper levels of those stories might be acceptable for other Māori without whakapapa to the story who have been taught and given consent by mana whenua to do so, but ultimately cultural stories in their entirety belong with mana whenua and are theirs to share on their terms.

Having mana whenua teach mātauranga that is theirs to those they consider appropriate to work with, especially their own descendants as kaitiaki is one way storytelling is being shared within tourism. Ensuring Māori share their culture on their terms while maintaining their integrity is the only way to understand and support kaitiakitanga and authentic storytelling. Examples discussed at the hui included in-work training by staff who whakapapa to the whenua where tourism experiences were offered. The training of appropriate ways for staff to share the whakapapa and history of the whenua were carried out by a senior staff member who is considered the correct person to do so by her people. The training included what level and depth of the whakapapa and history is appropriate to be shared and how it should be delivered. Training required consistent practice and execution with the kaimahi until they were able to replicate and reshare those histories in a way that was tika according to their trainer.

Attracting whānau home to connect with, and care for taonga.

“Our stories for our people too, to reconnect and return home, connecting whānau with their whenua.”

Supporting Māori tourism through kaitiakitanga can attract more Māori into the industry. Māori tourism is a way in which iwi, hapū and whānau care for and share taonga, including stories, and natural resources. Kōrero from the hui discussed taonga and sharing those taonga starting with who you are and where you are from as the foundation of connecting with people. Further kōrero highlighted stories as taonga and an avenue to also share with whānau who whakapapa to those stories and histories to reconnect to their whenua, whānau and hapū, and ideally to return home. Sharing history for those who want to listen is only effective when whānau who whakapapa to those histories and stories are a priority. Reconnecting through taonga such as stories empowers mana whenua to strengthen and pass on mātauranga to their descendants.

“Attracting rangatahi, tamariki, and planning for the next generation to continue caring for and sharing our stories.”

Attracting more rangatahi and future generations to care for taonga through tourism was discussed. Kōrero put emphasis on empowering rangatahi, starting now through more engaging and relevant learning content in schools around tourism and tourism pathways. Reframing tourism as values connected to skills and delivering them within that context could increase access for rangatahi. Examples of content delivery approaches that were successful for rangatahi, such as assessing hospitality credits during a kura pōhiri process, are an opportunity for Ringa Hora to explore.

Ideas for Action

- Nurture, maintain and grow existing relationships amongst Māori tourism networks.
- Provide more Māori specific forums that connect Māori industry with each other and to capture a wider range of Māori industry voices.
- Showcase real stories and case studies of Māori tourism and values in action with a focus on kaitiakitanga and manaakitanga.
- Work with Māori to understand how to nurture a values-based workforce and how to support skillset growth and training based on values.
- Clarify career development and progression strategies for kaimahi Māori to progress within industry, move across industries and across sectors.
- Define pathways for development and progression across industry using value-based skillsets.
- Existing strategies and forms of training and skills growth that are fit for purpose should be identified and supported.
- Assist in establishing a closer working relationship between Providers and Industry. Broker relationship building between Māori industry and providers.
- Work with Māori industry to ensure training and qualifications are fit for purpose and equitable.

WHAT'S NEXT

The Ringa Hora Industry Hui are part of our Ringa Hora process to identify the needs of the Service sector as we shape Industry Action Plans (IAPs). The IAPs capture shared challenges and approaches across the Service sector but also provides focus on industry specific needs. IAPs are scheduled to be published in June 2023.

As we work towards releasing the IAPs we are also keen to continue our collaboration and engagement with Industry across several projects to enable industry voice to create and influence positive change. These projects include Shaping the Future of Service Skills (Waihangatia te Āmua Ao), The Culinary Koha Project and Māori and Pacific Transformation and Engagement Plans, among other initiatives. We look forward to continuing this mahi and welcome further Industry guidance and information.

Ringa Hora is committed to addressing the needs of Māori learners who have been underserved by vocational education. A key focus of our work is developing methods of increasing access and reducing barriers for Māori learners to empower and assist them in realising their potential through training and employment. We look forward to maintaining and building further relationships with Māori to understand our role in supporting Māori success.



MIHI

Hei whakakōpani ake, e kore e mutu ngā mihi o Ringa Hora ki a koutou ngā whare kōrero, ngā whata manaaki, ngā pātaka iringa tūmanako o kui mā, o koro mā e oha ana i ō huhua wheako hei whakakī i te tari o te oranga kaupapa. Ehara koutou i te hanga i ora ai mātou.

To conclude, Ringa Hora sincerely expresses its appreciation to our hosts and to all the participants who gave of their knowledge, experience and time to support this kaupapa. We are grateful to you all.

Nō reira, tēnā anō koutou katoa.

APPENDIX 1

table of attendees

Name	Organisation
Carol Ngawati	Ministry of Business, Innovation and Employment
Amy Davis	Ministry of Business, Innovation and Employment
Hariette Mangin	Ministry of Business, Innovation and Employment
Karen Gibson	Tertiary Education Commission
Erin Keyworth	Tertiary Education Commission
Cynthia Fang	Connexion International
Jason Wright	Kaitiaki Adventures
Oceanna Preston	Mauao Adventures
Akatu Marsters	Mitai Maori Village
Marnie Flavell	Te Kaikaitahuna Management LTD / Hamurana Springs
Marisa Balle	RotoruaNZ
Ngawiki Ashby	RotoruaNZ
Mary Tolley	Tourism Bay of Plenty
Tia Sweet	ServiceIQ - Te Pūkenga
Katrina Collins	Te Pukenga - Service IQ
Averil Naumai	Toi Ohomai
Bryon Dorrian	Toi Ohomai Institute of Technology (Te Pukenga)
Morks Edwardson	WACT - WACT Innovation Hub
Cidnee Cadman	WERA
Israel Hawkins and kaimahi	WERA



RINGA HORA

Services

Workforce Development Council

For more information please contact:

info@ringahora.nz | 04 909 0306 | ringahora.nz