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Vocational Education and Training as an Engine of Awqaf Industry Development

Empowering women across Qurbani, sheep dairy farming, resource utilisation, heritage skills, digital capability and social finance

Humans lead; AI enables. Skills make the waqf work.



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Working paper, not peer reviewed, not a financial offer

About this paper

Contents

1	Purpose, scope and the argument in brief	10	Replicate, do not duplicate
2	Historical roots: wool, heritage and refugees	11	A proposed research-to-pilot sequence
3	Why vocational training belongs at the centre	12	Measuring what matters
4	Women as leaders, not merely recipients	13	Governance, ethics and safeguards
5	A five-domain Awqaf skills architecture	14	Questions for further research
6	Applying VET to Awqaf NZ's priority areas	15	Conclusion
7	The UN Sustainable Development Goals	R	References, statements and disclaimers
8	And more: further areas for skills	A	Version 1.1 change log
9	A stackable pathway, from participant to trustee	B	Arabic infographic

Version 1.1. This is the first published version of this paper. It develops an internal draft (Version 1.0, 16 November 2026, not deposited) by giving greater prominence to Awqaf NZ's historical proposal for a Heritage Skills International Touring Exhibition and Women's Economic Empowerment Model, and by adding two complementary heritage skills pilot pathways (section 6.4.6). It is published in English, Arabic, French and German editions. The changes from Version 1.0, including the revisions made in review before publication, are listed in Appendix A.

Status of this paper. An institutional position and research agenda of Awqaf New Zealand. It is not peer-reviewed empirical research, a fatwa, legal advice, an offer document or an invitation to participate financially. It reports no measured results and describes no operating farm, no deployed capital and no implemented training programme. Awqaf New Zealand is not a registered training organisation and does not award qualifications. Where a prospective partner is named, no commitment is implied unless stated. This English edition is the original; the Arabic, French and German editions are full translations. Where meanings differ, the English text governs.

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Abstract

This working paper argues that vocational education and training (VET) should be treated as enabling infrastructure for a capable, accountable and socially productive Awqaf industry, and that women should lead that infrastructure rather than merely benefit from it. Drawing on Awqaf New Zealand's history, from a 2005 refugee wool-and-heritage proposal in Christchurch, through a 2011 cooperation protocol that committed its parties to the use of unused Qurbani resources, heritage exhibitions and the role of Muslim women in Awqaf, to its current Qurbani measurement and sheep-dairy feasibility work, the paper sets out a five-domain skills architecture and applies it to eight areas of interest: the Qurbani industry, sheep dairy farming, waste management and maximum utilisation, heritage skills preservation, AI tools, Google for Nonprofits, social finance and the UN Sustainable Development Goals. It gives particular attention to Awqaf NZ's historical, unimplemented proposal for a Heritage Skills International Touring Exhibition, under which refugee women's craft products would be shown in international cities and 80% of distributable proceeds would go to the woman artisan and 20% to women's community development, and it explains why vocational training is what would make such a model viable and fair. It proposes a stackable pathway from participant to trainer and trustee, a research-to-pilot sequence and an indicator set. It distinguishes historical activity from untested proposals throughout, and offers a research and pilot agenda rather than claiming demonstrated impact.

Keywords: Awqaf; waqf; vocational education and training; women's leadership; women's economic empowerment; refugee women; touring exhibition; Qurbani; sheep dairy; resource utilisation; heritage skills; artificial intelligence; Google for Nonprofits; Islamic social finance; Sustainable Development Goals; institutional replication

1 Purpose, scope and the argument in brief

The term "Awqaf industry" is used here as a proposed systems concept: the interconnected institutions, skills, services, governance arrangements, assets, supply chains and beneficiaries involved in establishing, administering and deploying waqf resources for public benefit. It does not imply that Awqaf constitutes one legally uniform industry across countries.

The central proposition is that capital and charitable intention alone do not create sustainable public value. People need practical capabilities to design, govern, operate, maintain, evaluate and improve the activities supported by Awqaf. Vocational education and training is therefore a

strategic complement to waqf finance, research and governance, and not an optional charitable add-on.

The argument in brief.

1. Every Awqaf NZ priority, from a Qurbani supply chain to a sheep dairy to a heritage exhibition, fails without trained people on the day it opens.
2. Women hold much of the knowledge these areas depend on, and are under-represented in the roles that govern them. Training is the most direct lever for changing both.
3. A small volunteer institution should not try to deliver qualifications itself. It should define the competencies, measure the results and work with accredited providers: replicate, do not duplicate.
4. Digital and AI tools can multiply a small team's capacity, but only under human judgement and with verified sources.
5. Nothing in this paper is yet evidenced as an outcome. It is a design to be tested, measured and published openly.

The paper was written in response to a practical question put by Awqaf NZ's Secretary-General: how can vocational training help empower women in the Awqaf industry across the specific areas that matter to Awqaf NZ, and what more could it achieve? The answer is organised as follows. Sections 2 to 5 set out the history, the case for VET, the principle of women's leadership and the skills architecture. Section 6 applies them to eight areas. Sections 7 and 8 map them to the SDGs and extend them. Sections 9 to 13 describe the pathway, the delivery model, the pilot sequence, the measures and the safeguards.

2 Historical roots: wool, heritage and refugees

At a community development meeting in Christchurch around 2005, an arrangement was described under which New Zealand sheep farmers would donate wool so that refugee families, Afghan and Kurdish communities in particular, could keep alive the textile and craft skills they had brought with them, with older women passing wool and leather work, including natural dyeing, to younger ones. The skills and the need were real. The proposal did not proceed, largely because sheep country was then being converted to dairying and the wool was not reliably available. It is recorded here as a heritage-preservation and intergenerational-learning proposition, not as evidence of a completed training programme.

The lesson drawn from it shaped what followed: wool, hides and other non-meat parts of the sacrificial animal already existed in very large quantities each year at the Qurbani, and were widely

discarded. The material a refugee craft programme could not obtain was being thrown away elsewhere.

Awqaf NZ became a registered charitable trust in New Zealand in 2011 (CC46694). In the same year it signed a cooperation protocol with a government Awqaf foundation in Dubai (AMAF). Article 5 of that protocol commits both parties to cooperate on the use of the unused parts of animals slaughtered for Qurbani and charity, with the proceeds added to the waqf; on mobile charitable exhibitions concentrating on traditional heritage; on encouraging and developing the role of Muslim women in the field of Islamic Awqaf; on organising training courses; and on developing New Zealand as a model to be shown to Muslim communities elsewhere [1]. Zero waste, the heritage exhibition, women's leadership, training and replication are therefore written into an instrument signed fifteen years ago, not framing added recently.

In late 2012 a planned 1,000-head trial could not proceed at the scale intended, and a ten-animal trial was run at Stratford, Taranaki, on 2 November 2012; the hides went to students at an Auckland girls' college for heritage work [2]. In 2014, a tender prepared with an endowment-founded New Zealand farm that has run a residential cadet school since 1919 proposed training up to thirty new agricultural students a year [2]. These episodes form part of Awqaf NZ's history; they do not establish validated commercial or livelihood outcomes.

From these strands Awqaf NZ developed, as a proposal, the concept of a **Heritage Skills International Touring Exhibition**: work made by refugee women, including textile and leather craft and the natural dyeing of wool and hide, would be shown and sold in international cities, with London, Paris and Sydney named as the markets in contemplation, and most of the proceeds returned to the women who made the work [2]. The concept was never implemented. No exhibition has been held, no product sold and no proceeds distributed. Section 6.4 sets out the model in full, and section 6.4.6 returns to the 2005 idea itself, proposing two small pilots that would test intergenerational heritage learning for refugee-background girls and young women today.

Year	Documented	Proposed, not implemented
c. 2005	Christchurch community meeting describes donated wool for Afghan and Kurdish refugee families' craft skills; proposal does not proceed	Intergenerational wool and textile training for refugee families
2011	Awqaf NZ registered (CC46694); cooperation protocol with AMAF signed, Article 5 covering Qurbani by-products, heritage exhibitions, women in Awqaf and training	Mobile charitable heritage exhibitions
2012	Ten-animal Taranaki trial; hides to an Auckland girls' college for heritage work	A 1,000-head trial (not run at that size)
After 2005 (undated)	The touring exhibition concept recorded in Awqaf NZ's institutional account [2]	Touring exhibition in London, Paris and Sydney; 80% to the artisan, 20% to women's community development

Year	Documented	Proposed, not implemented
2014	Tender with an endowment-founded cadet farm proposing up to 30 agricultural trainees a year	The farm and training programme (the station was sold elsewhere)

In 2026 Awqaf NZ published the Qurbani Utilisation Index (QUI-Awqaf NZ), a proposed method for measuring what becomes of the Qurbani animal, built on the FAO approach to SDG indicator 12.3.1(a) [3]. It is a measurement methodology, not a measured global wastage rate. A feasibility study for a Qurbani sheep-dairy pilot has also been published for open critique [4]. No farm is operating and no capital has been deployed.

3 Why vocational training belongs at the centre

VET translates a resource into an employable skill and a potential service or product. In Awqaf-related settings that may include animal husbandry and welfare, food safety, milk harvesting and processing, wool and hide handling, textile production, equipment maintenance, financial administration, digital communication, logistics and evaluation. These are distinct occupations requiring different trainers, standards and safeguards.

Training must not be reduced to short workshops or attendance certificates. Quality pathways specify occupational competencies, supervised practice, assessment, recognition of prior learning, decent-work conditions and access to further education. The International Labour Organization's Quality Apprenticeships Recommendation, 2023 (No. 208), a Recommendation rather than a binding Convention, provides a useful international benchmark for structured and protected apprenticeships [5]; local law and national qualification frameworks remain decisive.

Three features of VET make it especially suited to the Awqaf industry:

- **It is industry-led.** Competencies are defined by what the work requires, which keeps training tied to real roles in a Qurbani service, a farm or a waqf office rather than to academic abstraction.
- **It recognises what people already know.** Recognition of prior learning (RPL) can make visible the skills of a refugee weaver, a farm worker or a community bookkeeper without requiring them to start again.
- **It is how a model replicates.** A published method lets another country compute a figure; trained people are what let it build and run a farm or a service. Without them, replication is a document rather than a practice.

Awqaf NZ is not a registered training organisation and does not intend to become one. Accredited delivery would be through approved providers in each jurisdiction. Awqaf NZ has identified potential registered training organisations (RTOs) in Australia, and potential accredited providers in Canada through its sister organisation, the Canadian Awqaf Foundation (https://canadianawqaf.org). These are exploratory contacts; no provider is committed and no programme ex-

ists. Its Secretary-General is enrolled in the Australian Certificate IV in Training and Assessment (TAE40122), with completion expected in December 2026, which gives the institution in-house competence to specify units, review assessment design and work with providers on equal terms, without itself awarding qualifications.

4 Women as leaders, not merely recipients

The 2005 heritage concept placed women's knowledge and intergenerational transmission at the centre, and the 2011 protocol made the role of Muslim women in Awqaf an explicit field of co-operation [1]. This paper treats women's leadership as a cross-cutting principle rather than a separate project: every area in section 6 names roles women can lead, not only roles in which they participate.

Five design principles

1. **Women as designers, trainers and decision-makers.** Women should co-design curricula, deliver training as qualified trainers and assessors, and hold governance roles, including trusteeship, in the programmes that affect them.
2. **Across the whole value chain, not only crafts.** Heritage textiles matter, but women should equally be trained as farm technicians, herd and dairy managers, food-safety and quality officers, data and measurement specialists, logistics coordinators, finance officers and trustees. Programmes should resist steering women only towards traditionally "female" tasks.
3. **Access that fits real lives.** Flexible and part-time scheduling, blended and online delivery, help with childcare and transport, women-only cohorts and women trainers where participants prefer them, multilingual materials and reasonable accommodation for women with disabilities.
4. **Economic rights, not only skills.** Fair pay, clear ownership of products and designs, transparent pricing, access to finance and to markets, and protection from exploitation.
5. **Inclusion of those furthest behind.** Awqaf NZ's published research theme on future female Awqaf leadership asks how women, particularly those from disadvantaged communities and women with disabilities, can progress into responsible Awqaf leadership through research, postgraduate and accredited vocational pathways that build competence through supervised experience and demonstrated performance [6].

From knowledge holders to leaders

The central argument of this paper, applied to women, is a progression. Many refugee and migrant women already hold valuable knowledge. Vocational training should enable them to move from **knowledge holders** to **paid trainers**, **entrepreneurs**, **enterprise managers** and **institutional leaders**, including trustees of the funds that serve their communities. Awqaf NZ's touring exhibition proposal (section 6.4) is the clearest historical expression of this idea: heritage skills should not merely survive, but become a pathway to economic independence and leadership.

Institutional precedent

Awqaf France, registered in Paris in 2016 and founded at Awqaf NZ's request, has developed under women's leadership; this is part of Awqaf NZ's account of institutional replication. Historic formation documents do not, by themselves, verify its present board composition.

Evidence from outside Awqaf supports the direction. The FAO's 2023 report on the status of women in agrifood systems found that women face persistent gaps in access to land, inputs, finance, training and technology, and, in a modelled scenario, estimated that closing the gender gaps in farm productivity and in agricultural wages could raise global GDP by about 1 percent, nearly US$1 trillion [7]. This is a global estimate, not a projection for any Awqaf programme. Agriculture and food are exactly where several Awqaf NZ priorities sit.

5 A five-domain Awqaf skills architecture

Domain	Indicative competencies	Leadership roles for women
A. Institutional stewardship	Trusteeship and waqf administration; accounting and reporting; risk and procurement; safeguarding; compliance; impact measurement	Trustee, finance officer, compliance and safeguarding lead, impact analyst
B. Productive and agricultural systems	Livestock husbandry and welfare; milk harvesting and hygiene; dairy processing; food safety; pasture and fodder; cold chain and traceability; safe use of by-products	Farm technician, herd manager, dairy processor, quality officer, farm business manager
C. Heritage and livelihoods	Wool sorting, spinning, felting, weaving, natural dyeing; sewing; leather work where safe and lawful; recognition of prior learning; quality assurance and product development; design; costing and pricing; enterprise skills; exhibition curation and logistics; digital marketing and storytelling; heritage documentation with consent; intellectual property and cultural rights	Paid master artisan and trainer, designer, enterprise or cooperative manager, exhibition curator, member of a women-governed community fund
D. Digital and AI capability	Data literacy; multilingual learning media; workflow automation; cybersecurity and privacy; research verification; responsible AI use	Digital coordinator, data and measurement specialist, content producer, AI-literate trainer
E. Training of trainers and replication	Pedagogy; competency-based assessment; RPL; mentoring; partnership management; locally adapted curricula	Trainer and assessor, curriculum designer, programme coordinator, replication adviser

The domains are deliberately broad. Each programme would select the units it needs from recognised qualifications in the relevant jurisdiction rather than invent its own.

6 Applying VET to Awqaf NZ's priority areas

For each area below the paper sets out the opportunity, the skills involved, the roles women can lead, a realistic training route and the main safeguards. The routes are illustrative; units and levels must be confirmed with accredited providers in each country.

6.1 The Qurbani industry

Opportunity. Each year, over a few days, a very large number of animals are sacrificed worldwide, much of it arranged by charities and service providers on behalf of people who never see the animal. Quality depends on procurement, animal welfare, timing, food safety, distribution, record-keeping and honest communication. Awqaf NZ's work on an international framework for the terms and conditions of Qurbani services [8] shows how much of this rests on staff who understand both the rules and the practice.

Skills. Livestock sourcing and welfare in transport and lairage; food safety and hygiene; cold-chain management; distribution logistics; order and records management; traceability and evidence for donors; consumer-law and terms-of-service compliance; complaint handling; multilingual customer communication.

Roles women can lead. Qurbani service manager; welfare and quality officer; traceability and records lead; distribution coordinator; customer communication lead. Roles at the point of slaughter are subject to Shariah guidance and local regulation, and this paper takes no position on them.

Training route. Short micro-credentials (food safety, animal welfare awareness, records and traceability) leading to certificate-level units in supply chain or agrifood operations, with supervised practice during an actual Qurbani season.

SDG 2 SDG 8.5 SDG 12.3

6.2 Sheep dairy farming

Opportunity. Awqaf NZ's published feasibility study and discussion paper examine a Hijri-aligned Qurbani sheep-dairy pilot that would turn seasonal Qurbani demand into year-round production [4][9]. The obstacle in 2005, sheep country turning to dairying, is one a sheep dairy resolves rather than fights. A farm also produces two things a measurement cannot: people who know how to run one, and the next generation of farm leaders.

Skills. Ewe husbandry, lambing and animal health; milking routines and milk hygiene; on-farm records and livestock identification; pasture and fodder management, including feas-

ibility research on hydroponic fodder; farm health and safety; dairy processing into yoghurt and cheese; farm business and compliance.

Roles women can lead. Dairy farm technician; herd and animal-health lead; milk quality and processing lead; artisanal cheesemaker; farm business manager; future farm manager.

Training route. A cadetship or apprenticeship model in which trainees complete recognised agricultural units while working on the pilot farm under supervision, following the precedent of the endowment-founded cadet farm described in section 2. A scholarship, with criteria Awqaf NZ helps design and a placement expectation, is the ordinary instrument for linking training to the farm's future workforce. The proposed Charles Sturt University work is a feasibility and research question, not an operational or scientifically validated farm.

SDG 2.3 SDG 2.4 SDG 4.4 SDG 5.5 SDG 8.6

6.3 Waste management and maximum utilisation

Opportunity. Awqaf NZ's mission is turning unused or wasted charitable resources into sustainable waqf revenues. The QUI proposes to measure, rather than assert, what becomes of the Qurbani animal [3]. Measurement itself is skilled work: it needs trained people to count, record, sample and verify.

Skills. Loss and waste measurement and survey methods; data recording and quality checks; hide preservation and grading; wool classing; safe handling of by-products and biosecurity; composting and other circular-economy processes; environmental compliance; basic cost and value analysis.

Roles women can lead. Measurement and data officer; by-product and quality supervisor; environmental compliance officer; circular-economy enterprise manager.

An honest limit. The feasibility study's own estimate is that wool from a 300-ewe flock would be worth about NZD 2,600 a year, which funds nothing on its own [4]. The value of utilisation work lies first in measurement and skills, and only later, at scale and where lawful, in revenue.

SDG 12.3 SDG 12.5 SDG 8.3

6.4 Heritage skills, the touring exhibition and women's economic independence

Opportunity. The UNESCO 2003 Convention defines intangible cultural heritage to include traditional craftsmanship, and stresses its transmission from generation to generation [10].

The Convention does not itself designate any particular craft; recognition rests with the communities concerned. Wool and hide crafts held by displaced communities are at risk when the material, the time and the younger learners are missing. This was Awqaf NZ's founding concern, and the touring exhibition was its proposed answer.

6.4.1 The proposed model

The Heritage Skills International Touring Exhibition and Women's Economic Empowerment Model is a five-step pathway (Figure 1):

1. **Heritage knowledge.** Refugee and migrant women who hold traditional skills in wool, textiles, weaving, natural dyeing and appropriate leather crafts are identified with their consent.
2. **Vocational education and training.** Their existing mastery is recognised through RPL, and they are supported in quality improvement, design, costing and enterprise capability.
3. **Product development.** Women develop high-quality, market-ready products that reflect their heritage and contemporary demand, and that they own.
4. **International touring exhibition.** Products are presented, with the makers' own accounts of their craft, through carefully designed heritage exhibitions in suitable international cities. London, Paris and Sydney were the markets historically contemplated.
5. **Proposed allocation.** Distributable proceeds are shared 80% to the artisan and 20% to women's community development (section 6.4.3).

The market hypothesis. The model rests on a hypothesis: that handmade heritage products may command greater value in markets where customers appreciate craftsmanship, cultural heritage, provenance and the artisan's own story than in the markets available to women living in refugee camps, where opportunities to earn are often very limited. This is untested. Awqaf NZ holds no price data, sales results or demand estimates for such products, and none are assumed here. The hypothesis must be tested against real costs, including transport, insurance, customs duties, biosecurity rules for wool and leather, venue hire and unsold stock, which may absorb much of any price premium. The model should also avoid undercutting artisans in host or resettlement communities, for example by sourcing materials locally where possible and pricing fairly.

Dignity in the story. Provenance matters to buyers, but the artisan's story belongs to her. Stories should be told by the women themselves, or with their approval, and should present them as skilled makers rather than objects of sympathy. No woman should be identified, photographed or described without informed consent, and some may need anonymity because of risks to family members in their countries of origin.

6.4.2 Why vocational training is essential to the model

An exhibition without training would be a one-off sale. Training is what turns it into a pathway:

- **Recognition of prior learning** for experienced artisans, so that their mastery is formally visible and paid. Formal RPL usually expects documents, portfolios and language skills that displaced women may not have; practical demonstrations observed by bilingual assessors, challenge assessments and micro-credentials can help bridge informal mastery to formal credit.
- **Paid master artisans mentoring younger women**, which secures intergenerational transfer and turns knowledge holders into trainers.
- **Quality assurance, product development and design**, so that work meets the standards of international buyers without losing its heritage character.
- **Costing, pricing and business skills**, so that women know their true costs and can judge whether any sale is fair.
- **Exhibition curation, logistics and digital marketing**, including online sales that may outlast a physical exhibition.
- **Cultural heritage documentation with consent**, which preserves techniques on the community's terms.
- **Training women as trainers, enterprise managers and decision-makers**, including governance of the community fund.

The roles involved are not limited to craft. Curation, logistics, finance, digital marketing, quality assurance and governance are professional occupations in their own right, and the model should open them to the same women.

6.4.3 The proposed 80% and 20% allocation

Awqaf NZ's historical proposal allocates **distributable exhibition proceeds** as follows:

- **80%** directly to the woman artisan responsible for the product;
- **20%** to women's community development, particularly women's health and essential needs; education; vocational education and training; and capacity development supporting greater economic independence.

> **Status of the allocation.** This is a proposed allocation framework. It is not an implemented financial arrangement, a contractual entitlement, a legally approved formula or a validated economic model, and it is not expressed as a share of gross revenue or of net profit. Before any implementation the following must be settled in writing: the definition of distributable proceeds; which expenses are allowable and who bears them; ownership of products and designs; how artisans are paid for their time as well as their products; governance of the 20%; transparency and reporting; and independent accounting.

The 20% as a women-governed mechanism. One option worth testing is to hold the 20% in a transparent, restricted community development fund governed by a women-majority committee that includes participating artisans, with published criteria for grants and independent annual reporting. In suitable jurisdictions it might be structured as a waqf or a restricted charitable fund. The two options differ in an important way: a perpetual waqf preserves its capital and spends only its yield, which may be small at first, and is governed by its trustees under the founding deed; a restricted fund can spend on health, education and training needs immediately and can give participants a direct governance role. Any such structure is subject to feasibility, the consent of the women concerned, and appropriate Shariah and legal review.

Getting payment to women in refugee camps. The artisans the model has in mind live in refugee camps, where most have little or no income. Paying them fairly is therefore central, but it raises practical questions that must be settled with the camp's managing agency and the host country before any exhibition: whether refugees may lawfully produce and sell goods for export; how payments reach each woman safely and in her own name, for example through cash or mobile-money channels already used for humanitarian assistance; and how to ensure that earning income does not reduce the support she and her family receive. These arrangements should be agreed with the women themselves.

6.4.4 Historical vision and future showcase options

Two sets of cities appear in this paper and should not be confused. London, Paris and Sydney are the markets contemplated in Awqaf NZ's historical exhibition concept. Auckland, Edmonton and Oslo, with Paris as a later option, are the illustrative locations for a future hybrid showcase in the current pilot sequence (section 11), reflecting where Awqaf NZ and partner organisations now work. None is booked, and none would proceed without the conditions in sections 11 and 13.

6.4.5 Why exhibit in the communities where Qurbani is offered?

The proposed international touring exhibition has a further purpose beyond artisan income, heritage preservation and market access. Awqaf NZ envisages exhibitions in Western cities where Muslim communities arrange Qurbani, so that Qurbani offerors and the wider public can see and engage directly with the potential outcomes of responsible resource utilisation.

Through displays of heritage textiles, wool and leather crafts, demonstrations, educational materials and voluntary, artisan-led storytelling, visitors could better understand how resources associated with Qurbani may, where lawful and feasible, support vocational training, intergenerational knowledge transfer and women's economic opportunities. The aim is fuller lawful, safe, feasible and responsible utilisation, not a claim that every part of the animal can or should be commercialised.

This approach would connect two communities that are often geographically separated: those who arrange and pay for Qurbani services, and those who may benefit from the responsible use of the animal's resources. Where a documented chain of custody exists, exhibitions could illustrate actual material provenance; otherwise, products would be presented as examples of the proposed model and not attributed to any particular Qurbani contribution.

For Awqaf NZ and participating Awqaf organisations, exhibitions could also serve as platforms for public education, institutional awareness and informed dialogue. They may encourage Qurbani offerors to ask service providers how meat, wool, hides and other materials are managed, and to seek evidence of lawful, safe and responsible utilisation.

The illustrative cities of Auckland, Edmonton and Oslo therefore represent potential locations for both market-access testing and public engagement, subject to partner agreement, feasibility and the safeguards in this paper. They remain distinct from the historically contemplated London, Paris and Sydney markets; no exhibition is booked and no partner commitment is implied.

> **Order of priorities.** Women artisans' rights, fair remuneration, heritage and economic independence remain the principal objectives; public awareness and recognition of Awqaf NZ are secondary. Artisans and their products are not promotional instruments. Whether exhibitions improve awareness, trust, informed expectations or future participation in responsible Qurbani services is a research question, to be measured independently, and no artisan's participation may be made conditional on promotional activity or on humanitarian assistance.



Figure 1. From Heritage Skills to Women's Economic Independence: the proposed pathway, allocation, safeguards and research questions. Illustrative infographic produced with AI image tools for Awqaf NZ; text errors corrected with Claude under Awqaf NZ review. The cities named in step 4 (London, Paris, Sydney) are the historically contemplated markets, not current pilot locations (section 6.4.4). The people shown are illustrations, not programme participants, and represent women of diverse backgrounds in keeping with Awqaf NZ's principle of non-discrimination. The allocation shown is a proposal, not an implemented arrangement.

Roles women can lead. Paid master artisan and trainer; heritage documentation lead; designer; enterprise or cooperative manager; exhibition curator; logistics and digital marketing coordinator; member or chair of the community fund committee.

SDG 4.4 SDG 4.7 SDG 5.5 SDG 5.a SDG 8.3 SDG 11.4

6.4.6 Two complementary heritage skills pilot pathways

The touring exhibition depends on something that comes before it: heritage skills that are still being passed on. Awqaf NZ therefore proposes exploring two complementary vocational education and training pathways to preserve traditional knowledge, strengthen intergenerational learning and develop potential future opportunities for refugee-background women and girls. Both return to the c. 2005 Christchurch wool proposal described in section 2, which sought to make wool available to refugee families so that older generations could pass textile and craft skills to younger ones. They are **proposals for feasibility assessment**, not implemented programmes, and neither has a confirmed school, camp, partner or provider.

> **Core principle.** Community knowledge holders preserve and transmit heritage; qualified vocational educators and experienced artisans support, supervise and strengthen the learning process, so that the model can be evaluated, improved and replicated. What is standardised is training quality, safeguarding, documentation and evaluation, not the heritage traditions themselves. Mothers, grandmothers and community artisans are experts and potential paid trainers, not merely participants or beneficiaries.

Pathway A: refugee-background communities in countries of resettlement. A small pilot could involve a few selected secondary schools or community learning centres. Girls and young women from refugee-background families could learn traditional wool, textile and other appropriate heritage skills from their mothers, grandmothers and experienced community artisans, with suitable wool, safe tools, structured sessions and supervised practice provided where feasible. Qualified vocational educators and experienced artisans would support teaching methods, quality, assessment of learning and documentation. Community heritage learning is not automatically accredited training: in Australia, delivery and assessment leading to a nationally recognised qualification must be undertaken by or under a registered training organisation (RTO) [14], and other countries have their own frameworks of accredited or recognised providers, such as NZQA-approved providers in New Zealand [15]. Longer-term options could include cultural exchange, further education and voluntary adult enterprise or knowledge-sharing with communities in countries of origin, subject to legal, practical and market feasibility. Taking products or skills back to countries of origin is an idea to test, not a guaranteed pathway.

Pathway B: women and girls in refugee camps and other displacement settings. Prolonged displacement can interrupt the transmission of traditional skills: a girl may spend many years in a camp with no wool to practise on, no tools and no safe place to learn. A complementary pilot could examine this directly. Experienced mothers, grandmothers and other community artisans would guide the heritage content and teach younger generations. Humanitarian partners and qualified local educators could help assess needs, provide suitable wool and tools, create safe learning spaces and adapt methods to local circumstances. Experienced adult artisans could be paid as trainers and mentors where feasible. This pathway must be designed with the affected communities and appropriate humanitarian partners, and must not presume access to any camp, permission to supply materials, or the participation of any particular agency.

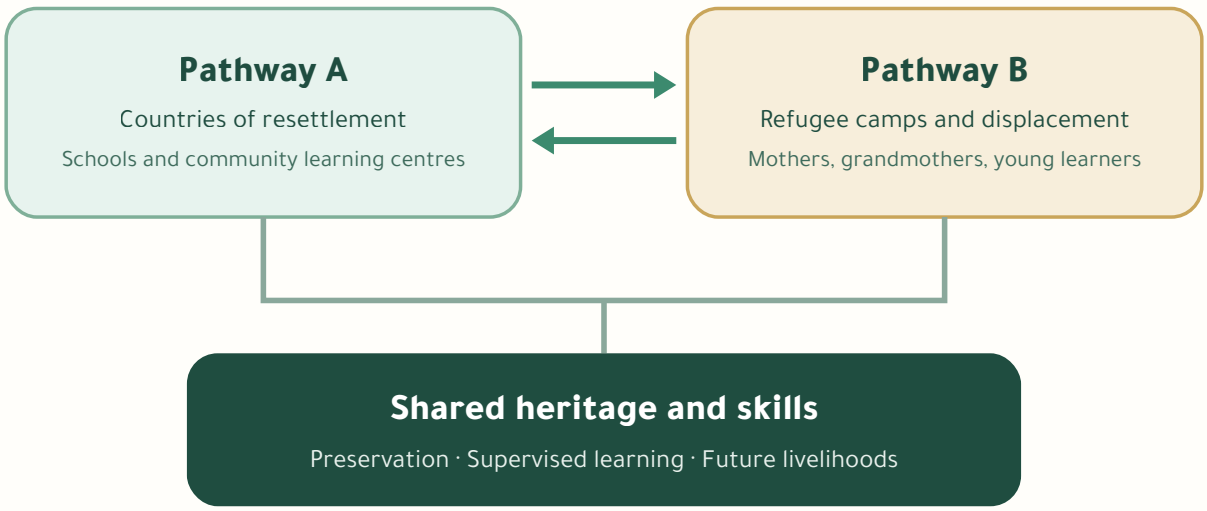


Figure 2. Two complementary heritage skills pilot pathways forming a proposed two-way heritage knowledge network, so that refugee camps are not treated as the only place where traditional knowledge exists. Diagram prepared for this paper; conceptual only.

Shared learning and replication framework. Both pathways would be evaluated against common principles: community-led curriculum design; recognition and fair payment of knowledge holders; age-appropriate, supervised learning; suitable materials and tools; cultural and intellectual-property protections; a clear distinction between informal or non-formal heritage learning and accredited VET [16]; learner feedback; transparent costs; safeguarding; and continuous improvement. Differences between Afghan, Kurdish and other traditions should be respected. The question is whether elements of a community-led, educator-supported model can be adapted elsewhere without homogenising cultural practices.

Safeguarding and consent. Participation is voluntary. For minors, child protection, school policies, parental or guardian consent where applicable, appropriate supervision, accessibility and educational benefit come first. Neither humanitarian assistance nor educational participation may be conditional on making products for sale or for promotion. The pilots should not assume that girls will be available or willing to take part; an inclusive design may allow other interested learners to join, while respecting community wishes and safeguarding requirements.

Relationship to the touring exhibition. In time, the two pathways may offer an optional route to heritage exhibitions, cultural exchange and adult artisan market access. They are **not** production pipelines for exhibitions. Any sale of work, and particularly of work made by minors, requires separate consent and child-protection, ownership, labour, legal and ethical assessment. The proposed 80% and 20% allocation (section 6.4.3) applies only to a future, appropriately governed exhibition proceeds model and does not apply to school or camp training.

Anchor. Heritage preservation → supervised learning → recognised skills where appropriate → optional adult livelihoods → potential touring exhibitions → evidence-based replication.

6.5 AI tools as a capacity multiplier

Opportunity. A small volunteer organisation can use AI-assisted drafting, translation, scenario analysis, learning design and media production to extend its capacity. Awqaf NZ has used tools including ChatGPT, Gemini, Claude and Canva. For learners, AI can produce multilingual explanations, practice questions and accessible summaries, and help trainers adapt material quickly.

Skills. Effective prompting; checking sources and detecting fabricated content; protecting personal information under privacy law (in New Zealand, the Privacy Act 2020); accessibility; using AI to prepare, not to replace, assessment; documenting AI use.

Equity limits. AI tools are generally less accurate in lower-resource languages spoken by many displaced communities, such as Dari, Pashto or Kurmanji, and women learners may have uneven access to devices and connectivity. Programmes should check AI-generated material with native speakers and never make a device a condition of taking part.

Roles women can lead. Digital learning designer; multilingual content producer; AI-literate trainer; data protection officer.

Boundaries. AI tools improve speed and breadth, but they do not confer subject-matter authority or independently verify results. Sources must be checked, beneficiary data protected, training content reviewed by qualified educators, and Shariah and legal questions referred to appropriate specialists. AI must not autonomously decide beneficiary eligibility, assess safeguarding risks or award vocational qualifications. The guiding principle is: **"Humans lead; AI enables."**

SDG 4.4 SDG 5.b SDG 9.c

6.6 Google for Nonprofits

Opportunity. Awqaf NZ uses Google for Nonprofits services. Used deliberately, the programme can support training at very low cost to the institution:

- **Google Workspace for Nonprofits, with Gemini:** shared course materials, enrolment forms, cohort calendars, video meetings for blended learning and collaborative assessment records.
- **YouTube Nonprofit Program:** open, multilingual learning videos, such as Awqaf NZ's animated farm tour, and recorded demonstrations of heritage techniques made with the artisans' consent.

- **Google Ad Grants:** in-kind Google Search advertising, within programme terms and on Awqaf NZ's approved domain, to help prospective learners discover Awqaf NZ's mission-aligned educational resources and partner-delivered training pathways.
- **Google Maps Platform:** mapping of training providers, farms and distribution points, within programme credit limits.

Skills. Workspace administration and security settings; video production and captioning; search-advertising management and conversion tracking; basic geospatial data. These are themselves marketable digital skills for women participants.

Boundaries. Programme benefits and credit amounts are set by the provider and change over time; figures should be checked rather than assumed. Ad Grants traffic is not sent directly to partner providers' websites, and the Google for Nonprofits logo is not used. Use of a provider's tools does not imply its sponsorship or endorsement (see the disclaimers).

SDG 4.4 SDG 5.b SDG 17.17

6.7 Social finance

Opportunity. Islamic social finance offers instruments that suit training better than short-term grants. An education or training waqf, whose income funds scholarships, cadetships or trainer salaries year after year, follows a long tradition of endowed learning, and the endowment-founded cadet farm described in section 2 shows the model working in New Zealand law. Interest-free benevolent loans (qard hasan) can help graduates buy tools or start a micro-enterprise, and well-designed cooperative structures can give women artisans and farmers shared ownership.

Skills. Financial literacy and bookkeeping; costing and pricing; micro-enterprise planning; cooperative governance; understanding waqf, qard hasan and zakat at a practical level; reporting to funders and regulators.

Roles women can lead. Waqf administrator; microfinance or cooperative officer; enterprise mentor; trustee of a training waqf.

Boundaries. Awqaf NZ does not solicit donations, and nothing in this paper is an appeal or an offer. The Temporary Cash Waqf model remains gated on the conclusions of the 12th Waqf Fiqh Issues Forum; no units are offered in any jurisdiction [11]. Whether zakat may fund particular training costs, and the treatment of Qurbani materials, are questions for qualified Shariah bodies. Any lending must comply with local consumer-credit law.

SDG 1.4 SDG 5.a SDG 8.3 SDG 8.10

7 The UN Sustainable Development Goals

The SDGs are useful here less as a badge than as a shared vocabulary with governments, universities and agencies. The table links each area to specific targets and to an indicator a pilot could actually measure.

Area	Most relevant SDG targets	Example pilot indicator
Women's leadership (all areas)	4.3, 4.5; 5.5; 5.a; 5.b; 10.2	Share of trainers, supervisors and trustees who are women; completion by women with disabilities
Qurbani industry	2.1; 8.5; 12.3	Staff holding food-safety and welfare units; verified distribution records per animal
Sheep dairy farming	2.3; 2.4; 4.4; 8.6	Cadets completing recognised units; retention in farm employment after 12 months
Waste and utilisation	12.3 (edible food loss); 12.5 (non-food materials)	QUI completed per site by trained staff (method adapted from 12.3.1(a)); share of hides and wool recovered, a local supplementary measure
Heritage skills	4.7; 11.4; 8.3	Techniques documented with consent; younger learners reaching agreed competence
Two heritage skills pilot pathways	4.4; 5.5; 11.4	Knowledge holders paid as trainers; younger learners reaching agreed heritage competence; learners progressing to recognised units where appropriate
Touring exhibition model	4.4; 5.5; 8.3; 11.4	Artisans with recognised competencies; women in paid trainer, curator and committee roles; artisan income per product and per hour; techniques transmitted to younger women
AI and digital	4.4; 5.b; 9.c	Participants demonstrating safe-use and verification competence
Google for Nonprofits	4.4; 17.17	Learning videos published with captions in two or more languages
Social finance	1.4; 8.3; 8.10	Graduates with a costed enterprise plan; access to lawful finance

Target numbers are from the 2030 Agenda as published by the United Nations [12]. The example indicators are Awqaf NZ proposals for a pilot, not official UN SDG indicators or reported results. The FAO Food Loss Index (12.3.1(a)) covers edible food only; wool and hides fall under 12.5 and are measured locally. Mapping the touring exhibition model to targets 4.4, 5.5, 8.3 and 11.4 indicates intended contribution only; it implies no official UN recognition and no demonstrated SDG impact. The same applies to the two pilot pathways (4.4, 5.5, 11.4), which are aligned by interpretation only; SDG 12.3 food-loss indicators are not used as a measure of wool or hide recovery.

8 And more: further areas for skills

- **Governance and trusteeship.** Short, recognised training for women trustees and board members of Awqaf and community organisations, covering duties, conflicts of interest, financial oversight and charity law.
- **Halal compliance and assurance.** Audit, documentation and supply-chain verification skills, subject to the requirements of the certifying body concerned.
- **Renewable energy and the circular economy.** Farm energy, water and nutrient management; maintenance of small-scale renewable systems.
- **Research and citizen science.** Training community members to collect reliable data for the QUI and farm trials, under university supervision.
- **Languages and cultural competence.** Multilingual service and teaching across Awqaf NZ's working languages.
- **Accessibility and disability inclusion.** Designing workplaces, materials and assessment so that women with disabilities can train and lead.
- **Youth transitions.** Pre-vocational taster programmes for young people not in employment, education or training (SDG 8.6).
- **Project management.** Planning, risk and reporting skills for volunteers and staff of partner Awqaf.

9 A stackable pathway, from participant to trustee

A woman should be able to enter at the level that fits her, have her existing skills recognised, and progress without starting again. The pathway below is illustrative; levels map differently to the New Zealand, Australian, Canadian, European and other qualification frameworks.

STEP 0	STEP 1	STEP 2	STEP 3	STEP 4	STEP 5
Open learning: multilingual videos and taster sessions	Micro-credentials and RPL	Certificate-level units with supervised practice	Cadetship, apprenticeship or enterprise	Trainer, assessor and supervisor	Manager, researcher and trustee

Steps 4 and 5 are the point of the pathway. A programme that trains many women as participants but none as trainers, managers or trustees has not changed who leads the Awqaf industry. Progression from step 3 to steps 4 and 5 should therefore be planned and funded from the start, including links to postgraduate study through Awqaf NZ's university research partnerships.

10 Replicate, do not duplicate

Awqaf NZ's guiding approach is to develop evidence and practical methods, then work with competent institutions already delivering education, agriculture, humanitarian protection and vocational qualifications. Awqaf France, founded at Awqaf NZ's request, and the Canadian Awqaf

Foundation (https://canadianawqaf.org), a sister charity in Alberta through which potential Canadian training providers have been identified, are institutional replications adapted to their local settings. Replication of organisations must not be confused with proof that a complete Qurbani-to-livelihoods model has been replicated.

Actor	Role in a VET programme
Awqaf NZ	Method and measurement; competency specifications; curriculum input; evaluation design; open publication of results
Partner Awqaf	Local operation, local accounts and local relationships; adaptation to national law
Accredited VET providers	Delivery, assessment and award of recognised qualifications
Universities	Independent research, evaluation and postgraduate pathways
Industry and farms	Workplaces, supervised practice, employment
Community artisans	Knowledge holders, paid trainers and co-designers, with rights over their knowledge
Humanitarian agencies	Protection standards and access to displaced communities, where they choose to take part

No prospective partner should be described as committed until it has approved a role in writing.

11 A proposed research-to-pilot sequence

Stage 0: Document the problem and baseline. Map demand, existing training providers, community priorities, legal constraints, material ownership and actual resource flows, including a QUI baseline where possible.

Stage 1: Co-design with participants. Agree competencies, compensation, accessibility, cultural rights, informed consent and realistic market opportunities, with women in the design group from the start.

Stage 2: Test a bounded cohort. Deliver supervised learning through qualified providers, with clear costs and safety procedures. A first cohort should be small enough to evaluate properly.

Stage 3: Evaluate independently. Measure learning gains, retention, income quality, participant choice, women's progression into leadership roles, safety incidents, resource utilisation, unit costs and adverse effects.

Stage 4: Consider exhibitions and replication. Explore a hybrid heritage showcase in Auckland, Edmonton and Oslo only if partners and artisans agree, logistics and markets are feasible, and the project has credible products and safeguarding arrangements. Paris may be a later option. These cities are proposed, not booked. They are illustrative current options, distinct from the London, Paris and Sydney markets of the historical concept (section 6.4.4).

Sequence for the two heritage skills pathways (section 6.4.6). Each pathway would follow its own staged sequence, and the two need not start at the same time:

1. Community consultation with knowledge holders, families and, for Pathway A, schools or learning centres.
2. Partner and safeguarding assessment: education authority or school approval (Pathway A); humanitarian access, protection and permission to supply materials (Pathway B).
3. Sourcing of materials and tools, including safe transport, use and disposal.
4. Curriculum co-design led by community heritage experts, with educator support.
5. A small, supervised trial.
6. Evaluation, including learner and trainer feedback.
7. Revision, or a decision to stop or redesign if agreed criteria are not met.
8. Optional replication, only where evidence justifies it.

Resettlement-school pilots and camp-setting pilots differ in authority, risk and logistics, and should be assessed separately.

Gate conditions for any exhibition. No exhibition should proceed until: (a) artisans have agreed in writing to the terms, including ownership, pricing, use of their stories and the right to withdraw; (b) the definition of distributable proceeds and the treatment of costs are fixed in advance; (c) a costed budget has been reviewed by an independent accountant; (d) Shariah and legal review are complete where Qurbani materials or waqf funds are involved; (e) customs, biosecurity, tax and consumer-law requirements for each destination are confirmed; and (f) a smaller market test, local or online, has given some evidence of willingness to pay.

12 Measuring what matters

The industry should measure value beyond donations collected. Awqaf NZ's standing rule is that claims move along a ladder: claim, then evidence, then metric, then external verification. Applied to VET, a proposed core indicator set is:

Dimension	Indicator
Learning	Units and qualifications completed; RPL granted; assessment pass rates
Leadership	Women as share of trainers, supervisors, managers and trustees, at baseline and after 12 and 24 months
Livelihood	Employment or enterprise after 6 and 12 months; income quality; hours and conditions
Inclusion	Participation and completion by women with disabilities and by displaced women
Resources	QUI results where applicable; share of wool and hides put to lawful use

Dimension	Indicator
Heritage	Techniques documented with consent; number of younger practitioners reaching competence
Safety and harm	Incidents; complaints; adverse effects, including displacement of local businesses
Cost	Cost per completion and per sustained job or enterprise

For the touring exhibition model specifically, the following additional indicators are proposed:

Dimension	Proposed indicator
Artisan income and fair compensation	Income per artisan and per product; effective hourly return compared with a local reference wage
Market demand	Willingness to pay observed in market tests and exhibitions; share of stock sold; repeat buyers
Costs and distributable proceeds	Full exhibition costs by category; net distributable proceeds; amounts paid under the 80% and 20% shares, independently reported
Intergenerational transfer	Younger women reaching agreed competence; techniques transmitted per master artisan
Progression	Participants who become paid trainers, curators, enterprise managers or fund committee members
Voice and authority	Participant satisfaction; decisions on pricing, design and fund use taken by the women themselves
Heritage preservation	Techniques documented with consent; items and patterns retained by communities
Sustainability and unintended effects	Whether income continues after an exhibition; effects on eligibility for humanitarian assistance; displacement of local sellers; any harm to participants or families

Public education and Qurbani-offeror engagement (proposed indicators).

Dimension	Proposed indicator
Visitor learning	Change in visitors' understanding of responsible Qurbani resource utilisation, measured with voluntary before-and-after questions
Informed expectations	Share of participating visitors who say they intend to ask Qurbani service providers for evidence of how meat and non-meat resources are managed
Institutional awareness	Unaided and aided recognition of Awqaf NZ's educational mission among consenting visitors, distinguishing awareness from endorsement

Dimension	Proposed indicator
Transparency and provenance	Share of displayed products with documented material origin, clearly distinguishing traceable Qurbani-derived products from illustrative heritage products
Artisan experience	Participating artisans' assessment of whether exhibition education respected their agency, privacy, ownership and dignity

These are Awqaf NZ research proposals, not official UN SDG indicators or measured results. Stated intentions are not evidence of later behaviour; where feasible, follow-up should test whether offerors actually asked providers for evidence.

Heritage skills pilot pathways (candidate indicators). No baselines or targets are set here; they would be agreed with communities and partners during design.

Dimension	Candidate indicator
Knowledge transfer	Techniques taught and demonstrated by learners, as judged by the community knowledge holders
Participation and feedback	Attendance; retention; learner feedback on relevance and enjoyment
Safeguarding	Approvals and consents in place; incidents and concerns raised and resolved
Trainer remuneration	Adult knowledge holders paid as trainers or mentors, and at what rate relative to local reference wages
Skills progression	Learners moving to further or recognised training where appropriate
Accessibility	Participation by learners and trainers with disabilities
Cost	Cost per participant, including materials and tools
Cultural ownership	Community control over what is taught, documented and shared
Replication feasibility	Elements judged transferable, and conditions needed
Unintended consequences	Pressure on girls' time or schooling; tensions within families or communities; any commercial use of learners' work

Outcomes require evidence, not promotional inference. Results, including disappointing ones, should be published openly, as Awqaf NZ does with its feasibility and measurement work.

13 Governance, ethics and safeguards

- **Law.** Programmes must meet relevant labour, education, immigration, child-protection, food-safety, animal-welfare, environmental, intellectual-property and privacy requirements in each jurisdiction.

- **Shariah governance.** Qualified Shariah bodies must determine relevant Qurbani and ownership questions, including whether wool or hides can be transferred or commercialised, and on what terms.
- **No conditionality.** Refugee and displaced participants must never be required to participate as a condition of receiving humanitarian assistance.
- **Consent and cultural rights.** Traditional knowledge must not be appropriated. Documentation, recordings and designs require informed consent, and the community's rights must be agreed before anything is published or sold.
- **Safeguarding of women.** Safe workplaces, clear reporting routes, protection from harassment and exploitation, and attention to power imbalances between trainers, employers and participants.
- **Fair pay.** Training must not become a source of unpaid labour. Productive work during training should be paid at no less than the lawful rate.
- **Data.** Participant data must be minimised, protected and never entered into AI tools without a lawful basis and appropriate safeguards.
- **Independence.** Evaluation should be independent of those delivering the programme.

Additional governance for the heritage skills pilot pathways

- **Approvals.** School and education-authority approval for Pathway A; humanitarian access and protection arrangements for Pathway B.
- **Child protection.** Appropriate vetting, supervision and child-protection policies wherever minors take part.
- **Community co-design.** Heritage experts decide what is taught and documented.
- **Qualification status.** Informal, non-formal and accredited learning are clearly distinguished; nothing is described as accredited unless delivered under a recognised provider.
- **Ownership.** Crafts and cultural knowledge remain with their communities.
- **Consent for images and stories.** Separate, informed consent, with additional care for minors and for families at risk.
- **Fair compensation.** Adult trainers are paid fairly; child participants are learners, not commercial producers.
- **Right not to participate.** Declining has no consequence for assistance, schooling or community standing.

Additional safeguards for the touring exhibition model

- **Autonomy, privacy and dignity.** Participation is voluntary and informed, with the right to withdraw. No refugee woman should be required to take part in the programme in order to receive humanitarian assistance. Images, names and stories are used only with consent, and anonymity is offered where family safety may be at risk.

- **Ownership.** Women retain ownership of their products, designs, traditional knowledge and cultural narratives unless they agree otherwise in writing. No design or pattern is reproduced commercially without the community's consent and fair benefit.
- **Fair pay.** Artisans are paid for training time and production as well as sharing in proceeds; the allocation must not become a substitute for fair pay.
- **Accessibility.** Workplaces, materials, travel and exhibition roles are designed so that women with disabilities can take part and lead.
- **Legal compliance.** Host-country rules on refugees' right to work and to sell or export goods, and the legal, tax, customs, biosecurity and consumer-protection requirements of each country of sale, are met, including product labelling and claims about origin.
- **Shariah review.** Required where Qurbani materials, such as hides or wool, or waqf proceeds are involved.
- **Transparency.** Exhibition costs, revenue, the 80% and 20% allocations and the use of the community fund are reported openly and independently.

14 Questions for further research

1. Which occupations have credible demand and safe training pathways in each location, and where are women most under-represented?
2. What are the true costs of collection, processing and cross-border trade of wool and hides, and when do they exceed the value recovered?
3. Which heritage skills do participants themselves wish to preserve, and on what terms?
4. Can recognition of prior learning make traditional knowledge visible without appropriating it?
5. Which institutional structures preserve local governance and women's decision-making as programmes scale?
6. Can an education or training waqf sustainably fund cadetships on a working sheep-dairy farm?
7. How can AI improve delivery and assessment preparation without compromising privacy or professional standards?
8. What is the right balance between Qurbani-season training and year-round farm employment?
9. Do heritage exhibitions increase artisans' income and market access, after full costs, compared with local and online sales?
10. What are buyers willing to pay for heritage products with documented provenance, and in which markets?
11. What are the full costs of an international exhibition, and how much is left as distributable proceeds?
12. Which forms of training lead to the best outcomes for women, including progression into paid training and leadership roles?

13. How does paid intergenerational mentoring affect the transfer of skills?
14. Can a women-governed 20% community fund be run transparently and sustainably, and what structure suits each jurisdiction?
15. Do exhibitions in cities where Qurbani is arranged improve offerors' understanding, informed expectations and trust, and do offerors then ask providers for evidence?
16. How can community heritage experts retain control over what is taught and documented?
17. Who authorises and supervises activities involving minors in each jurisdiction?
18. What distinguishes informal, non-formal and accredited VET in each setting?
19. How can adult artisans be paid fairly without making child participants commercial producers?
20. What evidence would justify scaling a pilot pathway, and what outcomes would justify stopping or redesigning it?
21. How will materials be sourced, transported, used and disposed of safely, especially in displacement settings?
22. How will the model prevent exploitation, cultural appropriation and misleading provenance claims?
23. When a Qurbani offeror appoints a provider as agent (wakalah), does that agency extend to the use or transfer of wool and hides for charitable benefit, and how should any proceeds be treated? (For qualified Shariah bodies.)

These questions are broad. For partners and postgraduate researchers they can be grouped into four clusters: foundational feasibility, Shariah and law (questions suited to Stage 0 of section 11); pedagogy and safeguarding (Stages 1 and 2); market and financial viability (Stages 2 and 3); and governance and replication (Stages 3 and 4).

> **Future reviews.** This is a working paper and will be revised. Legal requirements in the host and destination countries, logistics, payment arrangements and other operational matters will be developed in future reviews, together with any constructive criticism received. Suggestions already noted for future reviews include: an explicit theory of change linking skills to the protection of waqf capital and its yield; mapping the skill domains to occupational classifications such as ANZSCO and ISCO-08; quality-assurance and inter-rater reliability protocols for trainee-collected QUI data; New Zealand sheep-dairy sector context and the wool characteristics of dairy breeds; and whether the NZD 2,600 wool estimate in section 6.3 is gross or net of shearing and handling costs. Comments are welcome through https://awqafnz.org.

15 Conclusion

Awqaf NZ proposes a shift from viewing vocational training as an optional charitable activity to treating it as core infrastructure of a developing Awqaf ecosystem, with women leading it. Skills

connect stewardship with production, heritage with dignified livelihoods, measurement with less waste, and technology with accountable institutions. The 2011 protocol already named these connections; what was missing then, and is still missing now, is the trained workforce that makes them real.

The immediate task is not to proclaim success but to build partnerships, test feasibility, protect participants, train the trainers and publish transparent evidence.

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Statement on the use of AI

AI tools assisted with the drafting, structuring and translation of this paper, including ChatGPT (OpenAI) for an earlier draft and an external fact-check, Gemini (Google) for an Arabic language review and a Google for Nonprofits compliance check, and Claude (Anthropic) for the final edition and the Arabic translation. The two infographics (Figures 1 and 3) were produced with AI image tools for Awqaf NZ; Claude corrected text errors in them. Awqaf New Zealand is responsible for the content. Facts about Awqaf NZ's history were checked against its institutional records; claims about outcomes are deliberately absent because none have yet been measured.

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Appendix A. Version 1.1 change log

Version 1.1 is a targeted enhancement, not a general rewrite. Its purpose is to give appropriate prominence to Awqaf NZ's historical proposal for a Heritage Skills International Touring Exhibition and Women's Economic Empowerment Model. The title, thesis, verified external facts, citations and disclaimers of Version 1.0 are retained.

Section	Change
Front matter, abstract	Version 1.1 status note; citation updated; one abstract sentence and three keywords on the touring exhibition model
2. Historical roots	Touring exhibition concept added (London, Paris, Sydney contemplated; never implemented); table separating documented events from unimplemented proposals
4. Women as leaders	New "From knowledge holders to leaders" progression; 80/20 detail moved to 6.4.3 to avoid duplication
5. Skills architecture	Domain C expanded: RPL, quality assurance, costing, curation, logistics, digital marketing, documentation with consent, IP
6.4 Heritage skills	Retitled and expanded: the five-step model, the untested market hypothesis, dignity in storytelling, why VET is essential, the proposed 80/20 allocation and its status, a women-governed 20% option, getting payment safely to women in refugee camps, historical versus future cities; new 6.4.5 on exhibiting in communities where Qurbani is offered (public education as a secondary purpose, provenance rules, artisans not promotional instruments); Figure 1 added
7. SDGs	New row for the touring exhibition model (4.4, 5.5, 8.3, 11.4); note that mapping implies no UN recognition or demonstrated impact
11. Pilot sequence	Historical and current cities distinguished; six gate conditions before any exhibition
12. Measuring	Eight exhibition-specific indicators; five proposed public education and Qurbani-offeror engagement indicators
13. Safeguards	Seven exhibition-specific safeguards, including no conditionality on humanitarian assistance
14. Research questions	Eight new questions on income, demand, costs, training outcomes, mentoring, the community fund and offeror engagement; "Future reviews" note on legal, logistics and constructive criticism
Statements, Appendix B	AI statement notes the infographics; Arabic infographic added (now Figure 3)

Revision 4: two complementary heritage skills pilot pathways

Section (page)	Change
Front matter (p. 2)	Status note records revision 4

Section (page)	Change
2. Historical roots (p. 5)	Link from the c. 2005 Christchurch wool proposal to section 6.4.6, without implying delivery
6.4.6 (pp. 15 to 17)	New subsection: core principle; Pathway A (resettlement schools and learning centres); Pathway B (refugee camps and displacement settings); shared framework; safeguarding and consent; relationship to the exhibition (not a production pipeline; 80/20 does not apply to school or camp training); Figure 2 two-way network diagram
7. SDGs (p. 20)	New row for the two pathways (4.4, 5.5, 11.4), aligned by interpretation only; SDG 12.3 not used for wool or hides
11. Pilot sequence (p. 23)	Eight-stage sequence for the pathways; resettlement and camp pilots assessed separately
12. Measuring (p. 25)	Ten candidate indicators, no baselines or targets
13. Governance (p. 26)	Eight governance requirements, including approvals, child protection and the right not to participate
14. Research questions (p. 28)	Seven reviewer questions added
References (p. 30)	[14] ASQA and training.gov.au; [15] NZQA; [16] UNESCO ISCED 2011
Appendix B (p. 35)	Arabic infographic renumbered Figure 3

Revision 5: external review (Gemini)

Section	Change
6.4.1, 6.4.2, 6.4.3	Local-market displacement note; RPL barriers for displaced artisans; waqf versus restricted fund trade-off for the 20%
6.4 Figure 1 caption	Attribution harmonised; historical cities in step 4 clarified
6.5	Equity limits of AI: lower-resource languages, device access
14	Wakalah question for Shariah bodies; four research clusters linked to section 11; future-review items listed
References	Full URL for ILO No. 208
6.5, 7 (v1.1 overall)	SDG 9 tag narrowed to 9.c (recorded for completeness)
Infographics	Further Arabic text errors corrected in the Arabic infographic (research questions heading and bullets, safeguards bullets, footnote)

Infographic corrections by Claude. Figure 1: em dashes in "Our Vision" replaced with commas; a stray character after the Shariah review line removed. Figure 3: the row "Why is vocational training essential?" contained garbled and duplicated labels, now corrected (recognition of prior learning; craft mentoring and training the next generation; quality assurance and product development; entrepreneurship and marketing; exhibition management and logistics; digital skills and

storytelling; heritage documentation with consent); "economic independence for women" corrected in the outcomes card. The people depicted, and their diversity, are unchanged.

Appendix B. Arabic infographic



Figure 3. Arabic edition of the infographic: «من المهارات التراثية إلى سبل عيش مستدامة: نموذج للتدريب المهني والمعرض التراثي في إطار صناعة الأوقاف». Same notes as Figure 1: illustrative, AI-generated people, proposed allocation only.