

PF2050 Mātauranga Māori Contact – Final Evaluation Report

Introduction & Context

In late 2022, the Department of Conservation (DOC) put out a call for tenders to implement a programme intended to explore and implement mātauranga Māori into the Predator Free 2050 (PF2050) system. Te Tira Whakamātaki (TTW) was selected as the organisation to deliver this programme, which was split into several complimentary workstreams including¹:

- Design, coordinate, and run **Predator Free Whare Wānanga** to discuss mātauranga related to pest management and PF2050 informed by Māori own ways of being, doing and knowing.
 - Termed Te Whare Mātā o ngā Kirearea, four² of these wānanga were held across Aotearoa to connect Māori working in the PF2050 and inform pākehā of pest control mātauranga.
- Establish a **Predator Free Kāhui** to provide a governance structure for the mātauranga Māori contestable fund
 - TTW created all templates for this group, ran the selection process, and administered the first few meetings on behalf of the DOC PF2050 Programme Office.
- Establish a **Predator Free Kura Reo** to explore te reo Māori pertaining to our environment taught within our environment, which ultimately informs pest management efforts. This includes the multiple meanings and stories behind words used.
 - Held March 1 – 5th at Waikōhatu Marae, this event was the first of its kind and was sold out within minutes.
- Research **Māori data sovereignty** within Predator Free to ensure the protection of knowledge holders and the respectful and appropriate use of data within the PF2050 movement.

These four workstreams were designed and executed to help further promote the necessity to include mātauranga Māori in the PF2050 system. As you will read throughout this report, all events provided an outlet for individuals to express and further validate how their knowledge represents concrete solution to achieving PF2050.

Methodology and Approach to this Report

To reinforce the fact that this programme was never meant to be delivered in ‘parts’ or separate workstreams, we constructed an evaluation framework that gathered similar types of data across events. In this, we could combine data sets and show that, as a suite, the programme facilitated positive outcomes. We also believe this is a more genuine way to present what we were told throughout our data collection journey – all things are connected and to think of these

¹ Note that there were originally six workstreams as part of this contract. However, two workstreams (the contestable fund and communication workstreams) are not included in this report as a revised contract was made to exclude these them.

² This report contains data from three of the wānanga as, at the time of writing this report, the fourth had not been held.

initiatives as separate is folly. To collect the data we needed to form this narrative, however, we used the following:

- Post event feedback forms for each wānanga we held (three included in this report). These surveys received a total of 115 responses from attendees and asked comparable questions that explored our intended outcomes (e.g., increased knowledge of pest control mātauranga, increased connections with others, etc).
- A pre and post event survey on the Kura Reo Taiao, which had a combined 128 responses. This data set is combined with the wānanga surveys, but a separate report on the effectiveness of the Kura Reo Taiao can be found [here](#) (noting that it includes additional data).
- Interviews from each wānanga are used to help supplement quantitative data

As mentioned, this report will feature a combined data set to show the overall outcomes of the programme. To obtain event-specific results, please contact Micheal at micheal@ttw.nz.

Outline of Outputs

To show the amount of work that has gone into the delivery of this programme, we have compiled a list of outputs we created, separated by workstream for ease of use. If there is no link to click on the output, they can be obtained by [contacting us](#).

Data Sovereignty project

- Mātauranga Māori PF2050 Measurement Framework Document
- Reframing Data As Taonga – A Māori PF2050 Data Sovereignty Framework
- Council Order of the Kāhui Rangatira Template (Tuhi Rangī)
- Data Sharing Agreement Template
- Research Information Sheet Template
- Consent Form Template
- Non-disclosure Agreement Template
- Whare Tūpuna Metaphor Diagram

Wānanga

- Three, multi-day hui:
 - Te Whare Mātā o ngā Kīrearea - Predator Free Wānanga for Māori (October 17/18th, 2023)
 - Te Whare Mātā o ngā Kīrearea - Predator Free Wānanga - (Re)storying the Possum (May 20/21, 2024)
 - Mātauranga Awareness Wānanga for Non-Māori Predator Free Organisations (June 20/21, 2024)
- Video recordings of all presentations (Available on [TTW's YouTube channel](#))

Predator Free Kāhui

- Decision paper on establishing a Kāhui
- Selection criteria and candidate list for Kāhui
- Terms of reference
- Conflicts of interest policy

- Confidentiality agreement
- Remuneration paper
- Letters of appointment
- Interests register
- Templates for agenda, minutes, actions list, conflicts register, risks register

Kura Reo Taiao

- 4 Day event at Waikohatu Marae, Ngāti Tarāwhai Rotoiti, Rotorua
- Te Reo Māori Guidelines for use within PF2050
- Professional social media reels (three)
- **News Articles & Videos**
 - **Waatea News**
 - [Interview with Te Huia Taylor](#)
 - [Short Interview with Rereata Makiha](#)
 - [Long interview with Rereata Makiha](#)
 - **Tekarere**
 - [News segment](#)
 - **Aukaha News**
 - [News segment](#)
 - **Te Ao Māori News**
 - [Kura reo focused on normalising tikanga Māori in the environment](#)
 - [Aukaha News: Kua ao te kura reo mō te taiao tuatahi mo te motu.](#)
 - **Social media (non TTW)**
 - https://www.instagram.com/kiri_eco_wahine/p/C4Q_GVWyPE6/
 - https://www.instagram.com/rawhitiroa/p/C4He355RQxU/?img_index=1
 - <https://www.instagram.com/rawhitiroa/p/C3-sxQzy8ls/>
 - https://twitter.com/katie_pai/status/1763727026291442023?s=20
 - https://twitter.com/katie_pai/status/1765640435496857847?s=20
 - **Social Media (TTW)**
 - <https://www.facebook.com/reel/369632792655183>
 - <https://www.facebook.com/reel/2036342876728421>
 - <https://www.facebook.com/reel/900641481800756>
 - <https://www.facebook.com/reel/1075442490341146>
 - <https://www.facebook.com/reel/1066748491099768>
 - <https://www.facebook.com/reel/309550105100898>
 - <https://www.facebook.com/reel/412216644678287>
 - <https://www.facebook.com/reel/754842716608289>
 - <https://www.facebook.com/reel/2648480768653332>
 - https://www.instagram.com/reel/C4KCpwwvQEB/?utm_source=ig_web_copy_link&igsh=MzRlODBiNWFlZA==
 - **Next Kura Reo News**
 - [Wayne Ngata Interview](#)

Additional outputs & Writing

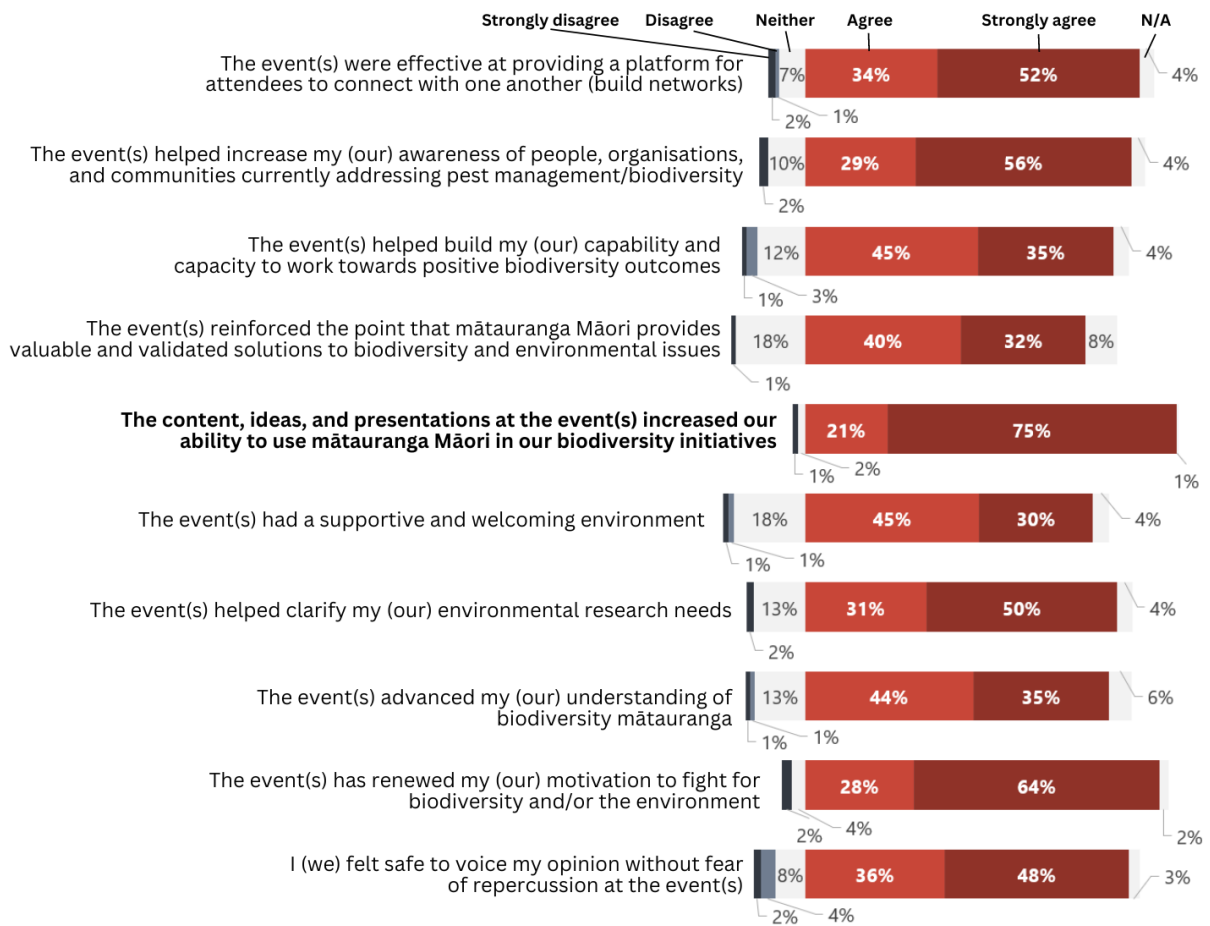
- [Defining a Pest: Can a Species be both a pest and a Taonga? How worldviews influence pest control thinking and approaches – Think Piece](#)
- Reimagining PF2050 – Think piece

While these outputs are useful to show the extent of the work completed by TTW on this contract, they do not show what difference each made. Therefore, we will now turn our attention to outlining the combined evaluation results of the programme. When put together with the outputs, it begins to show the value of investing in mātauranga Māori in the PF2050 system

Results (Outcomes)

When putting the wānanga and Kura Reo Taiao feedback surveys together, a clear and positive pattern emerges. That is, the majority of the 170 respondents agreed or strongly agreed that they had experienced positive outcomes from attending the events (demonstrated by the red bars in the graph below).

Across all events, the **vast majority of respondents** either **agreed** or **strongly agreed** that they had **experienced positive outcomes**, such as increases in their ability to use mātauranga Māori in biodiversity initiatives (among many others).



Of note, 96% of all respondents either agreed (21%) or strongly agreed (75%) that the content, ideas, and presentations at the event(s) they attended increased their ability to use mātauranga Māori in their biodiversity initiatives. This is an important finding, as it shows that the various topics at each event served to advance and validate the use of mātauranga in the PF2050 system. Additionally, evidence shows that 92% of respondents either agreed (28%) or strongly agreed (64%) that these events renewed their motivation to fight for biodiversity and the

environment, further showing how the incorporation of te ao Māori is an appealing and exciting influence for those working in the PF2050 system. Additional outcomes included attendees saying that the events were effective at creating connections and awareness of others, that it helped build capacity, reinforced the mātauranga Māori is a validated and valuable solution to biodiversity initiatives, and that they felt safe to voice their opinions at our events (likely because they also said it had a supportive and welcoming environment). Overall, the combined quantitative results from the events are overwhelmingly positive, an indication of the value mātauranga Māori can bring for the PF2050 system.

Increased Motivation to Work Towards PF2050

These results are supported by the qualitative evidence we gathered, as many commented that the event(s) they attended were inspiring and motivated them to work towards PF2050. Namely, respondents noted how they were inspired by the work that Iwi, hapū and whanau are already doing in pest control. This is likely because each event allocated a section for Māori led initiatives to describe the work they were doing for others to mimic or connect with. Additionally, respondents noted that the events had a unifying atmosphere to them, wherein communities were coming together towards a common goal (i.e., enhancing biodiversity outcomes). Finally, and largely from the (Re)Storying the Possum Wānanga, many also felt additional motivation to trap pests because they had clarified the purposes and intentions of doing so. For example, respondents wrote:

“Definitely how strong we are as a people and how eager we are to be involved in what’s happening on our own hau kāinga, it was a real motivating impact for me because if we look back 50 years these milestones we are meeting now were just aspirations for our tipuna.” - **Respondent**

“Seeing all the mahi that other rōpū are undertaking. We're doing a better job than DOC in many areas yet we're still beholden to them in many aspects. There seems to be a huge desire to just do things ourselves. How can we achieve this? How can we get funding? Should we just use our own where possible? How can we enable those rōpū that don't have funding like some of the bigger rōpū do? We shouldn't have to pay but how long will we wait? Is it possible that we just get on with it? Biggest impact: We're doing mahi, how can we continue and grow and remove barriers and just get on with it.” - **Respondent**

"The importance of local solutions for local problems, and also the importance of coming together to share knowledge and feel inspired by the awesome mahi going on all over Aotearoa and Te Whenua Moemoea. I am also really excited to read the Māori PF Strategy when it comes out!" - **Respondent**

“For people working on the ground, doing the actual pest control - It adds that extra purpose to the mahi. And doesn't seem like an uphill /never ending battle.” - **Respondent**

“I believe it's important because it makes all of us in our mahi feel less alone. I think that trapping in general I've always felt was something that didn't feel as culturally in tune with Māori (e.g. killing but not using kill for resources like kai and fur). But after the wānanga I can now see how culturally predator control can do that.” – **Respondent**

Many also commented on how the events inspired a different perspective or understanding of knowledge systems. Namely, through learning about different perspectives (e.g., the possum being a taonga species; the history of conservation), many became willing to think and do differently within the PF2050 system. This was especially true for the Non-Māori Predator Free Wānanga, where respondents often noted how they had been challenged to think differently about the system they represented. Participants from all events wrote:

“For me, it was a lot about checking my privilege and assumptions. I have much to learn in the space and am keen to be an ally.” – **Respondent**

“How to be a better ally - sometimes, being scared to get it wrong and feeling helpless and ignorant would prevent me from doing anything and serve as an excuse for doing nothing. The wānanga went a long way toward throwing those assumptions in the bin and providing some steps to take to be a better ally.” – **Respondent**

“It allows you to consider other opportunities, methodologies or practices when controlling pests, but also that all living things have a place in the world.” – **Respondent**

“There's a real opportunity to think a bit more outside the box in terms of the "pest" control work we do. I work for a local govt organisation that spends literally millions of dollars annually on possum control; I think there's both a commercial opportunity here for iwi / hapū in our rohe but also a great opportunity to learn from and collaborate with our Aboriginal cousins from Te Whenua Moemoea.” – **Respondent**

Increased knowledge of Pest Control Mātauranga

Another theme to emerge that supports the quantitative evidence is that many felt as if they were able to increase the level of mātauranga Māori they had in pest control. The true impact and importance of this outcome is likely years away from realising, but it appears that many respondents left the programme feeling as though they had heard something valuable that they could use in their own practice. More importantly, however, that knowledge appears to have resonated more than the knowledge to come out of the PF2050 system so far. Namely, respondents noted that they appreciated hearing directly from Māori-led initiatives and about practical applications of mātauranga Māori in the field. When asked what the most significant change had been because of attending had been for them, respondents within this theme wrote:

“Hearing practical application of mātauranga on the ground and the whakapapa that it connects to and sustains it.” - **Respondent**

“That Māori have solutions and that it needs to be supported.” - **Respondent**

“Gaining insight into ways that kaupapa Māori underpins biodiversity restoration and protection actions. Also bring reminded of the ongoing impacts of our history and the multiple ways they manifest today.” - **Respondent**

“That practical application of mātauranga is happening in our communities across the motu and this needs to continue - we are the kaitiaki of our whenua.” - **Respondent**

“Too many to list - loved hearing from our Australian whanau and their stories, beautiful korero and highlighted similarities between us. Loved hearing from our kaimahi on the ground doing the work at place, really encouraging and awesome to share skills and knowledge. Listening to all the mātauranga - very special.” - **Respondent**

“Encouraging for Māori practitioners to think from a mātauranga based approach. The solutions are within our korero tuku iho.” - **Respondent**

“That we can help balance ecosystems by utilizing the whole pest (food, fur, lure), in meaningful ways that can support the cultural revitalization for other people.” - **Respondent**

Increased Connections

Respondents also felt that they were able to effectively network and connect with others who attended and/or presented at the event(s). This is likely due to the way they were run, as TTW focused on creating an engaging and relational atmosphere full of time to connect with one another. This outcome may have also been experienced because there were many speakers at each event, meaning that participants could obtain a wide range of perspectives and hear about many different avenues of work. Evidence suggests that respondents believed that the programme’s events were good opportunities to learn about others, what they were doing, and how they could possibly feed into their own initiatives. As much as possible, the events were designed and implemented in an uncompromisingly Māori way, meaning the focus on relationships and connections were at the forefront of every presentation, discussion, and topic. Respondents wrote:

“We have the solutions, but not always the resource to realise them - we also don't know what we don't know, so attending hui like these means we get to connect into others doing amazing (yet relevant) things that relate to what we're doing at our marae/in our communities for the betterment of nature.” - **Respondent**

“It was a great opportunity to connect with other Māori working within the PFNZ2050. Outside of research settings, meeting others - particularly those doing the mahi 'on the ground' - was particularly beneficial.” - **Respondent**

“It was interesting to see how as Māori in this space, how much we are disconnected from each other. It also enforced our potential to engage with our indigenous cultures to support them in an indigenous space.” - **Respondent**

“Sometimes you feel alone or at a lost, so it was inspiring and motivating to hear what others are doing in this space.” - **Respondent**

“To know there are others, to continue to build connection, share knowledge, learn more, realise we're all in this together, and this motivates me to continue

doing what I do, and confidence in ensuring space for tikanga Māori practise as essential to holistic inclusive environmental work.” - **Respondent**

“Because when we connect and share with others, we can bridge gaps and problems. We can have healthy people thriving in healthy ecosystems.” – **Respondent**

Better Awareness of what is a ‘Pest’ and what is a Taonga

Largely stemming from the (Re)Storying the Possum Wānanga, there were also many respondents who commented on how the events helped to clarify and realise the language, thoughts, and perspectives they had around animals such as the possum. Specifically, many left with knowledge of the possum that they simply didn’t have before and made some question and rethink what a taonga is (and for who). Others commented on how the language we used matters when interacting in the PF2050 system, while others walked away with a totally new perspective on the possum and what it meant to Aboriginal Australians. Finally, others made the connection to colonialism and modern conservation practices as factors in the language, motivations, and actions we take within the PF2050 system. For example:

“It made me question what a taonga is, or how a taonga's value is derived? Is a taonga a taonga based on what we can attain from it? What about a taonga's value in and of itself?” – **Respondent**

“It encouraged me to think deeply about my perspectives of what constitutes a taonga species, and to remember that everything has a whakapapa to which it belongs.” – **Respondent**

“Our words have power, and when we talk about the paihamu as a 'pest' that is disrespecting its whakapapa and kōrero tuku iho. It is like when Pākehā conservationists call the karaka tree a 'weed' in this rohe. Kāore i te pai!” – **Respondent**

“The biggest impact on me was having a more nuanced understanding of the Paihamu and how our iwi taketake from Te Whenua Moemoea hold the Paihamu in such high regard. I have a better understanding of how our fight against the effects of colonization are interconnected with all iwi taketake across the globe. I can see a future where Māori and iwi taketake can connect more closely in helping restore the taiao.” – **Respondent**

“Learning about the significance of the possum to First Nations people in Te Whenua Moemoea was mind blowing. I had no idea of how sacred the possum is to Aboriginal peoples. It was absolutely fascinating to hear the story of the possum, directly from mana whenua from across the ditch.” – **Respondent**

“It matters to me because they [possums] have been more affected by colonialism than Māori. They have no voice.” – **Respondent**

Increased Awareness of Systemic Barriers

Evidence also suggests that the topics, speakers, and timeliness of the events have contributed to an increased awareness of systemic barriers that Māori face within the PF2050 system. This largely came from the non-Māori Predator Free Wānanga but was present throughout the other

feedback surveys as well. The main finding within this theme is that it made respondents realise how many intentional barriers are placed in the way of iwi, hapū, and whanau who do work in this space according to the tikanga and mātauranga they hold. Many commented on how they didn't know about the colonial and preservationist roots of the modern conservation system used across New Zealand today. This helped inform discussion they have been having about how to better include Māori in the PF2050 system and enabled conversations about land and customary harvest. For example, respondents wrote:

“That while there is a will, need and a drive to get more impact and be the decision-makers, there is still a lack of capability and resources within the current system to allow Māori to do that including Māori ourselves, we have to build that capability so we can implement decisions effectively.” –

Respondent

“As Māori, we seem to be fighting the same barriers e.g. iwi to mobilise communities to achieve our mahi.” – **Respondent**

“The current biodiversity system is a painful, unacceptable, archaic, disabling and isolating model. We need to do better New Zealand.” – **Respondent**

“I hadn't been aware of how the whakapapa of conservation in Aotearoa has developed in such a divergent way to a te ao Māori perspective. All that "protectionism". It made perfect sense when [TTW] explained it, but I just hadn't considered it before.” – **Respondent**

“The history of conservation being very colonial persists to this day. It impacts how government funded conservation programmes are often set up and run... which inevitably impacts everyone, particularly Māori, and how Te Tiriti o Waitangi is honoured (or not so) throughout such programmes.” – **Respondent**

“Prior to the wananga I had limited knowledge of colonialism and the way it has shaped our conservation system and as it was being described to me it was like a light being turned on. I realised the predator free strategy was written in this way and that the system I was working in hadn't changed. The strategy is devoid of mātauranga Māori in every respect, and it felt like a complete whitewash of colonialism, so much so that I reread the strategy over the weekend, and this only reinforced my thinking. I thought being non-Māori meant that I should not, could not have a voice on behalf of Māori and it would be disrespectful but have learnt that being an ally is a key role I can undertake to make a difference. I intend on taking every opportunity I can to extend my knowledge further on mātauranga Māori, to seek a deeper understanding of how to decolonise/indigenise systems and raising my voice as a strong ally.” –

Respondent

For many, this led to an increased sense that they had better ability or capacity to influence PF2050 policies. Some noted that these events helped to enable pathways that were not available before attending (e.g., connections with others, solidarities between initiatives, links to policy makers). Other noted that the focus on empowering solutions at place was key to the success of PF2050. Either way, many wrote that the most significant change they had experienced because of attending the programme at one stage was a better chance to influence policy. They wrote:

"Having an opportunity to influence conservation priorities from a Māori perspective made the trip to Christchurch worthwhile." – **Respondent**

"Being Māori is being imbedded in place and connected to whānau, hapū and iwi on the ground. They are our kaitiaki and knowledge holders so enabling pathways for whānau to be involved is crucial for transformational change." – **Respondent**

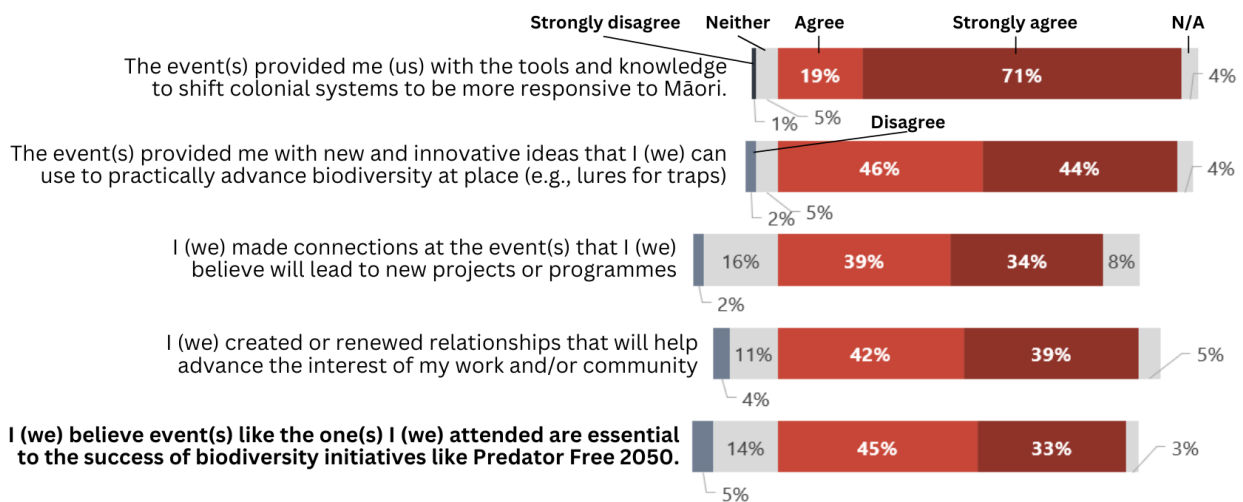
"At a project level, we struggle to influence any of the important decisions. This hui gave us a meaningful platform to do so." – **Respondent**

"Without the capability, its cart before the horse, we can have a Māori Strategy and be the primary decision-makers but without the capability, knowledge and experience and our own understanding of ourselves to implement that strategy it's just words on a piece of paper." – **Respondent**

"It provides a grounding to be able to advocate for change of discriminatory practices in this sector, [such as] rules re cultural harvest." – **Respondent**

Many of the above themes were further supported by diving deeper into the quantitative results. Namely, we asked respondents to rate how effective the events were at providing the necessary tools to advance their own programming through systemic change, practical applications, and connections. Encouragingly, and as the graph below shows, many respondents either agreed or strongly agreed that the events facilitated these outcomes for them. Of particular note, a combined 90% of respondents agreed (19%) or strongly agreed (71%) that the events gave them the tools and knowledge to shift colonial systems to be more responsive to Māori. Additionally, 78% agreed (45%) or strongly agreed (33%) that events like the one(s) they attended are essential to the success of initiatives like PF2050. To TTW, this is a clear sign that there is a huge appetite for further investment in areas like this.

Across all events, many either **agreed** or **strongly agreed** that their experience provided them with tools, knowledge, ideas, connections, and relationships to **advance their work in PF2050**. Over three quarters of respondents believed that **the events hosted within the Mātauranga Māori PF2050 contract were essential to the success of PF2050**.

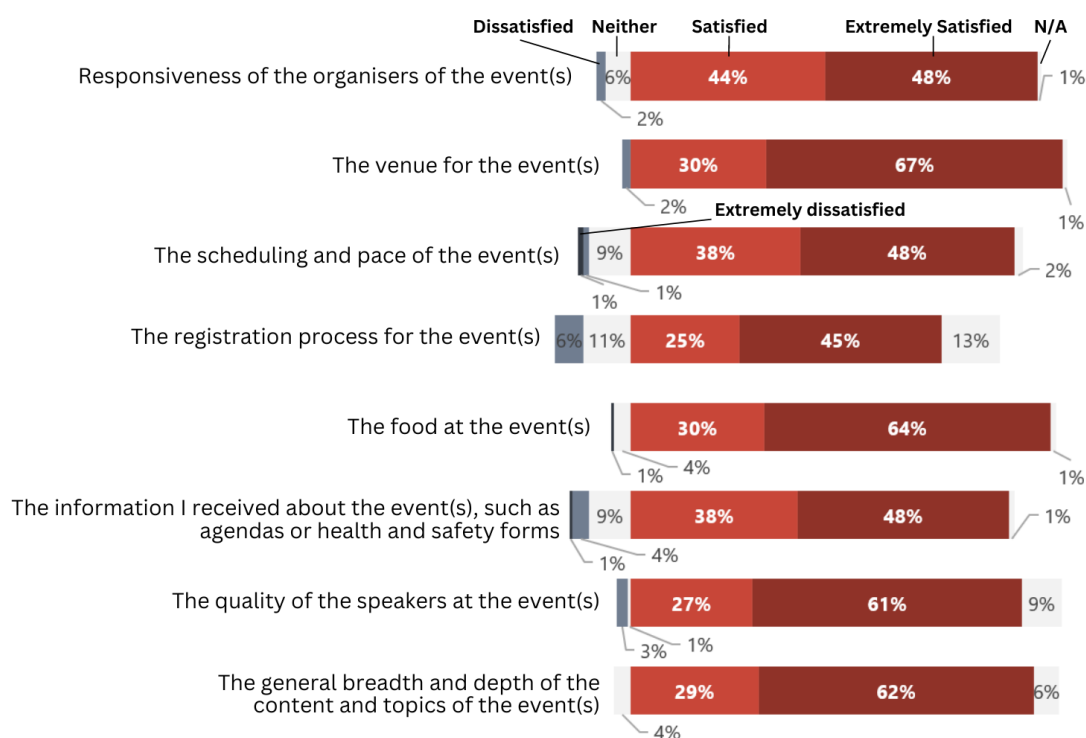


Overall, the combined qualitative and quantitative results from our measurement efforts point to very positive outcomes. Respondents appear to have been motivated, gained knowledge of the system and of practical mātauranga-based ways to work, and made valuable connections with others. Next, we will outline how happy respondents were with how we ran each event to inform others who may undergo similar initiatives in the future.

Event Satisfaction

As part of routine measurement TTW often asks respondents to rate their satisfaction with various parts of the events we run. This includes the responsiveness of the organisers, the venue, scheduling, food, information, and just general satisfaction with the topics at the event. As is seen below, many respondents were either satisfied or extremely satisfied with how the events functioned, with high levels of satisfaction for the venues, food, quality of speakers, and general breadth and depth of the content of the events. When put together, there was an average satisfaction rate of 88% across all events and elements we asked about (measured by combining the percentage of those selecting ‘satisfied’ and ‘extremely satisfied’ and averaging them).

The **majority** of respondents were either **satisfied** or **extremely satisfied** with **how the events were run** (e.g., responsiveness of organisers, venues, scheduling, food, quality of speakers).



How Can Things be Improved (Lessons Learned)?

Acknowledging that not all can be perfect and that there is always room for improvement, we also asked respondents for feedback on how the next events can be made better. Several key themes emerged, with the first being to allow more time for networking and interaction between participants. This was important to respondents, as they wanted additional time to make connections and interact with the people around them. Therefore, future events should either

decrease the amount of content each day or build in longer periods of unstructured networking time to allow for participants to talk with one another. For example:

“It was an awesome wānanga, for me personally...there wasn't really any time for networking or enough time for questions to some of the speakers. It would've been nice to know who was in the room to be able to connect with ones that are dealing with similar environmental challenges. And having someone to engage with people at the display table. Would be really interesting to include invasive plants and hear how other iwi are managing them.” – **Respondent**

“Also, an option for people who wanted to meet up for dinner after each day, then they could go to a certain restaurant as there wasn't a lot of time to chat with others throughout the day.” – **Respondent**

“I also think an ice breaker at the beginning would have been great to let us know where people are from, what areas they work in, and what organizations are present. I think this would've helped me in my networking over the two days to know who I would like to talk to on specific topics, and for some of my projects.” – **Respondent**

“More wānanga and speed dating between attendees, deeper time for that work, possible overnight stay, space for trade korero as there was so many discussions across attendees would have been awesome.” – **Respondent**

Another point of feedback from respondents was a request for more notice of the event. Namely, they wished that they had more time to organise themselves or others to come to the event. This also included requests to send any prework or agendas well before the day they showed up. Therefore, it is recommended that future organisers advertise events with lots of notice so individuals can fit it into busy schedules:

“At least two months' notice, especially where travel is involved. Itineraries/agendas need to come out at least 48hrs before.” – **Respondent**

“Communications provided a little earlier. Planning accommodations and parking were done last minute.” – **Respondent**

“I'm wondering whether some of this material could be delivered via preparation/pre-course zui before the in-person hui. I say this because the pace of the delivery meant that it was more lecture style than there being a lot of time for at table discussion/asking questions which is really the gold of being in person together and having access to such knowledgeable presenters.” – **Respondent**

“I think it would have been good if other participants had received the agenda in a timely manner.” – **Respondent**

The final major point of feedback offered by respondents was a desire to have deeper discussion or more time on topics. For some, the events simply needed another day added on or less content each day so that presenters could explain more, or discussions could be had between presenters and participants (as one example). Built within this, some noted a desire for

more interactive and hands-on activities to break up the day and enable greater relationship building. They wrote:

“It’s hard to keep hands-on people focused when a wānanga is set up as a conference. It needed to be a bit more of a relaxing setting and hands on activities. I didn’t feel like we had to be in the middle of the city for a taiao kaupapa and it’s nice to be doing taiao kaupapa in the taiao. This is quite brutal, but a lot of the speakers lacked depth or actual practise to taiao. When the pest control/PF2050 projects and kaumātua shared I felt like people really enjoyed that and the Aboriginal delegation was a highlight! Just be really clear if it’s a wānanga or a conference. They are two different things.” – **Respondent**

"I think this may have been more an indication of the stage this hui is at but sometimes it felt like the overall content of the wānanga needed to be brought back to more central themes. Or maybe all the policy-esque mahi, practical trapping mahi, iwi mahi could have been done successively as opposed to randomly across the two days. I think it’s important also that less “accessible” work such as policy is made accessible and applied in local contexts for everyone to understand how and why that’s relevant to their ao." –

Respondent

“More time or more wananga to enable deeper dives into the content presented.” – **Respondent**

“The very short workshop on decolonising and indigenising applied to a case study was great, I wonder if some more space for practical application and discussion like that is a benefit.” – **Respondent**

“It’s always really tricky to make sure everything is covered in the space of time, but I think in this case there was just a little bit too much to cover in the time available.” – **Respondent**

Conclusion

Through a series of interconnected workstreams, including Predator Free Whare Wānanga, the establishment of Predator Free Kāhui, the creation of Predator Free Kura Reo, and research on Māori data sovereignty, this programme has made good strides toward mātauranga Māori in PF2050. The combined qualitative and quantitative data gathered from the various events highlight a significant increase in participants' knowledge and motivation to incorporate mātauranga Māori in their pest-management and biodiversity work. An impressive 96% of respondents reported an enhanced ability to use mātauranga Māori in their biodiversity efforts, and 92% felt renewed motivation to work towards the PF2050 goals. The programme has not only strengthened participants' knowledge and connections but has also challenged and reshaped their perspectives on pest control and biodiversity, particularly in relation to the cultural significance of species like the possum.

Despite the success, the feedback also underscored areas for improvement, such as the need for more networking opportunities, additional time for deeper discussions, and better advance notice of events. These insights are invaluable for refining future initiatives and ensuring that the integration of mātauranga Māori continues to be effective and impactful.

Overall, however, this report and investment from DOC demonstrates the critical role that mātauranga Māori can play in achieving the goals of PF2050. When this work fosters a more inclusive, informed, and motivated set of individuals to work within the system, it is undeniable that entire country, and future generations, benefits.