

I TE RŌPU WHAKAMANA
I TE TIRITI O WAITANGI

WAI 2700
WAI 1464/1546

KEI RARO I TE MANA o te ture o te Tiriti o Waitangi 1975

I TE TAKE O te pakirehua, Mana Wāhine Kaupapa Inquiry
(Wai 2700)

Ā

I TE TAKE O he kerēme nā Te Riwhi Whao Reti rātou ko Hau
Hereora, ko Romana Tarau, ko Karen Herbert,
ko Edward Cook, ko Pearl Reti mō Te Kapotai
(Wai 1464/1546)

HE WHAKARĀPOPOTOTANGA O TE KŌRERO TAUNAKI A
DR LILLIAN (LILY) MARTHA GEORGE

I tēnei rā i te 12 o Pēpuere 2026

RECEIVED

Waitangi Tribunal

12 Feb 26

Ministry of Justice
WELLINGTON



p 09 404 0953
a 91 Hupara Road, RD2 Kaikohe, Northland 0472
e admin@tukaulaw.co.nz
w www.tukaulaw.co.nz

Ngā rōia

Dr Season-Mary Downs
Majka Cherrington
Tatijana-Simon Larsen

TĒNĀ, E TE RŌPŪ WHAKAMANA I TE TIRITI O WAITANGI:

Hei tīmatanga kōrero

1. My name is Dr Lily George. I whakapapa to Te Kapotai.
2. In 2010, I attained my PhD in Social Anthropology from Massey University and have since considered myself an indigenous anthropologist. I have 26 years of research experience, centred on indigenous and Māori issues.
3. I am the Chair of the Waikare Community Development and Research Trust, a Research Consultant, and Adjunct Research Fellow at Victoria University of Wellington. I currently work as a Principal Advisor for the Far North District Council.
4. I have authored numerous research publications, including a 2014 article I wrote as part of my Postdoctoral Fellowship, entitled 'Historical trauma and contemporary rebuilding for Māori women with experiences of incarceration' (attached as **Appendix A** to my brief of evidence).

He Whakarāpopototanga

5. My evidence sets out my observations around what mana wāhine looks like for Te Kapotai wāhine and how that has been impacted by historical, personal and intergenerational trauma, with particular reference to incarceration and sexual violence.
6. The key themes in my evidence, with reference to the relevant issues in the Tribunal's Statement of Issues, are as follows:

Theme	Sub-theme	TSOI #	Paragraph reference
The importance of cultural identity in uplifting the mana of Te Kapotai wāhine.	How the Western paradigm has disconnected us from	1	6-10, 13, 18, 27, 29

	our cultural identity and mātauranga		
Impacts of colonisation	Patriarchal impacts: violence, sexual abuse and trauma	1	23-36, 38-45, 47, 49
	Impacts of religion to reo and tikanga, and the traditional gender balance	1	10-14, 37
	Impacts of urbanisation: loss of mātauranga	1	14
	Historical and intergenerational trauma	1	23-28, 47
	Normalisation of Imprisonment	1	19-21
	Poor physical and mental health outcomes	1	25, 33-34, 43-44
The constraints placed on wāhine in the educational and workplace spheres.	Socioeconomic impacts – constraints on wahine in educational and workplace spheres	3	25, 27-28

He Tirohanga whānui

7. The introduction of colonisation and subsequently religion, significantly changed the social role and status of Te Kapotai wāhine, ultimately diminishing their mana. Simultaneously, religious influences ensured that kōtiro and wāhine would not be easily exposed to the reo and tikanga, impacting on the level of customary mātauranga that has been passed down throughout the generations of Te Kapotai wāhine to today. These losses have resulted in intergenerational trauma.

8. I completed a postdoctoral research project centred on historical trauma and Māori women with experiences of incarceration. This led me to better understand the profound social, physical, economic, cultural and spiritual impacts of trauma on our Te Kapotai wāhine, and the ways in which we can seek to rebuild our sense of self, our mana and our identity.
9. I have learned the concept of 'guilt by whakapapa', where whānau criminal history has resulted in outsiders expecting criminality and imprisonment of wāhine. Through my postdoctoral research, I learned how this expectation then becomes internalised, impacting on the psyche of our wāhine and the subsequent choice many make to stay in unhealthy and unsafe spaces.
10. I completed further research on the concepts of personal trauma, being trauma that is experienced directly, and historical trauma, whereby "past traumatic events affecting a group of people (for example, colonisation) become embedded in the collective, social, emotional and spiritual memories of the population, accumulating across generations."¹
11. For example, colonisation diminished our culture, our language and the mana of our Te Kapotai wāhine; developed an education system that has stifled our educational and career opportunities and successes; and introduced patriarchal ideals that have domesticised and sexualised our wāhine. These are forms of historical trauma.
12. Whereas personal trauma can be seen in the physical and sexual abuse and violence that a large number of our Te Kapotai kōtiro and wāhine have experienced, seeing many suffer physical, emotional, mental and spiritual harm.
13. Te Kapotai wāhine once had the bodily autonomy and mana to sexually express themselves however they chose. However, as patriarchal ideals entered our community at Waikare, our

¹ Appendix A – 'Historical trauma and contemporary rebuilding for Māori women with experiences of incarceration by Dr Lily George (November 2014) 3(3) MAI 183 at 184.

understandings of sexuality were disrupted, and our bodies were used against us. This has seen sexual violence become normalised, stripping the mana of our kōtiro and wāhine, and unfairly forcing us to become resilient to a huge amount of personal and historical trauma.

14. Waikare is a beautiful place with some beautiful people, however, internalised patriarchal perspectives around sex and sexuality have harmed and silenced our kōtiro and wāhine. Compounded with the unresolved grief and trauma of our tūpuna, this has only heightened the experiences of personal and historical trauma suffered by our Te Kapotai wāhine.