

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
RENEE KATE LANI WIKAIRE

I tēnei rā i te 12 o Pēpuere 2026

RECEIVED

Waitangi Tribunal

5 Mar 26

Ministry of Justice
WELLINGTON



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Ngā rōia

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

Hei tīmatanga kōrero

1. My name is Renee Wikaire and I whakapapa to Te Kapotai.
2. I am currently completing a Doctorate in Philosophy (“PhD”) exploring expressions of mana wāhine with our wāhine of Te Kapotai. This is being supervised by my Aunty Lily George, Professor Helen Barnes, and Associate Professor Angela Barnes who are all Te Kapotai wāhine.

He Whakarāpopototanga

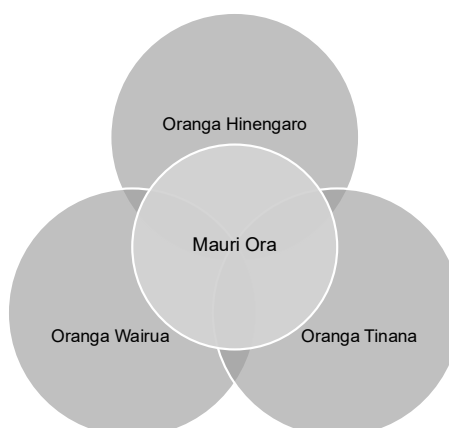
3. My evidence shares the background to my PhD journey and why I chose to centre it on the mana of Te Kapotai wāhine; the themes of mamae that Te Kapotai wāhine have experienced since 1840; and how we can heal through decolonisation and continuity.
4. The key themes in my evidence, with reference to the relevant issues in the Tribunal’s Statement of Issues, are as follows:

Theme	Sub-theme	TSOI #	Paragraph reference
Colonial impacts on Te Kapotai wāhine	Impacts to hauora tīnana, wairua and hinengaro outcomes for wāhine at Waikare	1	6-8, 10-12, 16-17, 49
	Impacts to land, and Te Kapotai identity and way of life	1, 3	22-23, 33, 27, 46
	Patriarchal impacts leading to the normalisation of domestic and sexual violence.	1	14, 27
	Urbanisation resulting in loss of knowledge of tikanga, reo and whakapapa	1	20, 23, 31, 39-42, 45-48
	Impacts to rangatiratanga at institutional and community levels	1, 3	23-24, 28

	Impacts to the financial base at Waikare	3	23, 24
The need for hapū specific resourcing, funding and research	The need to be able to enact community-led solutions	1	45, 48-50
Understanding around mana wahine and feminism	Mana wāhine sitting in a completely separate context and worldview	1	26, 28

He Tirohanga Whānui

5. My PhD journey started with a focus on the hauora of Te Kapotai wāhine, before shifting to a broader exploration of mana wāhine within our hapū. As part of this exploration, I held a number of wānanga with our wāhine, gathering kōrero and whakaaro around what it means to be a wahine of Te Kapotai and how mana has been expressed throughout our history.
6. I realised through that process that our Te Kapotai wāhine have incredible mātauranga and purākau to share, and my PhD could be the pathway to bridge that gap. It is a way to explore what mana wāhine means to our hapū, because reasserting the mana of our wāhine is the pursuit of mauri ora; mauri ora being hauora in alignment. It is the intersection between the oranga hinengaro, oranga tinana and oranga wairua, connecting the collective and healing intergenerational mamae with intergenerational wisdom.



7. I developed my thesis chapters based on the multiple hui we held for Te Kapotai wāhine. These centre on the purākau and historical narratives of Te Kapotai; mana atua ki whanaungatanga (relational enactments to the female deities/ancestors); mana whānau ki whanaungatanga (relational enactments through the family); and mana whenua ki whanaungatanga (relational enactments with land/placenta/earth mother).
8. These chapters are based on the numerous stories that were shared, echoing similar sentiments around history, whakapapa, trauma and healing, and the same themes of colonisation, decolonisation, continuity, and disruption to both land and people.
9. The intersectional and systemic hardships that come with being Māori and a woman in our Western society are distinct to us a wāhine, and are even distinguished from other groups as Te Kapotai wāhine specifically. That is why the concept of feminism falls short, as it sits in a completely separate and contrary worldview to te ao Māori notions, and Te Kapotai understandings, of mana wāhine, mana tāne and mana tangata.
10. I ultimately consider my PhD a very special, although complex journey. What naively started out as a task to understand hauora for Te Kapotai wāhine has turned into a space for the intergenerational healing of our women, addressing the internal, collective mamae and whakamā that has existed within us because of macro-level colonial design.
11. It has opened the door of return for me and many other of our wāhine — back to Waikare, back to Te Kapotai and back to consciously understanding our mana as wāhine Māori and as wāhine of Te Kapotai.
12. We have had generations of mamae, but we have now also had generations of healing for our Te Kapotai wāhine. There is a desire and movement to change our narrative to one of decolonisation, continuity and return.

13. We simply need to be better resourced and funded to enable our people to enact community-led solutions and develop reo, tikanga and hauora based wānanga at Waikare, because hapū-led initiatives open up not just the world of te ao Māori, but of Te Kapotai and the mana that is imbued within us as wāhine of Te Kapotai.
14. Reclaiming our mana as wāhine of Te Kapotai is about understanding our history and the way forward. The more that we are able to move out of the survival state and into a space of simply being as wāhine, the more we can actually thrive in our mana and rangatiratanga. That is how our Te Kapotai wāhine will continue to grow and thrive.