

Te Tuku — The Forward Declaration:

When the Healing Becomes Ancestral Work

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Whakapapa of Colonisation Series — Paper Five (Series Close)

Abstract

This paper closes the Whakapapa of Colonisation series. Paper One established Colonisation PTSD as a clinical category and introduced the Poison Ivy mechanism of intergenerational transmission. Papers Two through Four traced the healing arc across Te Tūāhuatanga (naming), Te Kāwhatitanga (somatic contact with wai-māori), Te Whakahuatanga (the fasting and the filling), and Te Whakahoki (metabolisation of colonial chemical displacement through wai-māori restoration). This final paper addresses the culminating phase: Te Tuku — the forward declaration. Drawing on Māori understandings of whakapapa as a forward-moving transmission principle (Marsden, 2003; Mead, 2003), Herman's (1992) third stage of trauma recovery, the author's four-generation healing lineage as empirical evidence. The Restoration Trinity of Te Poutama Ora (Steps Seven through Nine), this paper argues that Te Tuku is the moment at which personal healing becomes ancestral work. The declaration is not a private resolution. It is an intervention in the whakapapa — the deliberate interruption of passive wound transmission and its replacement with intentional gift transmission. The paper develops the concept of "the ancestor in the making": the person who, having moved through the four healing phases, stands at the threshold between receiving their whakapapa and shaping it. The four-generation healing lineage of the author is mapped as empirical evidence of what Te Tuku produces across time. The series tagline — Release the Shame. Keep the Wisdom. Reclaim Your Whakapapa — is developed as a three-movement clinical arc that Te Tuku completes. The paper closes by returning to the Poison Ivy image of Paper One: where the ivy was cleared, the Pou now stands.

Keywords: Te Tuku, forward declaration, whakapapa, ancestral work, intergenerational healing, ancestor in the making, Te Poutama Ora, Restoration Trinity, decolonisation

1. Introduction: The Moment the Healing Becomes Ancestral

Four papers have traced the arc of healing Colonisation PTSD. The wound was named. The body was brought into contact with wai-māori. The false identities constructed in exile were metabolised. The three exiles were mapped, broken down, and their components used for new construction. The person who has moved through this arc is carrying something fundamentally different from the person who entered it.

But the work is not complete until it is declared. Not held privately. Declared — forward, into the whakapapa, in the direction of the people who will receive it next.

Te Tuku is the act that makes the difference between personal healing and ancestral work. Personal healing — the reduction of suffering, the establishment of functional capacity, the cessation of self-destructive patterns — is a worthy and necessary outcome of the first four phases. But it is not the full arc of what the healing of Colonisation PTSD can produce. The full arc extends forward: to the children who will inherit a different story than their parents received, to the clients who will sit across from a kaiārahi who knows the wound from the inside to the communities who will encounter a framework built from within the very wound it addresses.

Te Tuku is the declaration that activates that extension. It is the moment the person stops asking what the wound did to them and begins declaring what they will do with it. It is the moment they become, as the series has been building toward, an ancestor in the making.

"Healing that stays inside the self is recovery. Healing that reaches forward is medicine. Te Tuku is the act that turns the first into the second."

2. Whakapapa as Forward Declaration: Beyond Genealogy as Record

In Western framing, genealogy is primarily a backward-looking practice: the tracing of descent from known ancestors, the documentation of who came before. In te Ao Māori, whakapapa operates in both directions simultaneously. Marsden (2003) describes whakapapa as an ontological principle — not merely a record of descent but an active, ongoing unfolding of the relationship between all things, in which the past is always present, and the present is always contributing to what the future will receive.

Whakapapa is not a fixed record. It is a living transmission — always moving, always accumulating, always shaping what comes next.

Mead (2003) develops this further, identifying whakapapa as the framework through which identity, knowledge, obligation, and capacity are transmitted across generations. To know your whakapapa is not merely to know your ancestors' names. It is to understand what you carry from them — and what you are in the process of adding to the lineage for those who come after. In this understanding, every person alive is simultaneously a receiver of whakapapa and a contributor to it. The question is not whether you will transmit something forward. You will. The question is what.

This is the clinical significance of Te Tuku. The passive transmission documented in Papers One through Four — Colonisation PTSD moving forward through the wound-shaped nervous systems and whakamā-laden identity patterns of each successive generation — is not the only possible form of whakapapa transmission. It is what happens in the absence of a deliberate declaration. Te Tuku is the deliberate declaration: the conscious, intentional specification of what this generation will contribute to the living whakapapa that moves forward through and beyond them.

Yehuda and Lehrner's (2018) epigenetic research provides the biological correlate of this principle: just as the biological expression of stress-response systems is shaped by the experiences of previous generations, the biological legacy of healing — the epigenetic signature of restored nervous system regulation, of shame released, of the body returned to its natural regulatory intelligence — is also transmissible. Te Tuku is not only a psychological and spiritual act. It is a biological one: the declaration changes what the body will transmit forward through the epigenetic mechanisms of intergenerational inheritance.

Whakapapa transmission: passive vs intentional

Passive transmission: what moves forward in the absence of deliberate interruption — the wound, the shame, the dysregulation, the false identity structures constructed in exile. This is what Papers One through Four have described. Intentional transmission (Te Tuku): what moves forward as the result of deliberate declaration — the metabolised wound, the restored capacity, the kaiārahi empathy, the framework built from within the injury, the permission the next generation will inherit to name, to embody, to metabolise, to declare in turn. Both are whakapapa. Only one is medicine.

3. Interrupting the Poison Ivy: Te Tuku as the Completion of the Series Arc

Paper One introduced the Poison Ivy as the explanatory metaphor for how Colonisation PTSD transmits: unseen, through contact that was never consciously made, producing symptoms in generations who have no memory of the original encounter. The healing arc of Papers Two through Four was the work of clearing the ivy from the system — naming it (Paper Two), meeting it in the body (Paper Three), metabolising its material into something useful (Paper Four).

Te Tuku is the act that makes the clearing permanent. Because the ivy does not stay cleared through the mere absence of re-contact. What replaces it matters. The ground where the ivy was removed is either re-seeded deliberately or re-colonised by whatever grows next in the absence of intention. The Pou — the carved pillar of the whakapapa — is what is planted in the cleared ground. It does not grow accidentally. It is carved, intentionally, by the person who has done the clearing work, and placed in the ground as a declaration: this is what stands here now. This is what the next generation will encounter when they approach this part of the whakapapa.

The Pou image is not incidental to Māori cultural practice. The Pou in a marae is simultaneously an ancestor, a marker, a record, and a declaration. It carries the face of someone who lived; it marks the boundary of something sacred; it records a specific moment in the whakapapa; and it stands as a permanent statement of what the community values and claims. The person who makes the forward declaration of Te Tuku is planting a Pou in their own whakapapa. They are saying: I stood here. This is what I did with what I was given. This is what I am sending forward.

"Where the poison ivy was cleared, the Pou now stands. That is the series in a single image: the wound removed, the ancestor installed. The transmission continues — but the substance of what is transmitted has been changed by the work of this generation."

4. What the Declaration Carries: The Four-Phase Inheritance

Te Tuku is not a general declaration of recovery. It is a specific declaration of what the four-phase healing arc has made available to transmit. Each of the four phases has produced something transmissible — something that the next generation will receive differently because of the work done in this one.

Healing phase	What was produced	What the next generation receives
Te Tūāhuatanga (Naming)	The wound has been correctly named and its genealogy traced. The prohibition against naming has been identified as part of the wound itself.	A whakapapa that has a name for what it carries. Children who grow up knowing that the shame is not theirs. Permission to call the colonial condition by its right name.
Te Kāwhatitanga (Somatic contact)	The wound has been met in the body. Wai-māori contact has been restored. The nervous system has begun learning what safety feels like. Cultural memory has been given permission to surface.	A body that model's regulation rather than hypervigilance. Children who grow up in a home where wai-māori practices are present. Permission to be fully in the body.
Te Whakahuatanga (Metabolisation)	The three exiles have been metabolised. The false identities constructed in exile have been released. The gifts from the severed lineage have found their container. Creative-autophagy has produced new capacity from the wound's material.	The capacity, empathy, and purpose produced by the metabolised wound. The bridge between worlds that neither world was building. The framework developed from within the injury.
Te Tuku (Declaration)	The deliberate declaration of what will be transmitted forward. The intentional replacement of passive wound-transmission with intentional gift-transmission.	A whakapapa that includes a person who chose — with full knowledge of what they had received — to send forward something different. The ancestor whose declaration is

Healing phase	What was produced	What the next generation receives
	The Pou planted in the cleared ground.	visible in the lineage. Permission to do the same.

The significance of this table is not merely academic. It describes a clinical reality observable in whānau where the healing work has been done across a generation: the children of those who have named, embodied, metabolised, and declared carry a different inheritance than their parents did. Not a perfect inheritance — no whakapapa is free from difficulty — but one in which the Colonisation PTSD that drove the cycle of dysfunction is no longer the primary transmission. Something else is moving forward in its place.

5. Release the Shame. Keep the Wisdom. Reclaim Your Whakapapa.

The tagline of Te Poutama Ora — Release the Shame - Te Taniwha o Whakamā. Keep the Wisdom. Reclaim Your Whakapapa. — is not merely a marketing summary. It is a three-movement description of the full healing arc that this series has traced, and of the content of Te Tuku in its most concentrated form.

5.1 Release the shame – Te Taniwha o Whakamā

The shame of Colonisation PTSD — the colonisation-installed whakamā described in Paper One — is the urushiol that was transmitted through the whakapapa, the identity structure that made the person smaller than they were, the prohibition that told each generation that naming and claiming were dangerous. Releasing the shame is the work of Te Tūāhuatanga and Te Kāwhatitanga together: naming it correctly (so it can be distinguished from the person who carries it) and meeting its somatic signature in the body (so it can begin to be discharged). The shame is not something the person did. It is something that was done to the whakapapa. Releasing it is not a betrayal of the lineage — it is an act of precision that gives the lineage something better to carry forward.

5.2 Keep the wisdom

The wisdom is what creative-autophagy produces: the capacity, empathy, and purpose that emerge from the wound's metabolised material. It is the kaiārahi who knows the inside of the wound because they lived in it. The bridge-builder who understands both

worlds because they have been exiled from both. The framework developer who built what neither world was providing because they had experienced, at full body, the cost of its absence. The wisdom is not despite the wound. It is made of the wound — extracted by the metabolisation process and reconstituted as something that serves life. Keeping the wisdom is not clinging to the wound. It is the clinical recognition that the wound's metabolised components are among the most valuable things in the kaiārahi toolkit.

5.3 Reclaim your whakapapa

The reclamation of whakapapa is the full arc of Te Tuku: not merely the passive reception of a genealogy, but the active, declarative claiming of it — including its wounds, its gifts, its interruptions, and its continuities. To reclaim your whakapapa is to say: I know what this lineage has carried. I know what the colonisation exile produced, what the double exile cost, and what the third exile withheld. I know what my grandparents' healing gifts were before the Act suppressed them. From this position of full knowing, I declare what I am adding to this lineage. I declare what my descendants will receive from me. The whakapapa is not a fixed record I receive. It is a living transmission I am contributing to, right now, through the act of this declaration.

"Release the Shame – Te Taniwha o Whakamā. Keep the Wisdom. Reclaim Your Whakapapa. Three movements. One arc. Te Tuku is where they complete."

6. The Ancestor in the Making

Herman's (1992) third stage of trauma recovery — reconnection — describes the movement by which the survivor re-engages with life beyond the wound: rebuilding relationships, reconnecting with community, finding meaning in what was survived, and contributing to something beyond the self. In the context of Colonisation PTSD, this stage has a specific and profound dimension that Herman's framework, developed primarily from individual trauma work, does not fully articulate: the reconnection is not only personal. It is genealogical.

The person who has moved through the four phases of this series is not simply a trauma survivor who has rebuilt their life. They are a node in a whakapapa — simultaneously the recipient of everything their ancestors transmitted and the transmitter of everything

they will send forward. The act of conscious healing changes their role in that whakapapa from passive receptor to active contributor. They become, in the moment of Te Tuku, an ancestor in the making.

This concept — the ancestor in the making — carries a clinical weight that differs from the language of recovery or resilience. Recovery implies a return to a prior state. Resilience implies the capacity to withstand damage. The ancestor in the making is neither recovering nor withstanding. They are building deliberately, with full knowledge of what they have received and what they have metabolised, constructing the contribution that their position in the whakapapa makes possible and requires.

Walker (1990) documents the long tradition of Māori people who, in the most acute phases of colonial pressure, made precisely this kind of declaration — not of survival, but of contribution. The leaders who petitioned the Crown knowing the petition would not be answered. The kaumātua who maintained tikanga in conditions designed to make it irrelevant. The parents who gave their children Māori names in the decades when those names were stripped. These were acts of Te Tuku: the declaration that this generation would not be the one that let the transmission die. The ancestor-in-the-making is not a new concept in te Ao Māori. It is the whakapapa principle in its most active, most demanding, most hopeful form.

7. The Four-Generation Healing Lineage: Te Tuku as Empirical Evidence

The series has referred throughout to the author's four-generation healing lineage as lived evidence of the principles being argued. It is in this final paper that the full arc of that lineage can be mapped as a demonstration of what Te Tuku produces across time.

Gen	Person / Role	Wound received	Gift carried	Te Tuku — what was declared forward
1	Koro — Anglican Minister	Colonisation exile: faith tradition received through colonial mechanism; spiritual identity under pressure	Integrity: the maintenance of genuine faith within a compromised institutional form	The refusal to let the colonial delivery system corrupt the gift. Faith transmitted forward with integrity intact.

Gen	Person / Role	Wound received	Gift carried	Te Tuku — what was declared forward
1	Nan — Healer (Rangitūia lineage)	Tohunga Suppression Act 1907: healing lineage criminalised; gifts driven underground or lost	The gifts themselves: capacities for discernment, somatic healing, and spiritual perception that survived suppression	The gifts transmitted forward without a container, as downloads without context — the whakapapa's determination that they would not be lost.
2	Father — Founder, Men for Change	Double exile: the violence wound of displacement; the masculinity shaped by colonial dislocation	Metabolised violence wound → the capacity to name what damages men and build the bridge others needed	Men for Change: the wound metabolised as community intervention. The violence wound transformed into its own healing.
3	Author — Kaiārahi, Framework Developer	All three exiles: colonisation, 41 years as Brown Pākehā, exile by own people; 62 years of inherited whakamā	Te Poutama Ora: the container my grandparents gifts needed; the framework neither world was building; the bridge across all three exiles	Release the Shame. Keep the Wisdom. Reclaim Your Whakapapa. The series you are reading. The framework your clients will use.
4	Āna tamariki and those who come after	Inheriting a whakapapa that includes a deliberate interruption, a named wound, and a declared forward gift	A lineage that has a map — and the knowledge that the wound has been metabolised before it arrives	To be determined. The declaration of this generation will shape what they declare in turn.

This table is offered not as autobiography but as clinical evidence. The healing lineage is observable: each generation received the wound, carried it in the form most available to them, metabolised what they could, and transmitted forward something that the next generation could build from. The progression is not linear, and it is not complete — no whakapapa is either. But the directional movement toward the metabolisation and forward declaration of the wound's material is real, and it is documented across four generations in a single whakapapa.

What makes this evidence clinically significant is that none of the people in the table had the benefit of this framework. The grandfather-maintained integrity without a map. The father metabolised violence into Men for Change without the language of creative-autophagy. The grandparents' gifts arrived without a container. What becomes possible when the framework exists — when the map is available from the beginning — is the question that Te Poutama Ora is designed to answer.

7.1 The Author's Whakapapa Register: Generation Three in Full

The Gen 3 row of Table 1 compresses four decades of pattern into a single cell. What follows is the register from which that compression was drawn: a domain-by-domain mapping of what was received and what was carried forward, produced through the same discipline the client-facing Te Tuku work asks of others — naming the pattern precisely enough to see both faces of it at once.

The register was built without reference to which family line carried which pattern. The purpose was not to assign the wound to a person but to see the pattern itself — the same discipline Paper One's naming work asks of every client. Each domain therefore carries two columns: what was received as wound, and what was received, in the same domain, as gift. No domain in the whakapapa produced a wound without a gift attached, and no gift arrived independent of the wound that shaped it. Where a domain produced only wound with no discernible gift, the gift column is left as an open question rather than filled to force a symmetry the material does not support.

Domain	Thread	Wound received	Gift carried
Partnerships	<i>Loyalty was learned as staying through harm.</i>	Marriage as religious duty; multiple partners; toxic, violent, emotionally abusive	Healthy marriage produced covenant children — the capacity for

Domain	Thread	Wound received	Gift carried
		relationships; loyalty that endured abuse rather than left it.	lasting, sacred partnership when safety was present.
Role in Family	<i>Roles were assigned before they were chosen.</i>	Caretaker, Rescuer, Scapegoat, Code-Changer — roles taken on to hold the family together, at personal cost.	Provider, Hero, Leader — the same roles, carried forward as capacity rather than burden.
Colonial Disruption	<i>Assimilation taught survival by becoming smaller.</i>	Shame, identity confusion, being strapped at school, fear stories about Māori healing gifts, pressure to urbanise and assimilate into white-collar life.	— (open question; no discernible gift identified in this domain to date)
Cultural Connection	<i>What was severed in one generation was reached for again in the next.</i>	Te Reo not fluent; transfer of mātauranga Māori severed — disconnected from language, marae, culture; being Māori treated as without value, as dying out.	Father embraced culture, became kaumātua, a founding member of Men for Change — turning toward healing work inside the wider pattern of harm.
Spiritual	<i>Faith healed even as it called our own gifts demonic.</i>	Māori spirituality treated as demonic; Nan's gifts severed.	Father as Christian leader, sought out by young people for counsel; grandfather's Anglican faith.
Financial	<i>Money was never safe, so it was gripped or feared —</i>	Financial coercion, control, hoarding, instability, poverty.	Self-reliance and resourcefulness born early — saving own allowance

Domain	Thread	Wound received	Gift carried
	<i>and sometimes provided for alone.</i>		to buy school books, when the instability meant no one else would.
Behaviours	<i>The same hands that worked hardest also struck hardest.</i>	Addiction — alcohol, drugs, smoking; violence, aggression when challenged; punishing through physical harm; mental illness.	Chronic hardworking; protector.
Whakapapa of Poverty	<i>The body kept the habits of scarcity long after the scarcity ended.</i>	A life crammed with what could still be useful — kept within reach – things do not come back once they are gone Buying two of everything. Buying blankets whenever they are on sale - some still in their wrappings Unable to resist ‘garage sale’ signs – bargains Mowing the lawn when not needed, keeping things in control Hiding away when trauma comes – if I hide then it isn’t happening.	Resourcefulness taught early, carried into an eclectic, working room where nothing is separate from anything else: the framework, the whakapapa research, the children's faces, the craft all coexist because none of it is disposable to her. Attention to detail – accuracy in effort and presentation. Commitment and dedication to careers, to mahi.
What Was Passed On	<i>Everything arrived bundled — the gift never came</i>	Addiction; instability; poverty; aggression; accepting dysfunction	Warrior spirit; stability in healthy marriage — healthy children, healthy

Domain	Thread	Wound received	Gift carried
	<i>unattached from the wound.</i>	while still dreaming of an ideal family life.	future; hardworking, dedicated, committed to responsibilities; reliability, trustworthiness, resilience; Christianity; Māori connection.

This register is the raw material of Te Tuku. It is not itself the declaration — a register only names what was received. The declaration is what follows: the deliberate choice, domain by domain, of what is carried forward and what is set down. Section 8 makes that choice concrete in the domain of material and financial inheritance; the same discipline applies across every row above.

8. What Your Descendants Will Thank You For — The Material Declaration

The forward declaration takes a particular shape when it is made from within a poverty whakapapa as well as a cultural one. The wound that colonial chemical displacement and material deprivation co-installed across many whānau lines did not arrive separately — and it does not depart separately. Te Tuku, in these lineages, must name both.

The poverty wound has its own transmission pattern. What moved forward through the generations was not only scarcity — it was the identity that scarcity produced: the person who gives from depletion because that was the only form of generosity available; who cannot receive without suspicion; who performs productivity as proof of worth because stillness felt like poverty returning. These are not character flaws. They are the wound still working — intelligent strategies built for a world that no longer exists, still running in the body as though it does.

The tīpuna who carried this wound did what they could with what they had. The labour that went into repair rather than accumulation was not wasted — it was the form that healing took in the time and resource available to them. To give from what little remained, to go without so others could have, to build something for the community rather than the household — that is honourable, and Te Tuku holds both the honouring of it and the declaration that the pattern shifts.

This pattern is not abstract. It has a literal address in the present generation:

My office holds everything I have not let go of. Bookshelves that keep filling. A sewing machine, a craft cabinet, whiteboards of strategy beside photographs of my children's faces — all of it in one room, all of it kept in reach.

Some would call it too much. I call it a body that learned scarcity once, and has never quite believed it is safe to release anything again.

Naming the room is not the declaration itself, but it is the naming that makes the declaration possible. Once the pattern has an address — a coffee table, a drawer of pens, a wall of paper — it can be spoken to directly rather than managed indirectly through the objects that hold it. That is the shift Te Tuku asks for in the material domain: not the disposal of the objects, but the release of the belief that safety depends on keeping them.

What the declaration makes possible is a different kind of accumulation — not the accumulation of a scarcity economy, but the building of something with genuine value in the world: a framework, a practice, a body of work that does not require the giver to empty themselves to prove they are worthy of contributing. The Pou planted in the cleared ground is not only a cultural marker. It is also the evidence of what becomes possible when the poverty wound has been named clearly enough that you no longer perform generosity from a depleted vessel.

Your descendants will inherit not only a healed cultural lineage but a demonstration that the gifts the wound produced can be offered from fullness. That the work can be sustained. That worth does not have to be earned through self-erasure. That, too, is what they will thank you for — and that, too, is Te Tuku: the deliberate declaration that this generation will not pass forward the poverty identity alongside the poverty history but will instead pass forward the wisdom the wound produced and the evidence that it can be carried with dignity.

9. TPO Steps Seven Through Nine: The Restoration Trinity as Te Tuku

Within Te Poutama Ora, Steps Seven through Nine constitute the Third Trinity — Restoration — and its arc corresponds directly to the Te Tuku phase of the healing sequence. The three steps of this Trinity are the clinical framework through which the forward declaration is built, practised, and consolidated.

9.1 Step Seven: Te Kaupapa — Clarifying Your Purpose

Step Seven asks the fundamental question beneath all practice: not what you are doing, but why. The Kaupapa — the deeper purpose — is the animating principle of the forward declaration. It specifies what the practices serve, what the work is for beyond the individual, and what the person would not compromise regardless of pressure. The Kaupapa Statement that Step Seven produces are, in essence, the verbal form of the Pou: the declaration of what this person stands for, made specific enough to guide decisions and sustain commitment when the environment pressures toward compromise. Aligning practice with Kaupapa — the Step Seven exercise of auditing every practice for whether it serves the deeper purpose — is the practical discipline of Te Tuku: the ongoing work of ensuring that what is being transmitted forward is what was declared, not what habit or social pressure would substitute.

9.2 Step Eight: Te Tū Rangatira — Standing in Your Power

Step Eight takes the Kaupapa into the body — which is where Paper Three's work finds its completion. Tū Rangatira means to stand with the dignity and authority of a Rangatira. Not the performed authority of institutional hierarchy, but the grounded authority of someone who knows who they are, what they are for, and what they will not compromise. The Embodied Power Body Check in Step Eight asks the person to notice what happens in their body when they set a boundary without explanation, make a choice from their Kaupapa rather than social pressure, protect something sacred as non-negotiable. These somatic recognitions are the body's evidence that the healing has been integrated: not just intellectually held but somatically embodied. The Rangatira Commitment — the personal covenant about what will be maintained regardless of pressure — is the most explicit form of Te Tuku in the TPO framework: the declaration made to the self, formal enough to constitute a genuine commitment, specific enough to hold when tested.

9.3 Step Nine: Te Ao Mārama — Living in Full Flourishing

Step Nine does not describe an arrival. It describes a practice — and a practice of returning. Te Ao Mārama is the world of light, full consciousness, aligned living. The teaching that opens this step is among the most clinically important in the series: Te Ao Mārama is not a destination you arrive at and stay forever. It is a practice of returning repeatedly to light, to consciousness, to aligned living. The healing is not completed and then maintained effortlessly. It is a spiral: the Return Practice in Step Nine

acknowledges that struggles will recur, that the ivy may try to grow again, that the nervous system will sometimes revert to its older settings. The clinical task is not to prevent this — it is to shorten the distance between losing ground and returning to centre. The person who has completed Te Tuku has a shorter return journey than the person who has not, because they know where they are going. The Pou is visible. The declaration has been made. The centre is findable.

10. Implications for Practice: What the Declaration Asks of the Kaiārahi

10.1 The Kaiārahi's own Te Tuku

The kaiārahi who works with Colonisation PTSD cannot facilitate the forward declaration of others without having made their own. This does not mean that kaiārahi must have completed the full healing arc before they can offer it to clients — the spiral is ongoing, and kaiārahi are always somewhere within it. But it does mean that the kaiārahi who has not engaged with their own four-phase healing work will approach Te Tuku with a quality of guardedness that the client will read in the room. The forward declaration asks for vulnerability of a specific kind: not the performance of vulnerability, but the genuine willingness to say, in the presence of another, what you are claiming and what you are transmitting. The kaiārahi who has not made this declaration for themselves will have difficulty holding the space for it in others.

10.2 Witnessing the declaration

Herman (1992) identifies the witness as central to all stages of trauma recovery — and the witnessing of Te Tuku is perhaps the most significant act of witnessing in the entire healing sequence. When a kaiārahi witnesses a client's forward declaration — receives it, names it, confirms its significance — they are performing a genealogical act: they are the first person in the whakapapa to have been present when this declaration was made. That matters. The declaration that is witnessed is more real, more durable, and more transmissible than the declaration that is only held privately. The kaiārahi task is to be worthy of that witnessing: to receive what is offered with the gravity it deserves, and to name what they see clearly.

10.3 The community dimension of Te Tuku

The full power of the forward declaration is realised not in individual clinical encounters but in community. The tangi, the hui, the whānau gathering — these are the contexts in

which whakapapa declarations have always been made and witnessed. The clinical encounter provides the initial conditions for Te Tuku, but the declaration is most fully activated when it is offered in community, received by those who will be part of the transmission, and held by the relational network that gives it durability. Kaiārahi working in Māori community contexts carry the additional clinical responsibility of creating pathways between individual clinical work and the community holding that makes the declaration genealogically real.

11. Ka Mua, Ka Muri: Series Close

The Māori concept of ka mua, ka muri — moving into the future while facing the past — captures the temporal orientation that this series has argued for throughout. You do not move forward by turning your back on where you came from. You move forward with your whakapapa in full view: knowing what you received, knowing what the wound was and where it originated, knowing what the four phases of healing produced — and walking forward with that full knowing as the basis of what you declare.

This series opened with the poison ivy growing unseen through the whakapapa — the colonial wound transmitting forward through generation after generation without a name, without a map, without a mechanism for interruption. It closes with the Pou: the carved pillar planted in the cleared ground by the person who has done the naming, the somatic work, the metabolisation, and the declaration. The Pou does not deny the ivy. It stands in the place where the ivy grew, carrying in its carving the full memory of what was there and the full declaration of what stands there now.

Te Poutama Ora is a Pou. The Whakapapa of Colonisation series is a Pou. Every person who reads this series and recognises themselves in it, who does the work it maps, who makes the forward declaration it builds toward — each of them is planting a Pou in their own whakapapa. The ivy continues to exist in the world. The colonial systems that produced it are not dismantled by individual healing. But the whakapapa that has a Pou in it is different from the whakapapa that does not, and what the Pou transmits forward is different from what the ivy transmits forward.

That difference is the work. That difference is why the series was written. That difference is, in the end, what it means to be an ancestor in the making.

E te Tama, e te Kōtiro — Child of the ancestors:

You have named the wound. You have met it in the body.

You have metabolised what was given to you.

Now you declare what you will give forward.

Release the Shame – Tukuna te Taniwha o Whakamā. Keep the Wisdom.

Reclaim Your Whakapapa.

Kia tau te Rangimārie ki runga i a Koe.

The Taniwha is tamed.

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