

Te tangi a te mātūi

TEU Karakia

Kia whakarongo ake au	I listen
Ki te tangi a te manu nei	To the cry of the bird
A te mātūi	The mātūi
“Tūi, tūi, tuituia”	Calling “tūi, tūi, tuituia”
Tuia i runga	That it be woven above
Tuia i raro	As it is below
Tuia i waho	Woven without
Tuia i roto	As it is within
Tuia i te here tāngata	Interwoven with the threads of humanity
Ka rongō te pō	Felt in innocence
Ka rongō te ao	And in consciousness
Tuia i te muka tāngata	Intertwined with the threads of humankind
I takea mai i Hawaiki-Nui	Born from Great-Hawaiki
I Hawaiki-Roa, i Hawaiki-Pāmamao	From Far-Hawaiki, from Long Distant Hawaiki
Otirā me ērā atu anō Hawaiki	And hence all other Hawaiki
Te hono a wairua	The merging of spirits
Whakaputa ki Te Whaiao	Out in to the World of Light
Ki Te Ao Mārama	Life, knowledge, and illumination
Tihe mauri ora!	Sneeze oh living spirit, dynamic life-force, life-principle!

Tū kotahi

TEU Waiata

Tū kotahi, tū kaha	Stand as one, stand strong
Tātou, tātou e	Everyone together
Ngā piki, ngā heke	In joy and in sorrow
Tū kotahi e	Let's stand together
Awahi atu, awahi mai	Assistance given, support received
Tātou, tātou e	Everyone together

Why do we recite karakia Māori?

Karakia are traditional Māori rituals comprising two main principles, tapu (restriction) and noa (unrestricted); karakia are not Christian-based prayers. The purpose of opening (and closing) TEU events with our karakia is to identify and locate oneself with the people, place, and purpose.

Why do we sing waiata Māori?

Waiata (songs) are an essential part of Māori culture and customs. The words and expressions preserve the wisdom and knowledge of tūpuna (ancestors) and can also recall a particular time, place, or event. The TEU waiata is sung at the end of a mihi (speech) to support the speaker and what they said, engage the listener, comfort the performer, or calm/uplift the situation.

Tū kotahi, Tū kaha.

Te Koeke Tiriti

A framework to advance our
TEU Tiriti relationship



TEU | TE HAUTŪ
KAHURANGI
TERTIARY EDUCATION UNION



6 May 2019

Te Koeke Tiriti

Tō tātou uniana, tō mātou whakakitenga

Our union, our vision

Kaha ana te tautoko a TEU, Te Hautū Kahurangi i Te Tiriti o Waitangi, hei tūāpapa o te whanaungatanga ki waenganui i te Iwi Māori me te karauna. Ka pērā anō te tūtohu ki te hihira o te pānga o Te Tiriti o Waitangi i roto i te Ture Mātauranga, me ngā kupu hakataki i puta i tēnei. Ko te mutunga, ka mahara tātou ki ngā kawenga me ngā mahi ka puta i te tāruatanga o ēnei motu i te Hakaaturanga ki te ao katoa ki ngā tika o ngā Iwi Taketake.

Ka riro mā ngā whāinga e aru muri nei e ārahi i ō tātou whanaungatanga me ā tātou mahi, hei hakarite i ngā tūmanako kia mahi tahi ai tātou.

The TEU Te Hautū Kahurangi actively acknowledges Te Tiriti o Waitangi as the foundation for the relationship between Māori and the crown. We also acknowledge the significance of specific reference to Te Tiriti o Waitangi in the Education Act and the emergent discourse resulting from this. Finally we acknowledge the responsibilities and actions that result from our nation's signing of the UN Declaration on the Rights of Indigenous Peoples.

The following objects guide our Tiriti relationships and behaviours, setting our vision of how we aspire to work together.

Tū kotahi, tū kaha

He kaha tātou i runga i te kotahitanga; e ū ana tātou ki ngā mahi katoa kia kua mahue tētahi ki muri; ka waihanga i ngā wāhi e taea te uru te katoa, kia pono te hakawaha take mō ngā tāngata katoa, ā, me te hakatupu i te whanaungatanga pai ki waenganui i te tangata.

We are strong and unified; we are committed to actions which will leave no-one behind; we create spaces where all people can fully participate, are fairly represented, and that foster good relationships between people.

Ngā piki, ngā heke

He matatū nei tātou i ngā piki me ngā heke i ngā wā katoa; ka mahi tūturu tonu tātou kia kua he kino e pā ki te taiao; ka tokona ai te ahikā – te whanaungatanga o te iwi me te whenua, me te tautoko i te tūrangawaewae – kia whai wāhi ai, kia whai tika ai te katoa, ki tōna ake tūrangawaewae.

We endure through good times and bad; we work to minimise our impact on the environment; we foster ahikā – the interrelationship of people and the land, including supporting tūrangawaewae – a place where each has the right to stand and belong.

Awahi atu, awahi mai

Ka mahia e tātou ngā mea kia pai ake te oranga o te hunga pōhara; ka hoatu, ā, ka whiwhi tātou, ka hakaetia he tūturu te mahi tauututu kia hakatupu whanaungatanga kaha, ā, taurite hoki; ā, ka mahi kia hakanui i ngā āhuatanga e taea te puta he mātauranga matua kounga, e wātea ana mō te katoa.

We take actions that seek to improve the lives of the most vulnerable; we give and receive, acknowledging that reciprocity is fundamental to strong and equitable relationships; and we work to advance approaches that ensure quality public tertiary education for all.

Tātou, tātou e

Ka taea e tātou ō tātou hiahia mā roto i te kaha o tō tātou kotahitanga me tō tātou whāinga, he mea tautoko mā roto i ngā kaupapa me ngā waihangananga o te hakaae manaporitanga.

We reach our goals through our collective strength and shared sense of purpose, which are supported through participatory democratic decision-making processes and structures.