

TE KURA NUI O WAIPAREIRA



OUR PEOPLE, OUR VOICES, OUR JOURNEYS

Call for Submissions for Issue 3, 2019

“Kotahitanga”

*Mā te kotahitanga e whai kaha ai tātou
(In unity we find strength)*

Kia hiwa rā! Kia hiwa rā! Tēnei te reo maioha o Te Whānau o Waipareira te tuku atu nei i ngā mihi manahau o te wā ki a koutou katoa. E whātoro atu ana te ringa tautoro ki te hunga e whai whakaaro ana ki te tuhi kōrero mai mō tā tatou nei kura nui, arā, ā tātou kōrero, ā tātou mahi.

Ko Te Kura Nui o Waipareira he kaupapa i whakatūria mai ai i te tau 2017, kia mārama, kia mōhio ai te whānau whānui ki te āhua ngā mahi e mahia nei e tātou me ngā hīkoitanga e hīkoitia nei e tātou. Ko tēnei te tuatoru o ngā whakaputanga, ā, ko te ihonui o te kaupapa mō tēnei tau, ko te *Kotahitanga*. Koinei tētahi o ngā mātāpono nui o Te Whānau o Waiparerira otirā Te Ao Māori, arā, he whai atu kia tū kotahi ai te iwi whānui kia whakapiki ai te kaha, hei pikinga waiora mō te katoa. Kia kaha rā ki te tuku mai i ngā kōrero hei whakamārama, hei whakamōhio mā te ao whānui.

This is a call for submissions for written contributions to **Issue 3** of the Te Whānau o Waipareira research journal, *Te Kura Nui o Waipareira*.

Te Kura Nui o Waipareira was established in 2017 as a vehicle to share new insights and perspectives arising from indigenous research and Whānau Ora-based practice, enhancing the mana of whānau, hapū, iwi and hāpori (communities) across Aotearoa and beyond. The articles published in *Te Kura Nui o Waipareira* are intended to reach the widest possible audience, extending across our own communities but stretching outwards across other research institutions and organisations and other community and indigenous-based based initiatives. As such, *Te Kura Nui o Waipareira* provides an immensely distinctive and unique research publication that ensures the diverse voices of practitioners, researchers and community can be heard.

For Issue 3 we invite submissions from researchers, practitioners and community champions that might consider Māori and indigenous issues within the focus of *Kotahitanga*, a fundamental guiding principle for Māori that sits at the heart of our practices, philosophies and endeavours.

Kotahitanga is considered here as a broad concept of collective action, endeavour or aspiration. *Kotahitanga* refers to the concept of unity and of collectivity. Working together, and across platforms and stakeholders is fundamental to many of the practices that are upheld by Māori and other indigenous researchers, frontline practitioners, programme designers and academics. The expression of *Kotahitanga* has been central to the positive transformation of our communities. We welcome the stories and narratives of how this has occurred in relation to the theme of this, the Third Edition.

Journal submissions are welcome to demonstrate aspects of *Kotahitanga* through research-based insights, programmes or practices, or case-studies and reflections on work practices.

Expressions of interest are encouraged by **11 March 2019**. Please include a proposed title and short outline.

Final submissions are due 25 April 2019.

We welcome submissions from practitioners and will support your journey to publication.

For further information and to submit your expression of interest and your article please contact: Dr Tanya Allport: tanya.allport@waiwhanau.com

Toi te kupu

Toi te mana

Toi Te Whānau o Waipareira

Te Kura Nui o Waipareira Our People, Our Voices, Our Journeys

Issue 3

Content

Please supply the following information at the start of your article. (If you prefer to leave the writing of the abstract to the editorial team please indicate this.)

- Proposed Title of Article
- Author Full Name
- Iwi (if applicable)
- Short Biography (150 words)
- Abstract (200 words)
- Please provide Key Words

Word Limit

Articles should not exceed 5000 words in length (excluding footnotes and references).

Headings

All headings begin flush left and should be no more than three levels. Please indicate them as following:

Heading 1: Bold

Heading 2: Bold Italic

Heading 3: Italic

Quotations

Short quotations (fewer than 60 words) should run-on in the text and be enclosed in double quotation marks.

Single quotation marks enclose quotations within quotations.

Longer quotations should appear as a separate block and should not be enclosed in quotation marks. The citation to the source should be placed at the end of the quote following the punctuation. Always give the page number(s) for quotations.

Page Layout

Do not indent, centre or justify text.

Do not indent paragraphs, but do leave a single blank line between paragraphs

Page size:

A4

- Margins: use 2.5 cm for top, bottom, left and right margins
- Line spacing: 1
- Font text: 12 pt
- Preferred font: Times New Roman,

Punctuation

Use a single space (not a double) after a full stop.

Use double quotation marks for all quotes not in a block.

Use English spelling rather than American e.g. colour, -ise not -ize

Do not italicise or capitalise Māori words/phrases unless it is the name of an organisation, programme or proper noun

Do provide a short definition for Māori words/phrases in brackets if it is not part of the existing glossary (see below)

Abbreviations

Please spell out names of programmes, organisations in the first instance with the abbreviation in brackets; e.g. “Te Pou Matakana (TPM)”

REFERENCES

Every Article should have a reference list supplied to demonstrate the sources used in the article.

Please check your references to ensure that all works cited in the text are also listed in the reference section, and vice versa. Please be sure to obtain written permission for the use of material (e.g., maps, figures) for which the copyright is owned by others.

Do check URLs are accurate and still in use.

The Journal uses the APA style for sources referred to in the article.

The purpose of the reference list is to allow your sources to be found by your reader. It also gives credit to authors you have consulted for their ideas. All references cited in the text must appear in the reference list. Personal communication such as emails, lectures, conversations should be referenced in the text unless they cannot be retrieved.

For a summary please go to:

<http://aut.ac.nz.libguides.com/APA6th/referencelist>

Referencing Websites

For a passing reference to a website in text, the URL is sufficient; no reference list entry is needed; e.g. "Gussie Fink-Nottle has set up a discussion forum for newt fanciers (<http://gfnfng.livejournal.com/>)."

However, when you are citing a particular document or piece of information from a website, include both a reference list entry and an in-text citation.

JOURNAL GLOSSARY

ako Māori – Māori cultural pedagogy for learning

aroha – generosity, compassion, sympathy, love

ātā – a Māori socio-cultural philosophy: *growing respectful relationships*

hākari – shared feast

hongi – Māori greeting custom (nose to nose)

hui – gathering

iwi – tribe

kai – food

kaiarahi – guide, navigator

kaimahi – workers or staff

kaitiakitanga – stewardship; guardianship

kanohi ki te kanohi – in person (face to face)

karakia – prayers or ritual chants

kaumātua – elders

kaupapa – collective philosophy

Kaupapa Māori – Māori values, principles or philosophies

kawa – atua-endorsed rituals

kia piki ake i ngā raruraru o te kainga – Socio-economic mediation

kohanga - preschool Māori language nests

kōrero pūrākau – indigenous narratives from Aotearoa

kotahitanga – unity

kura – precious cargo

Kura Kaupapa Māori – Māori immersion school

mana – dignity, spiritual vitality, influence

manaakitanga – to care for, expression of hospitality

marae – ceremonial gathering place of a hapū (sub-tribe)

Marama – month or moon

Mātauranga Māori – Māori bodies of knowledge

mātua – adults

mauri ora – flourishing vitality

mihi whakatau – informal welcome

mihi – acknowledgement, greeting

mihimihi – the custom or practice of making acknowledgements

moemoeā – dream

mokopuna – grandchildren or great-children

nga hononga maha – multiple connections

nga taonga tuku iho – the treasures handed down

papa whenua – the land

pēpeha – tribal heritage statement

pōwhiri – customary Māori welcome

puawaitanga – flourishing

pukengatanga - expertise

rangatahi – youth

rangatira (leader),

rangatiratanga (leadership)

rohe – tribal boundary

taha Māori – Māori identity

takiwā – place

tamariki – children

taonga tuku iho – inherited customs or treasures of high importance

Te Ao Māori – the Māori world

Te Ao Whānui – the world

Te Kauhau Ora – Waipareira code of conduct

Te Kōhure – establishment

Te Mahuri – innovation and refinement

Te Mana o Te Ao Māori - Māori perspectives

Te Pihanga – implementation

te reo Māori – Māori language

te reo me ōna tikanga, the Maori language and customs,

tino rangatiratanga – absolute authority

tīpuna / tūpuna – ancestors

waiata – song, chant

wairuatanga – practices emphasising Māori spirituality

wananga – forum to explore critical Māori issues

wawata – aspiration

whakapapa – ancestry; genealogical connections

whānau – family

whanaungatanga – relationship building

whānau noho – marae stayover for families

whānau ora/Whānau Ora – Government policy promote flourishing whānau