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**A KAIAKO PERSPECTIVE OF INQUIRY-BASED
LEARNING IN A WĀNANGA SETTING**

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ABSTRACT

Wānanga are self-determined places of learning and discovery. They are an indigenous educational provider trying to establish their own identity and to be consequential to Māori education and for all people of Aotearoa New Zealand. Kaiako are the driving force of the Wānanga. They are passionate, caring, work tirelessly, and they are at the front line paddling the waka. This thesis explores an indigenous educational landscape and how tutors (Kaiako) practice education within a Wānanga. It is a qualitative study about Kaiako and their perspectives on Inquiry-Based Learning in an environment that is dominated by prescribed assessment-based unit standards. The results of this study placed great significance on the lack of understanding of pedagogy and learning approaches. What emerged from this study was Kaiako thought Inquiry-Based Learning would be a great approach to learning for their taura demographic. Kaiako acknowledge the system they use is useful in identifying taura who fall below achievement. The focus of this study was to investigate whether Kaiako use IBL as an approach to help improve taura performance in their current practice. During the survey, Kaiako showed interest around applying an IBL approach to their practice. However, they claimed they would require more training and knowledge on how they can use it. Kaiako had described key points they like about IBL. They explained how IBL is learner-centred, where the focus is around taura learning. They thought that delivering subject matter which is relevant to student interests would help motivate and drive students to explore further around their knowledge. However, with the demands, National Certificate of Educational Achievement (NCEA) Kaiako provide twice the amount of achievement credits than trained teachers in secondary school. Kaiako are finding it very challenging to find time to reflect and develop their teaching practice with the upkeep of their current delivery process. Wānanga are very diligent, providing Kaiako the training to deliver, assess, and moderate unit standards. This study revealed this type of professional development does not make Kaiako better teachers and taura are still failing to achieve. This thesis provides evidence that Kaiako need significant personal training and development in IBL to become better teachers. They are the driving force for the Wānanga and their vision for whanau transformation through education.

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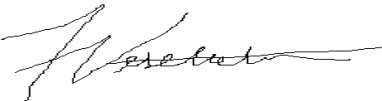
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ATTESTATION OF AUTHORSHIP

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning. 15/07/2019

Signed:  _____

DEDICATION

This thesis is dedicated to my son Stevie-Ray Vesetolu and my precious granddaughter Luna Vesetolu. You are my strength and you are my reason. I hope this thesis will inspire and you to strive for the accolades of greatness in whatever you pursue and your journey in your life. Much love and respect Dad/Koro.

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LIST OF ABBREVIATIONS

AUT	Auckland University of Technology
AUTEC	Auckland University of Technology Ethics Committee
BERL	Business of Economic Research Limited
EFT	Equivalent Full-time Student
ERO	Education Review Office
FGH	Focus Group Hui
IBL	Inquiry-Based Learning
IND	Individual Interview
KPI	Key Performance Indicator
MOE	Ministry Of Education
NCALNE	National Certificate Adult Literacy and Numeracy Education
NCEA	National Certificate Education Achievement
NZQA	New Zealand Qualifications Authority
NZQF	New Zealand Qualifications Framework
PPTA	Post Primary Teachers Association
TEC	Tertiary Education Commission
TEO	Tertiary Education Organisation
TES	Tertiary Education Strategy
TPD	Teacher Professional Development
YG	Youth Guarantee

CHAPTER ONE: INTRODUCTION

Overview

Educational leadership in an indigenous tertiary education provider is a very challenging environment to navigate. The Wānanga I was employed at is at the forefront and a world leader in the realm of indigenous education. As one of New Zealand's largest tertiary providers, they have a purpose of providing high-quality education is unique, to provide tauira (students) with opportunities to experience learning through a Māori worldview. The Wānanga offers different educational programmes delivered at a hundred and twenty sites in fifty different towns and cities across Aotearoa New Zealand. It has a strong internal culture; it is extraordinarily complex in diversity and has become an essential part of the New Zealand tertiary educational landscape. However, the Wānanga only had fourteen percent of students who were between eighteen and twenty-four years of age. To change this profile, they established a series of youth initiatives and started a youth sector to raise the educational achievement of youth in 2012. The BERL (2014) report highlighted student needs were not being met by mainstream education and from there came a strong focus on creating opportunities to meet these needs.

Government Strategy for Māori Education

New Zealand government strategies for Māori have included a strong focus on Māori accelerated academic achievement (Ministry of Education, 2017a). With the recognition Māori are Tāngata Whenua and equal partners to focus on Māori learner achievement; this is an outlined priority in all educational organisations strategies (Ministry of Education, 2014b). These strategies emphasise organisations were coming together in collaboration and working closely with iwi initiatives to lift Māori educational performance (Ministry of Education, 2013b). The Waitangi Tribunal (2005) report publicises an agreement between the Crown and all Wānanga. From the tribunal hearing, the Crown acknowledged that they would help iwi and Māori create strong, sustainable Wānanga that serve the respective educational and cultural objectives of the communities they serve, and by working together, these actions would enhance both party's mana. The Government was making an effort to work with Wānanga, with a strategy to improve Māori education and to re-engage Māori learners

who have a low academic achievement. Wiseley's (2010) report describes student retention and engagement is a critical factor and indicator of a tertiary institution's performance. However, from a Māori world point of view, Māori duly note student retention and engagement measure Wānanga performance. Other cultural aspects need to be taken into consideration as well. It seems that progress and agreement between Māori and the Crown always come back to our historic piece of literature, the founding document of New Zealand, Te Tiriti o Waitangi / Treaty of Waitangi (Human Rights Commission, 2010).

Te Tiriti o Waitangi / Treaty of Waitangi

The Treaty text reflects an understanding of fundamental elements of the relationship between Māori and the Crown and how they would work together in developing the country's future (Panel, 2013). During the 1980s, Māori language enthusiasts did some significant groundwork for the Treaty of Waitangi (Durie, 2011). From that in-depth study, Māori scholars challenged the Treaty's contractual obligation to "protect Māori cultural interests", the protection of tāonga (cultural treasures) were guaranteed when it was initially signed (Bishop, 2011). In 1984 the Government policies were redefined where the Labour government introduced the Treaty of Waitangi into government legislation. Now the New Zealand Government acknowledges the significance of iwi (tribes) and Māori in Aotearoa New Zealand (Durie, 2011). In an educational aspect, this now meant that the government would protect the rights of Māori, so they have a right to an education (Ministry of Education, 2013a). The New Zealand Government has a responsibility to the Treaty of Waitangi and recognising the role of Māori as Tāngata whenua in tertiary education strategies. This priority's particular focus is to enable Māori to achieve education success as Māori, including by protecting Māori language and culture, and to prepare for labour market achievement (Ministry of Education, 2014b).

Tertiary Education Commitment to Māori Education

The Tertiary Education Strategy (TES) contributes to Māori cultural outcomes; their strategy document states that Tertiary Educational Organisations (TEO's) have a responsibility to add to the survival and wellbeing of Māori as a people (Ministry of Education, 2014b). The *Ka Hikitia* strategy is a Māori potential approach

acknowledges Māori students have as much potential as any other student, which recognises Māori enjoy education success as Māori in our education system and achieving equal results while maintaining and enhancing their identity, language, and culture (Ministry of Education, 2013a). The Tertiary Education Commission (TEC) work alongside Wānanga, as a partnership to improve the educational achievement of Māori and to help to sustain Māori language (Ministry of Education, 2013c). The government wants programmes to provide opportunities for rangatahi (youth) to experience tertiary education in multiple contexts. They want tertiary providers to offer qualifications to attract priority learners to eliminate financial barriers to educational engagement and more importantly they need to provide clear and continuous programme pathways from foundation through to degree-level study (BERL, 2014).

What is Wānanga?

The New Zealand Qualifications Authority (2019) describes Wānanga as recognised tertiary institutions under the section 162 of the Education Act 1989. Wānanga is the equivalent of universities, polytechnics, and colleges of education. Under this Act, NZQA states:

A Wānanga is characterised by teaching and research that maintains, advances, and disseminates knowledge and develops intellectual independence, and assists the application of knowledge regarding Āhūatanga Māori (Māori tradition) according to Tikanga Māori (Māori custom). (p.1)

Wānanga preserves Māori culture, Edwards, and Hewitson, (2008) describe Wānanga as a place for Māori elders to get together, to discuss, debate and share knowledge of traditional Māori epistemologies and their contemporary usage. The Waitangi Tribunal (1999) describes specific factors that demonstrate the distinctive characteristics of Wānanga.

- Wānanga is educational institutions that are independent and have been established by iwi to meet needs of iwi and, through iwi.
- Wānanga encourages all sectors of their iwi to participate, from young members as tauira (students) through to their elders as Kaiako (teachers).

- The development and dissemination of Mātauranga Māori are central to Wānanga activities.
- Wānanga operates according to the tikanga of the founding iwi and is Māori in its environment and daily operations.
- Wānanga students are a majority of 'second chance' learners, whose experience with mainstream education was not suited to their needs.
- The development of spiritual connection among the students is an Integral part of the Wānanga programmes
- Wānanga, are guided, directed, and controlled by Māori as a whole.

It is these distinctive characteristics cannot legitimately be claimed by any other type of tertiary educational institute.

All Wānanga are accountable for ensuring they align with government educational legislation and policy. These administrative tasks are significant and ensure Wānanga complies with tertiary governance requirements. These obligations are an integral part of providing a supportive student learning environment (NZPPTA, 2016). Anderson (2014) described Wānanga sit between two worlds; there is a Wānanga setting where Māori bodies of knowledge about celebrate Māori, and on the other hand, it is also a tertiary educational institute. The Wānanga is an indigenous tertiary educational provider, and government agencies struggle to understand the principle of cultural relativity. Edwards and Hewitson (2008) have published work around the tensions and frustration between the Wānanga and government funding agencies. Wānanga are reliant on government agencies for funding, and this funding comes with strings attached. It suggests western ideologies remain strong, and it is these ideologies from which Māori are trying to break free. Hook (2006) describes that it is not the place for a government agency to define what is appropriate for learning and teaching for Māori. There is a lack of cultural understanding in the New Zealand tertiary education system, who seem to favour more mainstream universities and have left Wānanga dependent on the approval for external accreditation and struggling for government funding. It also has been acknowledged by the Ministry of Education (2013) themselves in a report which states:

The current governance settings for Wānanga were not written with Wānanga in mind. When Wānanga were established as Tertiary Educational Institutes (TEI's) in the mid-1990s, they fell under the same governance settings that applied to universities and Institutes of Technology and Polytechnics (ITP's). The governance settings were developed as a one-size-fits-all approach that may no longer be fit for purpose for Wānanga. (p.5)

Williams (2016) mentions that a one-size-fits-all approach to educational leadership and governance is not culturally responsive and adequate to successfully meet the needs of diverse students. Wānanga have recognised that more culturally sensitive approaches are more suited to Māori. It was the Kaupapa Māori values and beliefs of Wānanga that laid the foundations of Māori tertiary education. This ideal positioning validated and legitimised Māori autonomy over their cultural well-being and survival (Laws et al., 2010).

The Wānanga

The Wānanga where I conducted my research has a cultural competence involving understanding, respecting and valuing culture. They know how to use this culture as an asset in their teaching which goes both inside and beyond the classroom (Education Council, 2016). The values of the Wānanga are embedded and woven into the organisation in many ways. These are the founding principles which guide all Wānanga staff actions, to do their best for taura success and achievement. It is these values Kaiako are expected to believe in, and it is these values they use to teach taura the knowledge they seek and life skills they need to function in modern society. Ellison (2015) wrote understanding teachers personal beliefs is very complicated, and when investigating teachers' beliefs, it is important to know how teachers' beliefs link to their practice. Our beliefs influence the decisions and actions we make, teachers' beliefs correspond and correlate between teachers' views of their teaching ability and the learning goals they expect of their students. Their Wānanga values and beliefs Kaiako live every day are:

Te Aroha: Having regard for one another and those for whom we are responsible and to whom we are accountable.

Ngā Ture: The knowledge our actions are morally and ethically right, and we are acting in an honourable manner.

Te Whakapono: The basis of our beliefs and the confidence what we are doing is right.

Kotahitanga: Unity amongst iwi and other ethnicities; standing as one (p.3).

Thomas (2013) describes teacher beliefs from a teachers perspective; perspectives give teachers directions and justifications for their actions. It is a lens from which they view themselves; it is a philosophical orientation to knowledge, their learning, their responsibilities and their role of being a teacher.

Kaupapa Wānanga / Organisational Beliefs

Kaupapa Wānanga guides values into action. It is a way of describing their mission and philosophy, and it helps them consider what they should do about their four Ngā takepū (applied principles). These four Ngā takepū act like a lens from which Kaupapa Wānanga principles are practiced. The Wānanga strive to achieve Mauri Ora (balance) within the working relationships between government organisations, students, stakeholders and themselves. These four principles in practice are:

Kaitiakitanga - The constant acknowledgment that participants at any time and place are always engaged in relationships with others, their environments, and kaupapa.

Āhurutanga - The constant acknowledgment of spaces which claim and maintain activities in an ethical and meaningful way.

Koha - The constant acknowledgment of valued contributions are to be given and received responsibly.

Mauri Ora - The constant acknowledgment to the pursuit of well-being is at the core of all the Wānanga and activities (p.7).

Rangahau

Wānanga beliefs also sit around the Māori worldview of Aro, to reflect or inquire (Iwikau, 2016). Winiata (2016) describes rangahau as an initiative put in motion to contribute to the vision Wānanga to be the world's leading indigenous education

institution. In a western setting, research is traditionally viewed as only people who are qualified should research, however in a Māori view this is not the case (Adams, 2016). Rangahau can be a curiosity of self-determination to learn about one's self on a deeper level (Maged, 2016).

Rationale

My interest in this study is around Inquiry-Based Learning (IBL) and its applicability and effectiveness in a Wānanga setting. The Education Review Office (ERO) encouraged schools to review their inquiry teaching practice and to build on their current practice. The aim is meeting the needs of all students, particularly priority learners. IBL is practiced effectively in New Zealand primary schools, could this be effectively used in New Zealand secondary schools or Wānanga. ERO evaluation has revealed New Zealand secondary schools do not have the same processes to support and guide teachers in their inquiry-based programs compared to primary schools (Education Review Office, 2012). ERO has identified that there are significant gaps in mainstream secondary school approach in IBL. This study focuses on identifying if there are similar challenges in a Wānanga Youth Guarantee setting. A primary focus of the New Zealand Curriculum (Ministry of Education, 2007) is teaching as inquiry where the principal function is to set the direction for student learning and to provide guidance for schools as they design and review their curriculum. Then there was learning as inquiry where the curriculum encourages all students to reflect on their own learning processes and how they learn. This was expected to increase teachers to adapt and refine their teaching practice to individual school contexts and to meet the needs of all students.

Drawing on the work of Major (2012), as a former Kaiako, I also was dissatisfied with the alignment of my theoretical understanding and beliefs, and my pedagogical practice. I needed a closer look at these misalignments and how this could improve Kaiako educational practice. This shift in my epistemological positioning has followed me from Kaiako to my recent past role as a Kaiārahi (Programme manager). I wanted to explore the personal epistemological beliefs of other Kaiako, in the Wānanga Youth Guarantee space, who I did not work with. I wanted to know whether they have engaged with new ideas about knowledge and teaching in particularly IBL pedagogies,

and I wanted to explore what they have experienced and whether they have faced the same frustrations as I did.

Research aims and questions

The overall focus of the research is to examine how Kaiako perceive Inquiry-Based Learning and whether they use it in their practice and what challenges do they face. There are many unanswered questions regarding how Kaiako navigate their way through an indigenous educational institution while teaching within a native framework and using a pedagogy they perhaps did not choose. There are also tensions caused through personal, professional restrictions and organisational limitations they must deal with every day. This rangahau (research) has three main focal areas, they are:

- To explore Kaiako perspective and understand on inquiry-based learning in a Wānanga setting;
- To examine if Kaiako reconcile inquiry-based learning within their current teaching practice;
- To investigate what support, do Kaiako need to implement inquiry-based learning into their teaching practice.

From the aims of this study, the following research questions provide the framework that will guide the study:

- How do you as a Kaiako understand inquiry-based learning?
- How did this understanding develop?
- How do you reconcile inquiry-based learning with your current teaching practice?
- What challenges do you foresee when using this inquiry-based learning approach in your teaching practice?
- What support do you need to implement inquiry-based learning in your teaching practice?

Thesis Organisation

Chapter One

This chapter introduces the research topic of Kaiako perspectives of IBL within the Wānanga. It highlights this Wānanga as an indigenous tertiary organisation working alongside government organisations who have committed to aligning educational strategies to Te Tiriti o Waitangi (Treaty of Waitangi). It speaks to Tertiary Education commitment to Māori education, Wānanga and the organisational beliefs of the Wānanga. The rationale and context of the research are explained and concludes with the aims, research questions and the organisation of this study.

Chapter Two

This chapter critically reviews the literature on Kaupapa Māori, Mātauranga Māori and the concept of Ako and how it relates to Kaiako. It focuses to IBL and other traditional pedagogies and both their challenges. It highlights surfacing tensions between Wānanga, tertiary governance and the internal friction with Kaiako personal development and their commitment to professional development.

Chapter Three

This chapter outlines the methodology of how this research had been, and it highlights the chosen qualitative research methods used. The interpretative approach and the explanation of the data analysis process. The assurance of the authenticity, validity, and triangulation of the research and all ethical issues.

Chapter Four

This chapter reveals Kaiako experiences and how they navigate the challenges they face with the environment around them. It also highlights the tension created between what Kaiako see on the front line and how their Pouārahi (Educational Managers) support them. From here crucial points are identified and discussed further in chapter five.

Chapter Five

This chapter discusses what was revealed in chapter four. From the data analysis significant findings had emerged. Like how Kaiako understood IBL and how they

reconcile it with their practice. It goes on to describe challenges Kaiako have identified as their main challenges if they were to implement an IBL approach into their practice. It how Kaiako include Manaakitanga for their tauira and their thoughts on reflective teaching and reflective practice. It then touches on Kaiako views around personal developmen and the tension caused through Kaiako disconnection from their Managers

Chapter Six

The Wānanga is extraordinarily complex in diversity in a tertiary education system which is continually improving and developing their systems. This chapter presents conclusions, offers recommendations, identifies the limitations and strengths within the study and signals areas for further research.

CHAPTER TWO: LITERATURE REVIEW

Overview

In this chapter, I present a review of the literature on three research themes. The first theme is Kaupapa Māori, which then breaks down into eight subthemes; Whakapapa, Whanaungatanga, Manaākitanga, Tikanga, Mātauranga Māori, Ako, Aro, and Tuākana / Tēina. The second theme focuses on Youth Guarantee Kaiako and their context. The sub-themes explore the assessment, curriculum framework, funding and student contexts that contribute to Youth Guarantee education. The third theme reviews Inquiry-based Learning (IBL) and breaks down into two subthemes; the challenges of implementing IBL into practice and teacher development and beliefs. Each theme and the following subthemes were all contextualised within the research questions and research methodology.

THEME ONE: Kaupapa Māori – How It Connects Māori to Education

Since the early 1970s and 1980s, the Kaupapa Māori ethnic revitalisation movement has blossomed with the intensifying political Māori consciousness (Bishop, 2011). Māori have identified what is needed to improve the well-being of Māori (Lambit, 2016). Māori examine knowledge through their culture and values throughout the many facets of education (Berryman, SooHoo, & Nevin, 2013). Kaupapa Māori is a Māori indigenous ideology based around a Māori world view. It is where Māori live through their practice of using storytelling or songs to pass down knowledge, living and adapting to the seasons, the surrounding environment, observing animals and their behaviour. It is viewed by Māori as feeling a connection to the land, being connected to the place where you are from and the people there. Bishop (2000) states Kaupapa Māori theory and practice have grown out of Māori educational institutions, to promote self-determination and reduce imposition where Māori have found themselves. It has now become a forever evolving learning space from which Māori can explore emerging voices within Māori education. It has enabled Māori to reflect on what they have achieved and where they can improve (Bishop, 2011). The Kaupapa-Māori based framework is expected to empower Kaiako and strengthen their relationship with their tauira (learners). It is supposed to encourage the development of reciprocal, long-term relational connections built on trust and respect for each other's qualities and personal commitments. The traditional and contemporary

concepts such as kotahitanga, manaākitanga, aroha, rangatiratanga, and kaitiakitanga are expected to encourage people to connect. It becomes a sense of responsibility for individuals and groups, which tends to result in long-term relationships. Essentially the kaupapa-Māori based framework empowers academic staff, program staff, and students at all year levels to develop links to operate more like informal mentoring connectedness (Tahau-Hodges, 2010). Participants develop reciprocal, long-term relational connections based on trust, respect for each other's qualities, and personal commitment. In academic discipline-based programs, mentoring also becomes intrinsic to the teaching and learning process; therefore, it operates in similar ways to kaupapa-Māori-based education institutions.

Whakapapa - Identifying where we have been and where we are going

The use of Whakapapa connects the past, present, and future; it unites those who have passed to those who remain in the living world (Kent, 2011). Whakapapa is relationships, and these relationships provide the foundation for connectedness to all things, spiritual, social, and the natural world. Whakapapa represents past generations and many more future generations to come; it will ensure these things mentioned will always be connected forever (Rameka, 2015).

Whanaungatanga - Inclusivity Building relationships

For Māori, whanaungatanga a process of engagement, through which connections, obligations, relationships, responsibilities between people and building a supportive environment (New Zealand Teachers Council, 2010). It encourages the collective responsibility amongst Māori for the well-being of others, especially when sharing knowledge with members of a group or community (Savage, Macfarlane, Macfarlane, Fickel, & Te Hēmi, 2012). Whanaungatanga includes people who want to be part of something; it is accepting them for who they are and everything that they bring with them (Edwards & Hewitson, 2008). Whanaungatanga strengthens communities, and it lessens the effects of socioeconomic disparities in student achievement (Bishop, Berryman, Cavanagh, & Teddy, 2007).

Manaākitanga - Ethics of care

Bishop et al. (2007) identified that manaākitanga encapsulates the student to make them feel nurtured, supported, and included in a loving environment. Manaākitanga embodies caring and is reciprocal and unqualified; it is respect and kindness, a sense of duty to care genuinely. Kaiako are encouraged to adopt this ethos of care and to apply it in their classrooms to establish and promote a cultural connectedness (Macfarlane, Glynn, Cavanagh, & Bateman, 2007).

Tikanga Māori

Tikanga Māori (Māori cultural practice) is a set of beliefs associated with methods and procedures. They are customs to provide a way for people to gather and interact with Māori terms through culture and ritual (Tipene-Matua, Phillips, Cram, Parsons, & Taupo, 2009). These practices aim to enhance relationships and to ensure the preservation of mana. As new situations arise, Tikanga can adapt to respond to any specific context (Hudson, Milne, Reynolds, Russell, & Smith, 2010).

Mātauranga Māori

Mātauranga Māori consists of a core of traditional knowledge, values, and ethics to exist alongside new knowledge. It is a result of Māori discoveries and research, with which some knowledge has evolved from western culture; it is Māori experiences and involvement with different belief systems. Mātauranga Māori is reinterpreting, rebuilding, reshaping, and reincorporating elements of the world around them (Mead, 2012). It is essential for educational leadership and governance, because what is relevant today may not be relevant tomorrow, especially in the forever changing education system. Edwards (2012) describes Mātauranga Māori as a connotative form of Māori knowledge he goes on to say:

Mātauranga Māori is a relatively new space where interpretations and applications are applied. It includes but not limited to text, orality, and visual expressions. It is an appealing and attractive paradigm for many of us who are becoming more orientated towards this space and beginning to explore, comment about, and operate within it (p.44).

Adapting Mātauranga frameworks to the digitised age is a reality that now confronts Māori. Māori indigenous knowledge will be virtually digitised; it is an appealing and attractive paradigm where Māori are starting to explore, comment about, and operate within. However, Māori will need to adapt and navigate this digital age to support Mātauranga Māori as an intellectual, cultural space (NZQA, 2014b).

Ako

Ako is said to have descended from Tāne-nui-a-rangi and the three baskets of knowledge. It is the Māori word for both teaching and learning; however, in a broader Māori context, Ako refers to Māori culturally preferred pedagogy (McDonald, 2011). Ako can be viewed as transformative moments. They are spontaneous moments, lived through experiences, and are often intangible. Māori see Ako as teachings and knowledge of their tūpuna (ancestors). It is transformative and strengthens the personal and collective identity of Māori (O'Malley et al., 2010). The Ministry of Education (2013a) describes the concept of Ako, in their Ka Hikitia strategy, it is a relationship in which learning is reciprocal between Kaiako and taura. Ako is acknowledging the importance of culture and developing productive partnerships between teachers and students who learn together. This Māori pedagogy transmits Māori knowledge to help maintain and further expand, so it is better understood (Pihama et al., 2004). Bishop (2000) describes Ako as mutual learning and teaching, where the teacher does not have to be the fountain of all knowledge. It is a space where students and teachers can take turns sharing their learning, teachings, and realities either as an individual or within a group context.

Aro

In a Māori worldview, Aro is a reflective focus with the intent of knowing, knowledge creation, and knowledge building (Edwards, 2012). Reflective teaching is personal awareness of one's self and process (Larrivee, 2000). The New Zealand Curriculum has placed a focus on getting more teachers involved to reflect on their practice (Ministry of Education, 2007). Timperley, Kaser, and Hulbert (2014) identify reflective practice is crucial to identifying problems and develops theories from the experiences of teachers reflecting on their teaching strategies (Education Review Office, 2012). It is a reflective practice that makes people aware of where change is needed (Fook,

2007). However, there have been reports teaching communities find it challenging to allocate time for sufficient reflection (NZQA, 2016).

Tuākana Tēina

In a Māori worldview, tuākana refers to a life coach or mentor (Ware & Walsh-Tapiata, 2010). This mentoring in Māori tradition has the potential to bring about positive changes for many young people. Tēina is social beings who live their lives in the context of their relationship with others. Tēina need support to develop, the relationships, values, interests, attitudes, and behaviours for the complexities of life, support cannot be done prescriptively as a short-term fix or solution. The support will need to adapt and change accordingly, so it is to nurture the young person's needs and interests, which can become apparent over time. This adaptive support will help transfer more meaningful experiences, training, and skills to the tēina, and will make a positive difference, not only to the young person, but it can also benefit their community (Fraser, 2016).

THEME TWO: Youth Guarantee Kaiako and their context

Youth Guarantee Kaiako are at the forefront of the Wānanga organisation; they are the direct link between government educational policy and their taura (students). Kaiako usually find themselves teaching a programme for a Wānanga which fits their professional strengths and skills. To understand Youth Guarantee Kaiako, it is important to take a closer look at the word Kaiako and what it means. Breaking the word down to concentrated analogy, 'Kai refers to food. Food is necessary for us to live, to get nourishment and strength. In a Māori traditional sense, Kai can be another term for knowledge (Pickering, Heitia, Karapu, & Cote-Meek, 2015). Ako is the preferred method of teaching and learning in a Māori worldview. It is a reciprocal learning process; interaction shared between Kaiako and taura within Māori education (Laws, Hamilton-Pearce, Werahiko, & Wetini, 2010). The Ministry of Education (2017a) defines Ako as quality teaching and learning; this has the most important influence on student achievement. The strength and success of this method are Kaiako and taura relationships, the Kaiako must have the ability to engage and motivate the student. Most Kaiako in the Youth Guarantee sector have professional backgrounds in other areas (McMurphy-Pilkington, 2009). Teachers in the traditional

institutions tend to have a bachelor's degree, all Kaiako have to completed a National Certificate in Adult Literacy Education (NCALE) and have achieved basic NZQA teaching requirements unit standards 4098 "Use standards to assess candidate performance" and 11281 "Prepare candidates for assessment". Youth Guarantee Kaiako do not have to have any formal teaching qualifications as it is not a requirement for tertiary education teaching staff to have any (AKO Aotearoa, 2010). They teach through their life experiences, and support their taura in times of crisis (McMurphy-Pilkington, 2009). Kaiako have a genuine belief in taking responsibility and initiative to take risks, so they may gain the professional confidence they need to make a difference (McDowell & Murray, 2012). The Kaiako role involves being able to lead through learning and teaching; it is a Māori worldview approach called tuākana tēina. It is where the exchanging roles with learners are important to better understand the teaching and learning dynamics of their students (Ministry of Education, 2010). Lipsham (2016) describes the Kaiako role as selfless; it is to give and share. Here she is referring to giving their time, their attention, their energy, their knowledge, their experiences, and their guidance. Kaiako show and demonstrate a lot of care to develop a connection with their taura, nurturing wairua (wellbeing) and mauri (energy) necessary components when working with youth (Sutherland, 2016). This tuākana tēina partnership becomes an integral teaching and learning process; one-on-one relationships have a profound impact (Cooper, 2004), and it is why it an intrinsic part of Wānanga education institutions throughout New Zealand (Tahau-Hodges, 2010). Research has shown Kaiako are dedicated, passionate, and put in long hours of academic, social, spiritual, and cultural support for their taura (McMurphy-Pilkington, 2009). However, sometimes this dedication can lead to burn out, as the turnover rate for Kaiako in the first few years of teaching is high. With the weight of imposed managerial targets, external demands from stakeholders can be overbearing, and Kaiako merely leave (Crafton & Kaiser, 2011).

Effective leaders make use of Whakawhanaungatanga, to collaboratively construct and maintain relationships (Bishop, 1995). Teacher Personal Development TPD systems by aligning findings of internal evaluation to the needs of their staff. These leaders can communicate specific characteristics to their team. Kaiako want leaders who understand their difficulties in the workplace and understand what they are going through and can support them accordingly (Xuereb, 2018). For example, in a report

published by AKO Aotearoa (2010), the role of the tertiary educator is changing. Even though tertiary teachers do not need formal teaching qualifications, New Zealand policymakers, and education systems are placing an increased emphasis on ensuring accountability for the quality of tertiary education outcomes.

Assessment Standards

Assessment standards measure students' achievement against learning outcomes derived from the achievement objectives of a curriculum. These allow teachers to share the intended learning outcomes with their students. Teachers will then help guide them to successfully meet the criteria related to the learning outcomes (NZQA, 2001). Moore, Jensen, and Hatch (2003) identified standards-based teaching has forced many teachers to abandon inquiry-based instruction and to replace it with practice tests. The rigid standards often make it challenging to deal with the individual needs of students' when they have different perspectives or when they stray from the prescribed, standards-based agenda. Students from ethnic minorities and students from lower socioeconomic classes frequently feel unwelcome and invisible in classrooms that emphasise covering everything, rather than students' needs for learning.

New Zealand Tertiary Qualifications Level 2

All qualifications on the New Zealand Qualifications Framework (NZQF) have an achievement credit value. There qualification levels within the NZQA framework that range from level 1 to 10. Each programme's credit value will relate to the amount of learning in each requirement, through assessment (NZQA, 2011). First-year tutors in a Wānanga, learn how to embed literacy and how to create forms for evaluation before they are ready even to start looking at the learning progressions (Isaacs, 2010). Zepke (2010) describes specific initiatives that have been included to strengthen embedded numeracy and literacy projects, which are high on the Wānanga agenda.

New Zealand Certificate in Foundation Skills Level 2

The New Zealand Certificate in Foundation Skills (Level 2) qualification is intended to assist students in engaging or re-engaging with learning. Its purpose was to help students who do not have the foundational skills needed to develop further

employment capabilities for their chosen career pathways. This endorsement includes 60 credits. From these 60 credits, 20 credits must satisfy numeracy and literacy. There are ten credits allocated for the literacy requirements, and another ten for numeracy requirements (NZQA, 2018).

National Certificate Education Achievement (NCEA) Level 2

The National Certificate in Education Achievement (NCEA) Level 2 is an award of student achievement, which nominally requires a student to achieve 80 credits or above (NZQA, 2016). NCEA enables students to undertake a multilevel study to attain credits towards a qualification. Future education and job prospects will rarely present opportunities for students who leave school without a Level 2 NCEA qualification (Education Counts, 2016). From 80 credits, 20 credits must satisfy numeracy and literacy; ten credits for the literacy requirements, and another ten for numeracy requirements (NZQA, 2011). New Zealand secondary teachers are trained educators, and they have raised issues that NCEA increases teacher workloads. They are not referring to working harder. Instead, they are relating to excessive demands and unproductive tasks which form an increasingly significant component of their workload (PPTA, 2016). Most secondary teachers only have to deliver 80 credits in total for each Equivalent Full-time Student (EFT) (NZQA, 2016). According to reports from the Ministry of Education (2018), NCEA is a world-leading qualification implemented to meet the needs of every young person, regardless of their passions, demands, or aspirations. Barron and Darling-Hammond (2008) claim traditional teaching of memorising small tasks or applying simple algorithms will not develop student's critical thinking. Friesen and Scott's (2013) claimed traditional prescriptive methods limit student's ability to remember ideas and to discover new knowledge. They will forget any isolated facts that have little meaning or are not relevant and reports reveal it could make it hard to engage young New Zealanders (Ministry of Education, 2018). Research has been published that NCEA can place limits on students with a low academic ability (Moore et al., 2003).

Vocational Pathways Package Level 2

The Wānanga in this research delivers these two educational certificates back to back. When these two certificates are combined, they become a Vocational Pathways

Package (VPP). It is the New Zealand Certificate in Foundation Skills Level 2 which includes 60 credits and the National Certificate in Education Achievement (NCEA) level 2 at 80 credits. Because both of these certificates deliver the same numeracy and literacy unit standards, 20 credits will be cross-credited, bringing the VPP credit value to 120 in total. It is an everyday reality for a VPP program educator, and for their students who have to achieve 120 credits in a year (NZQA, 2011).

Equivalent Full-time Student Funding

Tertiary education organisations (TEOs) have the flexibility to decide which qualifications meet the needs of their students. Each student must enrol in an educational program with at least 60 credits, or no more than 120 credits (Tertiary Education Commission, 2018a). 0.5 EFTS (or 50% of a full-time, full-year student workload) is equivalent to a 60-credit workload. A programme of study or training of one full EFT equates to 120-credit workload or 1,200 learning hours and to be delivered over a period of 34 teaching weeks (Tertiary Education Commission, 2018b). The rate for a non-trades EFTS is \$10,800 per taura and applies to levels 1 to 3 on the NZQF (Tertiary Education Commission, 2018c). The qualification completion rate expected for all Youth Guarantee funded TEO levels 1, and two programmes are 40%. It is because some Youth Guarantee learners take longer to complete their qualifications (Youth Guarantee, 2018).

Embedded Numeracy and Literacy

Embedding means integrating numeracy and literacy into programs more openly and transparently. Fullan (2006) describes both researchers and educators have increasingly questioned the effectiveness of teacher professional development (TPD). It includes a theoretical framework that provides research-based understandings and guidance on how to incorporate and integrate numeracy and literacy into vocational training (Alkema & Rean, 2016). Teachers are being asked to teach in ways they may not have experienced or seen in classroom situations. He goes on to say teachers require more extensive knowledge of literacy and mathematics than they did previously as teachers or students. Teachers need to develop a more profound understanding of mathematics and literacy pedagogy to understand and expand a repertoire of ways to work effectively with a range of diverse students. Taking these

points into consideration, New Zealand secondary schools aim to attract the most skilled and high-quality teachers to deliver NCEA at their schools. There is a demand for teachers who are highly qualified, it is a very competitive industry, and teachers must be trained to get the best possible chance of securing a position in most New Zealand secondary schools (Ministry of Education, 2017b).

Youth Guarantee Taura (Students)

The majority of the Youth Guarantee students at a Wānanga have two somewhat different population groups. Firstly, those who have a Māori language background – having Māori as a first language and having attended kōhanga, Kura kaupapa Māori, or wharekura. Secondly, the other group consists of Māori living in neighbourhoods of high socio-economic deprivation and may have or not have a Māori language background (Ministry of Education, 2013c). Many studies support Māori / Pasifika students achieve lower school qualifications and lower NCEA results than other ethnic groups (Earle, 2008). Studies reveal youth students would instead choose the programmes their friends attend; their choices are heavily influenced by their social influences (Meyer, McClure, Walkey, McKenzie, & Weir, 2006). With challenges of poverty, poor nutrition, health problems, housing transience, unstable parenting, and negative influences which do have a direct impact on educational achievement (Education Counts, 2014). Even though there has been an increase of Māori / Pasifika taura completing and achieving in level 2 programs, it seems they are over-represented in foundation-levels 1 and level 2 certificates. It reflects disparities in school achievement between Māori / Pasifika and others. The Wānanga and Kaiako aim is to work past these challenges and set taura up on the right path for study and career options or help them to move to sustainable employment to become a contributing member of their community (Education Counts, 2014).

THEME THREE: Inquiry-based Learning

Inquiry-based learning (IBL) is a pedagogy that enables students to explore and experience the process of knowledge creation. The key attributes of this learning pedagogy are to stimulate the inquiry needs of each student. The approach is an active one that allows students to take a self-directed charge of their learning, with teachers

having a role of support and guidance (Spronken-Smith, 2012). This guidance involves the teacher providing a necessary outlay for students to start building scaffolding around their knowledge and understanding of the subject (Gonzalez, 2013). This type of exploration, understanding real issues of the content, motivates the students to start questioning their surrounding environment. Students can work individually, or they can work together to solve the problems relevant to their interests (Jane, 2007). Friesen and Scott (2013) describe IBL as a view of knowledge, where students learn better when the subjects are meaningful to them. Duran and Dökme's (2016) findings support IBL develops student critical thinking ability, and critical thinking improves a student's ability to make connections between claims and evidence. There is growing support for this approach. A lot of literature urges educators to design teaching curricula, where students can learn their way around their chosen discipline. Spronken-Smith's (2012) research supports this with evidence there are more accumulating claims IBL enhances student engagement and higher academic achievement. In contrast, to traditional teaching where learners are not involved, they have direct unilateral instruction. This conventional approach only gives students information, and they are expected to accept information without question. It tends to overlook critical thinking and unifying concepts essential to real learning (Abdi, 2014). Learners who develop a more critical ability think about what they have discovered and not what they had read or heard. These students use technology to learn, innovate, and communicate their ideas with others to discover; identify problems, and find the best solutions (Duran & Dökme, 2016). Every year there are more findings like Friesen and Scott's (2013) which has identified once students ask the right questions to inquiry-based problems, they become life-long learners. This research determined there are many forces around the world today, simultaneously challenging views on the thoughts of the organisation of traditional education. Pataray-Ching and Robertson's (2002) work has identified if students inevitably find interests outside the teacher's area of expertise, teachers can allow time for students to explore their inquiries while devoting other time to meet the demands of the mandated curriculum. It now allows the teacher to assume the role as a co-learner and acknowledges that teachers do not hold all knowledge and IBL can be implemented and woven into an existing schooling curriculum. Fraser's (2016) view on inquiry and inductive approaches has identified they typically have some common characteristics, which are:

- They are learner-centred approaches
- Active learning is doing, discussing, questioning to solve problems
- Development is needed for self-directed learning skills to emerge
- Students take responsibility for their learning
- Students construct the meaning of their reality and
- Knowledge is created rather than directed by the teacher
- Learning is collaborative and cooperative with students working in groups
- Reduces student competitiveness
- Students develop reflective practice skills

Challenges of IBL

Although there are many benefits to inquiry-based learning, as mentioned above, there are also a few drawbacks to this approach. Barron and Draling-Hammond (2008) identified one of the most significant challenges to implementing IBL is the skills and knowledge of the teacher. If a teacher's knowledge is limited, they may not be able to implement IBL (Savasci-Acikalin, 2009). Teachers need a lot of support and direction (Education Review Office, 2012). If teachers do not fully understand the complexities of IBL, then they will have trouble teaching their students how to ask relevant questions to their learning. Studies have identified when teachers have a misconception about IBL can conflict with the teacher's core beliefs (Quigley, Marshall, Deaton, Cook, & Padilla, 2011). Lister (2015) supports this view on IBL and states:

The research shows that a lack of adequate training and professional development for teachers, a lack of understanding between educators of a common practice for inquiry learning, and a lack of district and school support, as major challenges when implementing IBL in schools. (p.19)

Teachers need to understand the interrelated steps for formulating questions by using techniques like scaffolding. Students should initiate and explore their learning process to construct knowledge and present arguments based on the evidence they have gathered (Gonzalez, 2013). Teachers with little experience teaching IBL need direction and guidance. A report from the Education Review Office (2012) found even if schools have established support systems like student monitoring, teacher performance

management, and collaborative inquiry systems if there is a lack of direction and guidance from educational leaders, it will have impacted-on teachers and their teaching when implementing IBL. Time constraints are a challenge associated with IBL (Witt & Ulmer, 2010). Many teachers claim that IBL takes up a lot of time to integrate into their existing workload (Primas, 2013). Some inquiry exercises span several class sessions and can continue for weeks, which makes it difficult for a teacher to use them (Wolf & Fraser, 2008).

Teacher development and beliefs

Teachers are continually adapting to the educational landscape (Banegas, 2014). So, there is always room for educational improvement and practice within tertiary education in New Zealand. Professional development across the tertiary sector comes in many forms (Clarke, 2012). With the increased expectations on teachers' workload, there is a need for improved resources and support at all levels. However, sometimes due to teacher workloads, they have limited opportunities for professional development to upgrade qualifications which can leave teachers feeling unsupported and isolated in their work (Mallon & Kane, 2006). Professional development support is to help teachers effectively assess against the assessment standards and create reliable overall teacher judgments. Minimal professional development may lead to inadequate assessment and moderation practices in tertiary organisations (Parliamentary Library, 2010). Teachers need to feel they have made the right decision to become a teacher (Cameron, Lovett, & Garvey Berger, 2007). Studies have revealed there is too much emphasis placed on teacher professional development and not enough personal development (Anderson, 2008). Malm (2009) identified the awareness of the personal being is an integral part of a teacher's understanding of what it means to be a teacher. It is part of the learning principles of in-depth learning (Timperley, 2011). Another concern with teacher professional development is that it must be relevant to what teachers are teaching in the classroom (Phillips, 2008).

It has now been well established that teacher beliefs affect students' learning. What they think about themselves and their students influence the ways they view and approach their practice (Erkmen, 2012). Teacher beliefs can have implicit assumptions

about students, their learning, and the subject matter (Ramnarain & Hlatswayo, 2018). If teachers believe overwhelming workloads and covering content is more important to student learning; this will be their practice (Savasci-Acikalin, 2009). If teachers hold low expectations for their students, they will prepare low-quality materials and exhibit a low quality of teaching (Kaymakamoğlu, 2017). Teacher professionalism, professional competence involves more than just knowledge. It involves skills, attitudes, and motivational variables that also contribute to the mastery of teaching and learning. Teacher knowledge is complex and involves understanding the key underlying processes of teaching and learning. It is how teachers' knowledge is applied in the classroom (Guerriero, 2013).

Summary

This chapter provided a literature review around Inquiry-Based Learning and the Wānanga educational landscape. Firstly, I wanted to identify major themes I thought were important in my study. Secondly, I wanted to make the connections of how they related to one another and why they were relevant. It was important to highlight how Kaupapa Māori has become the foundation for the self-determination rival of culture and identity for the indigenous people of Aotearoa New Zealand. My research methodology, ethical considerations, data analysis, and the two research methods I used, are presented in chapter three.

CHAPTER THREE: RESEARCH METHODOLOGY

Overview

The purpose of this chapter is to present the epistemological and methodological underpinnings of this research. The research design has been submitted and explained in detail. The two methods chosen for this study are semi-structured interviews' and the second being a group Hui interview. Afterward, I present the information related to generating the data and later, data analysis.

Epistemology

Anderson (2014) describes epistemology as a philosophical theory of knowledge and what is accepted as knowledge. Hofer's (2008) workaround personal epistemology shows personal epistemology plays an essential role in intellectual development, learning, and education. When teaching and learning in the classroom, the teacher must make many decisions to influence his/her behaviour. Such choices in the classroom are affected by epistemological beliefs, and they are metacognitive about the nature of knowledge and how knowledge was learned (Chan, 2004). I recall how I used to conduct my classroom practice. The subject content I was delivering was not very interesting and it made motivating students to attend my classes challenging. However, if I was teaching mathematics, I was able to relate mathematics to my students interests and to make it much more interesting. I had realised through my students interests I was able to spark their appreciation for mathematics and its practical applications. I wondered if other Kaiako would have any similar experiences.

Drawing on the work of Berryman et al. (2013), which suggests research questions help researchers identify the epistemological positioning of others. Through the qualitative questioning I used in my interviews, I was able to allow Kaiako to express their views about their experiences in the Wānanga. Looking back to my own development as a Kaiako, I was trained to only deliver information. From the information I delivered, I was also trained how to make a judgement based on the information I received back from my students. If a student did not understand the information which has been delivered, I had to figure out how to teach them to understand it more deeply. As a Kaiako I was not trained to do this, I was not upskilled to be a better teacher. Our training consisted of quality-controlled moderations for

student assessments and Kaiako judgements. This was to ensure we met the rigorous organisational requirements for NZQA. This frustrated me, only through my own trials and errors did I become a better teacher. Only through reflective practice did I realise, if a student did not understand the information I delivered, it was usually because of the way I delivered it. Was I the only Kaiako who was thinking like this? I needed to make connections, I needed to interpret the landscape of how I saw it and how each variable related to each other (Ary, Jacobs, & Razavieh, 2002). From understanding other Kaiako realities, I was able to gain a deeper understanding of what other Kaiako are facing. My aim was to include all perspectives of which were aligned to my research questions, which are crucial to my interpretation (Hudson & Ozanne, 1988).

Being of Niuean decent, and teaching in a Māori teaching organisation to me culture is very important. Culturally responsive pedagogies have been proven to be essential in the lives of indigenous students in many studies around the world. According to Bishop (2011), culturally responsive pedagogies create a context where learners can be more self-determined. Interactive pedagogies and cultural experiences are validated in knowledge and are actively constructed where participants are connected through a shared vision (Bishop et al., 2007). By bringing cultural identities and ideologies into the forefront of my research, it helped me identify gaps and disparities in current practices used in the Wānanga. (Berryman et al., 2013). Glaser (2016) mentions there is no need for conjecturing if you have sufficient data. I wrote about what the evidence said and what emerged conceptually through my final analysis and findings.

Research Design

My past role as Kaimahi and researcher in a Wānanga educational organisation and also being a non-Māori from Niuean and New Zealander heritage, I felt it was essential to get the blessing from a Kaumātua from the Wānanga. My motivation was to ensure my actions were 'Pono' a principle which ensures my actions to be both 'tika' (virtue of being right and proper) and aroha (having positive self-regard for myself and others) (Pihama, Smith, Taki, & Lee, 2004). It was also considered Tikanga to get permission and consultation from the Wānanga involved with my research. It ensured I was not overlooking any professional or cultural boundaries when conducting my research on

their campus grounds. I had some constructed critique of my proposed research project and its potential impact on the takiwā (campus) and Māori in general. I assured the Wānanga I would be taking a Kaitiaki (best practice) role, and I wanted to build a relationship of trust by displaying transparency, good faith, fairness, and truthfulness when conducting my research (Hudson, Milne, Reynolds, Russell, & Smith, 2010). Through this trust, it was important I connected with the Wānanga by trying to achieve whakawhanaungatanga. Bishop (1995) describes whakawhanaungatanga as

The process of establishing relationships, literally using identifying, through culturally appropriate means, your physical linkage, your engagement, your connectedness, and therefore (unspoken) commitment to other people (p.229).

Whakawhanaungatanga can overcome the differences of race, gender, class, generation, and geography. It ensures inclusion, equality, and the capability of all members of a community to determine an agreed protocol of social institutions govern social interaction (United Nations, 2009). As a researcher who had a different heritage from my participants, culturally conducting myself was very important. By understanding the principles of Kaupapa Māori, I was able to connect with participant knowledge and their cultural experiences. Each participant is valid, legitimate, and important; this ensured that my research approach was culturally sensitive to the interests and abilities of all individuals involved in my study (Kia Eke Panuku, 2013). Throughout my data collection, the methods I used were a combination of observing, documenting, analysing, and interpreting the characteristics, patterns, attributes, and meanings of human phenomena under the study. Rather than trying to predict and control circumstances, it focuses on the whole human experience and the purposes ascribed to understanding a broader and deeper insight into the complex human behaviours involved (MacDonald, 2012). During my research, I used two methods; the first chosen qualitative methodology was individual interviews. Interviews remain the most common data collection method in qualitative research studies. It proved to be a flexible way to ask people about their opinions and experiences, and I used semi-structured interviews. The second methodology I chose was 'Hui' (gathering) which in a Kaupapa Māori is a meeting or coming together which remains a central ritual of encounter in Te Ao Māori (The Māori world). From drawing on traditional knowledge

and practice that aligns it to a contemporary situation, I wanted to develop a more culturally congruent practice and relationship with Kaiako of the Wānanga. The 'Hui Process' applies a series of traditional principles of greeting, introduction, and starting the relationship and closure of any encounter with a karakia (prayer). In a conventional sense, this is a formally structured meeting. However, these cultural protocols can occur with informal meetings as well (Lacey, Huria, Beckert, Gilles, & Pitama, 2011).

Sampling

My study concentrated on a small group of six participants; my inquiry was around their interpretation of IBL and their own experiences through their eyes (Ritchie, Lewis, Nicholls, & Ormston, 2013). I purposely screened participants, so they were more likely to relate to my research topic. There were three specific requirements they contributed to my research study effectively. Firstly, they must work at the Wānanga I was researching; it is their teaching experiences in that Wānanga which was crucial to my study. Secondly, they must be Kaiako who work with young people in the youth sector. Both of these preferred characteristics would have an essential connection with my research questions (Cohen et al., 2011). Kirkevold and Bergland (2007) warn one of the potential threats when conducting qualitative interviews is collecting a biased sample, or more precisely an "elite" sample. It may result in only the most articulate participants who will be able to provide detailed descriptions of their situation and experiences, which may threaten the validity of the study. However, Mason (2002) makes a point on the importance when choosing and selecting sampling; it should be done appropriately and strategically as it is a vital element of qualitative research; because I am asking my sample to provide me with data that I needed to address my research questions. I aimed to show my examples were useful and meaningful, by communicating it in context of how it allowed me to generate data and ideas to advance my theoretical understanding which enabled me to build a coherent argument as the research progressed. Thirdly, I have an ethical responsibility to ensure I had no influence over testimonies or statements of my participants during my study. So, I chose participants who I did not work with and did not report to me.

Semi-structured interviewing

During data collection, I used semi-structured interviews organised around a set of predetermined open-ended questions (Appendix C). This type of qualitative interviewing provided the essential information needed for my qualitative study (Krueger et al., 2001). Edwards and Holland (2013) work identified interviewing is the most preferred used method in qualitative research; it is an intimate human to human connection. I attempted to place myself into each participant's perspective; I aimed to try and see what they see. It was through their experiences I was able to construct an accurate interpretive summary. It proved very useful as each interview gave me access to the perception of each participant; it gave me a chance to peer into a small window of their everyday reality (Punch, 2009). During each interview, I used a structured guide around my research questions. However, I did not necessarily ask them in a specific order. It guided each discussion and solicited the commentary (Krueger et al., 2001), which helped me stay on topic while relating each comment to one another. Alshenqeeti (2014) describes qualitative interviewing is flawed; each participant interviewed will only give what they are prepared to reveal about their perceptions of events and interviews alone can be an insufficient form of data collection. It became a focal point for each discussion, as I attempted to encourage each participant to respond and honestly share about how they feel and think about certain things (Opie, 2004). Opdenakker (2006) identified another disadvantage, he recognised the interviewer must fully concentrate on the questions and the answers given by the participant, they have to listen to responses, understand what they are saying, and prepare the next question to be asked, while trying to achieve level of depth and detail throughout the interview. This qualitative interviewing allowed me to talk with people interactively, to ask them questions, listen to them, and to gain access to their articulated accounts (Mason, 2002).

Focus Group Hui

Drawing from the work of Anderson (2014) rather than adopting the typical and traditional documentary practice of using focus groups, I thought that Hui would be a more culturally appropriate approach to data collection. After I conducted each interview, all six Kaiako were invited back to participate in a collective group Hui. This presented a challenge as I only managed to get five Kaiako back out of the original six

participants. However, even though only five Kaiako participated in the Focus Group Hui, it did allow the Kaiako to come together to discuss their reflected thoughts from their last interview. Through whanaungatanga (connectedness), they all identified areas of their practice, which needed improvement (Baker, Pipi, & Cassidy, 2015). Adult and Community Education (2016) research on "Hui Pono" describes hui as communities coming together to support one another by learning confidently as an educational community. I wanted Kaiako engaged in claiming a space to address my research questions and how they thought about it. O'Sullivan and Mills (2009) work on Hui describes, unlike meetings, convening a Hui usually requires the organiser to arrange a pōwhiri (traditional formal welcome), then it is followed by the process of grounded in cultural traditions have a profound spiritual experience and usually include karakia (prayer), like performing karakia (prayer) before and after the hui. Once the Hui concludes, then it is custom to have kai (sharing food) Tipene-Matua et al. (2009) description of kai is:

Sharing of kai (food) by people who have recently come together for a Hui is one way of removing the tapu (sacredness) that can keep people separate. While the provision of food and hospitality (manaākitanga) is good practice and appealing to many cultures, it has significance for Māori processes in that as well as enhancing the mana (status) of the host food lifts the tapu (sacred or restricted) and allows matters to become noa (unrestricted). It moves proceedings from the formal to the informal and paves the way for useful discussions. (p.3)

Lacey et al. (2011) describe hui as a process of Whakawhanaungatanga, which is making a connection. One of the primary focuses of Hui is connecting with people on a personal level, and this is discussed in the following section.

Research Questions

During the individual interviews there were follow up questions I did not ask listed in my Appendix C under "Research questions for individual interviews." At the time I felt I was getting enough data from my participants to answer my research questions.

These are questions I did not ask.

- 1b. If your understanding has changed, why was this?
- 2b. How has it changed and why?
- 2c. To what extent do you think any changes are associated with your understanding of inquiry-based learning?
- 3b. Do you foresee any challenges in accessing the support you need? Why is this so?

There was also a question that I did not ask in the focus group hui. This question 2b “How has this influenced your response today?” I was so caught up in the discussion that I did not ask this question. After I asked question four “How do you all reconcile inquiry-based learning with your current teaching practice?” I used a follow up question as I wanted to get the group to share the challenges they see when using an IBL approach. I asked them “What Challenges do you foresee when using this inquiry-based learning approach in your teaching practice?” Regardless having made these unplanned changes, I feel I still managed to extract enough data to answer my main research questions.

Setting the environment

The interview environment set the mood; the aim was to get my participants to share honestly and accurately, so it was essential they felt calm and relaxed. Because my research had taken place at the Wānanga, my methodology had a responsibility to be culturally appropriate from start to finish. Each session involved proper protocol or Māori Tikanga; this ensured all cultural aspects, and my participants felt culturally validated (Bishop et al., 2007). Manaakitanga refers to the wellbeing and comfort, to be generous in sharing and involving participants in the research strategy (Moyle, 2014). To achieve this, I had to disclose all aspects of the study; I also conducted each interview at the Wānanga each Kaiako was teaching. The location for each meeting was one of the key factors to set a safe environment for my participants; I aimed to get them to feel relaxed and confident to speak freely during the interview (Krueger, Casey, Donner, Kirsch, & Maack, 2001). The discussions took place in allocated meeting rooms. My aim was to have the interview environment feel as natural as possible and in familiar surroundings. Each interviewee had an assigned time to meet with me before each interview; this will ensure that all participants will not accidentally meet each other between meetings for my research. Mauri is the essence of everything that lives; Māori describes it as the life force. It exists as part of the wairua

(spirit) system, and it keeps people and things aligned with and within the flow of the wairua. Wairua can give people purpose and inspiration; it is these intangible qualities that motivate them and provide them with a sense of self-worth and collective identity (Love, Lawson-Te Aho, Shariff, & McPherson, 2017). Wairua is a term typically used by the existence of a spiritual dimension. Traditional notions of wairua are considered as delicate as tāonga (treasure) imbued with tapu (spiritual restrictions) and are as fundamental to Māori existence, indicating it is a necessary part of Kaupapa Māori and what it means to be human (Valentine, Tassell-Mataamua, & Flett, 2017). By performing a karakia, I was taking into consideration a sense of Manaakitanga (caring) to ensure there was positive mauri (energy) would acknowledge the wairua (spirituality) of each participant. Matua Raki (2014) description states:

Karakia is a process of acknowledgment and invocation of divine energy. It is a key that opens a pathway between our human nature and our spiritual nature. 'Ka' means to energise. 'Ra' connotes the divine spark of energy and 'Kia' means to be. In other words, Let us become infused with energy from a divine source (p.4).

Cultural limitations

Cultural ethics and understanding were a crucial factor in the planning and execution of my research study. The Treaty of Waitangi principles were an essential factor taken into consideration when identifying ethical issues regarding, Māori rights, and my role and responsibility as a researcher. I aimed to work towards providing useful and relevant outcomes; it is in the interest of Māori and has importance to Māori (Bishop et al., 2007). Māori values and ethics are deemed fundamental to the sustainability of Māori life. I tried to ensure these were embedded into the relationships known as kawa (initial values), which provided the foundation for the establishment of Tikanga Wānanga (campus protocol). I have learned Māori; ethics is about 'Tikanga'- and how it reflects the values of Māori; these are beliefs in which they view the world. It is crucial to ensure the preservation of the mana (justice and equity reflected through power and authority) of everyone involved in my study. By being transparent with my intentions and by acting entirely in good faith, my participants could see my intentions were whakapono (to be true) or to be culturally caring for my participants (Hudson et al.,

2006). This reduced any concerns felt by my participants, which help them to be open and honest during their participation.

Ethical Consideration

The Auckland University of Technology Ethics Committee (AUTEC) already has procedures and guidelines. They focus on the ethical concerns relating to the harming of participants; lack of permission or informed consent; invasion of participant's privacy; and also, deception. I had to take into consideration the boundaries between ethical and unethical practices that must always be clear between myself and my participants. With these ethical principles, I was able to consider the care of my research participants as my priority and main focus rather than my self-interests (Bryman, 2004). Firstly, I had to get my research proposal approved by the AUTEC. The AUTEC outlined ethical issues within the context of their decision-making process and the panel of their ethics committee members. The process was drawn from a foundation of protocols and practices which determined how I conducted myself, and my research (Hudson et al., 2006). Since there were so many elements to my research, there was more than just one ethical or moral approach to consider; this proved to be a strong driving factor behind my behaviour and professional conduct throughout my study (Mason, 2002). Before any of my participants could take part in my research study, they all went through an informed consent process. They were all informed of what I was researching, what was involved in the study, and how their participation contributed to the study (Appendix A). All my full intentions were fully disclosed, of how I would collect data, how it would be stored, and how it would be used. Punch (2009) describes to avoid any unforeseen risks; it pays to be sincere and honest about what will be involved. The reality with any research is there is an element of risk to any volunteers who may share any information. For example, personal details like a physical address or personal thoughts around racial ideologies. Regarding the sensitive content of my research and participant testimonies, it was my full responsibility I did everything within my power to keep any volunteer participation confidential. Anonymity in relation to others who were not participants in my study; I do not want to put them in any predicament jeopardising their safety or peace of mind. Each participant had a specific time suitable for them to participate in my research study. It helped to keep their identity and participation confidential, but not to each

other (Mack, Woodsong, MacQueen, Guest, & Namey, 2011). Each participant signed a form of consent, which restricted them from sharing any information outside the research environment (Appendix B). Participant privacy was important, so no identifying information was attached to any data or interview materials (Mertens, 1998). Consent Forms are a written agreement signed by each participant; this prevented my participants from sharing any confidential information shared during my research. All participants were informed that they must not speak to anyone of the sensitive topics or of the content of my research.

It was explained to each participant that their discretion was most important, because their personal opinions may be a conflict of interest to the organisation they work for. All transcriptions and other confidential research material had been locked away in a secure and safe location. This information could only be accessed by myself and my supervisor. I had a responsibility to produce good quality research data with accuracy, and validity to represent my true findings. I followed a very strict ethical or political blueprint, which was the AUTEK guidelines; this helped guide me through my analytical practice. I was given cultural and spiritual guidance through the Wānanga Kaumatua to ensure I followed the Tikanga of kaupapa Wānanga. I was given ethical advice from my academic supervisor to help me make decisions with consideration and a better understanding of ethical positioning through his own experience. I used an active listening approach when conducting each interview. For example, when Kaiako heard the phrase "Ticking boxes," it would stir up passion and emotions. I would then ask more questions around this term to try to get more information. Another example was when Kaiako described the manaāki, and aroha they showed their students, they spoke with pride and mana. This helped me determine how Kaiako really felt about certain aspects of their learners. Edwards and Holland (2013) described that to have this kind of information accessible long after the interview itself has concluded; it was very crucial to qualitative research. So, recording each interview was the method which proved to be extremely useful during and afterward of each session. All transcriptions allowed provided me with important detail, and I had an accurate verbal record. Any sensitive information like names, organisational identities, and locations was enclosed in brackets and removed from any confidential documents. These were later replaced with pseudonyms to retain important contextual information and to protect the identities of those involved (Mack et al., 2011).

Data Analysis

During the data analysis, I was trying to understand the findings I had collected. Cohen, Manion, and Morrison (2011) describe how each piece of data can be examined and tied to how it is relevant to the research. The transcripts were analysed individually, and then all interview data were brought together to be examined side by side. The aim was to identify any common themes and patterns that were reoccurring in each interview. After all individual interview data were analysed, the group Hui data were analysed. The aim was to compare the findings to identify if any similarities and differences had emerged in the individual interviews and the group Hui. The first step of the data analysis was to transcribe each individual Kaiako interview. After each interview, I allowed my participants to check their transcriptions. I wanted to make sure they were completely satisfied. I had not misinterpreted or misrepresented any information they shared during each meeting. After transcribing each interview, the second step was I colour coded each participant transcripts with a colour. The next step was I cut out each participants response to each question. This helped me to identify any common themes that emerged from the data. The colour coded system helped me determine which Kaiako said what during data analysis process. From this coded system I started to identify common themes emerging that related to the research questions I asked during each interview; for example, how Kaiako understood IBL? how their understandings develop? how they reconcile IBL into their own practice? I repeated the same process for the focus group hui interviews, I used the same colour codes for each Kaiako responses and data analysis process. From reading and categorising each transcript, and I similarities emerged from the data and I grouped them together. I then compared the data I collected with other research studies in the literature. Alberta Teachers Association (2000) describes it is important to make connections when attempting to discover new knowledge. By uncovering disparities, it will help determine critical factors of what is being revealed in the research. For example, I compared the thoughts and comments of people who apply IBL to their teaching effectiveness, and I then compared these insights to the thoughts and comments of the Kaiako around IBL. I did make some connections through this process; however, I also identified some differences. For example, Kaiako lacked a deeper understanding of IBL and how they apply it to their teaching, compared to teachers who apply it effectively. Punch (2009) described this process as triangulation by obtaining complementary qualitative data, and my aim was to piece them together

through data synthesis. Cohen, Manion, and Morrison, (2011) described this as seamlessly joining information together to ensure the research findings have relevance, it is meaningful, and this is what I was trying to do. I wanted to ensure my findings had some weight, and it was relatable to other studies.

After all individual interviews were transcribed, I followed the same process for the group hui interview. From here, I could compare what Kaiako said in their individual interviews to what they said in the collective group hui. Mertens (1998) claims analysing information sourced through various research methods can be critically effective to identify consistency. Comparing these two research methods helped me to identify that there were inconsistencies with what Kaiako said in their individual interviews compared to what they said in the collective group hui. Throughout my study, I used primary source documents from various educational ministries and New Zealand Government bodies. These original documents helped me to validate key points in my findings. Mertens (1998) claims to analyse secondary documents with other existing literature; it helps researchers' piece together a synthesised summary.

Summary

In this chapter, I have explained the steps in detail the processes that went into my research design. I covered my epistemological position and the reasoning behind my chosen research study. I briefly covered the importance of the environment setting, explaining the cultural benefits of manaākitanga, mauri, wairua, and karakia. I then presented my research methodology and the interpretative approach and the responsibilities of my role as a researcher. The two methods used to generate research data was outlined, along with each qualitative research approach, like semi-structured interviews, group hui interview, and ethical consideration. Finally, I explained data analysis and the use of validation and triangulation to authenticate my research findings.

CHAPTER FOUR: FINDINGS

Overview

The purpose of this chapter is to present the findings of the study. Firstly, six individual interviews took place with all research participants, and this is where data was collected. Shortly after, I conducted a Focus Group Hui with the same six research participants where more data was collected. Once the data from all the interviews was analysed from both methods, five categories emerged. These were:

- How Kaiako understand inquiry-based learning
- How Kaiako developed an understanding of IBL
- How Kaiako reconcile inquiry-based learning with their practice
- What Challenges do Kaiako foresee when using an IBL approach
- What support Kaiako think they need to implement IBL into their practice

Interview findings

Kaiako background, gender, and teaching experience have been included to show all data presented is transparent and genuine from kaiako own experiences. Passages came from each interview with quotes using each participant's own words. These findings may encourage other researchers to further their insights into these data findings. To assist the reader, Table 4.1 provides an overview of the participants through their pseudonyms, teaching experience, and gender.

Table 4.1 Kaiako Pseudonyms

Name	Gender	Teaching Experience
Nancy	Female	Five years
Nita	Female	One year
Daryl	Male	Two years
Nuno	Male	Five years
Jimi	Male	Four years
Stevie	Male	Five years

Kaiako Background

Each participant has been given a pseudonym to keep their identities confidential under the protection of anonymity. Each Kaiako has a unique and distinctive background, from all six participants, not one Kaiako has gone to teachers training college, or University to train as a professional teacher. They have all come from varied backgrounds, where they have fallen into the role of Kaiako. These are the front-line staff who have gained a driving passion for working with the rangatahi (youth) at the Wānanga.

Nancy: Used to be a youth worker and taught non-curriculum projects for schools in Manurewa. She has completed a Bachelor's in Adult Education through the Wānanga and has been teaching in the youth sector for the Wānanga for five years.

Nita: Went to University and majored in performing arts and is not a trained teacher. She has now been working for the Wānanga for one month and has only been teaching for five months.

Daryl: Has an extensive background in coaching, where he has coached various sports teams and has worked with youth. Daryl has been working and teaching as a Kaiako at the Wānanga for two years.

Nuno: Studied at University; he has been tutoring youth for four years. His first role started at a youth training academy. Nuno went on to become a Kaiako at the Wānanga where he has been teaching for the last three years.

Jimi: Went to University and studied a diploma in the Sport in Recreation, where he decided to do a bachelor's in education. Halfway through his studies, he was offered a job as a Kaiako for the Wānanga where he has been teaching for the past five years.

Stevie: Another Kaiako with a coaching background. He has completed a Diploma in Adult Education, and he has been teaching at a Wānanga for three years.

Because my research data has amalgamated from individual interviews and a focus group Hui, an acronym will be identifying each interview response.

IND = Individual interview

FGH = Focus Group Hui

Individual Interviews Responses

IND Q1. "How do you, as a Kaiako, understand inquiry-based learning?"

The first description Kaiako gave about IBL was it was a learning process that enables tauira to find the knowledge to make sense of the content they are learning. It was a process where the tauira has to make their inquiries to understand the world around them. Nuno said:

IND: I understand it as your students finding the answers for themselves, you kind of guiding them towards those answers. That's kind of my idea of inquiry-based learning.

Jimi has seen it applied in his son's primary school.

IND: So, my only perception of inquiry-based learning is because my son does inquiry-based learning. It's up to him to inquire about how he meets the learning objectives, something like that.

Nita described it as the learner seeking knowledge she said:

IND: I know that it's more about the learner seeking answers and creating their own questions and finding evidence to back up their own theories, rather than a Kaiako teaching them something. That's what I know about it.

Fundamentally, this is one aspect of an IBL approach, where it is up to the tauira who drive their learning to discover and interpret their understandings. All Kaiako agreed this is what an IBL approach meant to them. The second description identified Tauira learning was the primary focus. Nancy said:

IND: To me, inquiry-based learning is where the student's learning is a focus. Where they will get information, or they'll find out information. Inquiry-based learning is not teacher-focused. It's about the learner, and it's not just about the teacher giving information and the student receives.

Kaiako strongly felt taurira would be more motivated if they were learning about subjects and topics that involve their interests and passions. Kaiako discuss IBL is about taurira choosing their questions and curiosities. Stevie said:

IND: I would like to see more of this kind of learning. Purely because I think that the kids themselves will get to choose something they're very passionate about. Hopefully, relating more relevant to what they want to do.

Daryl's understanding of IBL was, he said:

IND: My understanding of inquiry-based learning, asking questions. Providing work for our taurira, so they know where they go. It is research to formulate answers to a particular example of a questions that they may relate to the assessment.

From each interview, all Kaiako spoke very positively about IBL and how it would attract many teachers to adopt this approach. IBL does involve a certain amount of self-directed learning, and there are numerous studies to suggest if students are more interested in the subject they are studying, they are more likely to engage in their learning fully.

To follow my first question I asked question 1a "How did this understanding develop?" (Appendix C) Two experienced Kaiako who had over four years of teaching experience responded with similar comments to this question. They both discovered IBL through higher educational studies, and they had done their research on it. Nancy describes how she developed her understanding :

IND: My own research with past studies, but this was a while ago. It wasn't until I started teaching myself full time, then I started building knowledge of it.

Nuno also went on to University to do further studies he said:

IND: We did a few different types of learning styles within University.

He later describes he prefers this kind of teaching, because it's more to do with what interests him. Jimi explains his understanding developed through the practice of his son's primary school. He mentioned he noticed his son was taking more interest in his studies at school. When Jimi went to a teacher-parent interview, his teacher explained how they use an IBL approach to motivate their students to engage in their learning. He described how his son was able to pick up a project from a range of topics, and he could then present his findings in an assessment of his choosing. Jimi said:

IND: I haven't done any formal research; I sort of got interested in it myself. I have read some articles; I think that it could be used definitely in my classroom. I thought it could be something that I could use in my profession.

Stevie, who has five years of teaching experience in the Wānanga, has never done any higher educational learning. Stevie said he did not know what IBL was until he read the research title on the participation sheet, and he had to ask some of his work colleagues what it was. When Stevie found out what IBL was, he thought he would like to see more of this type of learning. Stevie likes an IBL approach for tauira because

IND: It empowers them in the sense that they get to pick the topic. It's more relevant to what they want to do, so they are more passionate about it.

Just from this information, Stevie decided to find out more about IBL, so he decided he wanted to be part of this study.

Nita has minimal teaching experience she said:

IND: So, I haven't really had any insight into teaching methods or strategies or anything. I am sort of just doing what I think; I would have wanted as a student.

To gain a deeper understanding to these answers I asked, "In what areas would you like to understand more about inquiry-based learning?". Jimi said:

IND: Well, basically how to apply it to my teaching and then understand from a student perspective too. Because you know obviously, hearing it from an educator's perspective would be one thing, but making sure that my students understand, and it suits their learning styles, will be another perspective I need look at. I don't want to just throw it at them.

Jimi has stated he does not use it; he has said he does not understand IBL enough to apply it. Here we have a very experienced Kaiako, and even though he believes he has the freedom to incorporate IBL, he is concerned student outcomes may not meet the moderation requirements. All Kaiako had the same assumption which came through Kaiako comments in the Focus Group Hui.

Nita said she just wants to be shown what to do, she said:

I have only heard it like twice actually, I've never been taught any teaching styles ever. So, it's kind of natural. Just knowing what I need to be doing in the classroom.

Daryl described he would like to learn how to adapt it to his programme. He said:

Probably, how to adapt it so our tauira in this particular programme and understand the purpose of why. Making it easier for them.

IND Q2. How do you reconcile inquiry-based learning with your practice?

The next question focused around how each Kaiako is currently applying IBL, or whether or not they see it as a possibility of implementing it into their teaching practice.

All Kaiako were very positive about their thoughts around IBL. Each Kaiako but one said that they do apply an IBL approach in their current teaching practice in some way or another. These are the responses Kaiako said about their practice and IBL. Nuno said:

IND: In terms of theory. It's more information driven we, we hand out they receive they give back. There's no; there's no freedom of thinking for the students. We tell them how to think pretty much. I kind of get them to research different exercises. I give them the opportunity to find out about how they can incorporate it into their own training. Hopefully, this brings on a spirit of them wanting to understand more about it. So it's kind of similar to inquiry-based learning.

Jimi had a different opinion, and even though he likes the approach, he was the only one who had a different view than other Kaiako. I asked Jimi, do you use IBL in your practice? Jimi said:

IND: We only throw one type of learning at them, and that's paper heavy. I just think our whole curriculum is not quite there yet. It does not allow that freedom; I only wanna incorporate if I have an absolute understanding. Stuff like that, I don't want to give students a half-arsed effort. I can teach these other ways, but we're getting more moderation this year. They've really been on us to make sure that all answers are perfect. So then, I'll say no.

I asked Jimi what specific things would you like to know about IBL? Jimi said:

IND: Well, basically how to apply it to my teaching and then understand from a student perspective too. Because you know obviously, hearing it from an educator's perspective would be one thing, but making sure that my students understand, and it suits their learning styles, will be another perspective I need look at. I don't want to just throw it at them.

Jimi has stated he does not use it; he has said he does not understand IBL enough to apply it. Here we have a very experienced Kaiako, and even though he believes he

has the freedom to incorporate IBL, he is concerned student outcomes may not meet the moderation requirements. All Kaiako had the same assumption which came through Kaiako comments in the Focus Group Hui. Stevie described his application of IBL, and it was very similar to Daryl. He also engaged his tauira to interact amongst themselves and Kaiako. Stevie said:

IND: We've formatted our class that way so that they can get some kind of activities and some kind of Tauira interaction with each other as well as the Kaiako. We give them project-based stuff. We give them activities as well. I guess there was one example we did the leadership strategies, rather than based it on sports; I gave them different activities to research. They find that a lot more interesting and it empowers them a bit more.

Stevie has described he gives his tauira projects and activities to empower them and keep them interested. Nancy describes her tauira have no room to learn what interests them; everything they learn already has already been determined. Nancy said:

IND: Students are presenting their answers is just one way; there's no flexibility. It's very, what's the word? Compartmentalized. I try to get the students, to start thinking and asking questions for themselves. I try to get them not to take just what's in front of them, not accept what's on a piece of paper or the screen in front of them and try to push past that. To think about how do you know this? What's out there? Why do we know this? Instead of just being about, like numeracy and literacy.

Nancy describes her approach as getting her tauira to ask questions and to start thinking for themselves. However, if the subject is not exciting or relatable, then motivation will be an issue to keep learners engaged. Daryl, who has two years of teaching experience and relates IBL to his strengths as a coach. Daryl said:

IND: I relate it to as a coach to be more precise. Where they (athletes) come up with ideas or solutions, how to rectify a problem or improvement. This also plays into the classroom settings.

Nita described she does not use IBL very much. However, she did say she used it. She said:

IND: I do use it, but not to an extreme. I sort of say like, here's what you need to know. Now go and find the rest or what else connects to that, kind of thing.

Following up on question two I asked, "How would you describe your current teaching practice?". (see Appendix C)

Kaiako interpretation of IBL and how they applied it varied, Daryl's applied to his practice by including Kotahitanga and whanaungatanga. Daryl explained how his practice comes down to his experience; he said:

IND: Mine would be pretty much prescriptive because I think it just boils down to the lack of experience teaching in the class. In terms of inquiry based, I try use a lot of student participation, a lot of activities that would get a lot of group discussions and brainstorming in particular.

Stevie described his practice as heavily prescribed and went on to describe how Kaiako teach their tauira; he feels it does not align with Kaupapa Wānanga.

IND: Heavy written, there's not enough room for expression, I think. Yeah, it's really assessment based, and it's very tedious and really boring for the kids. They do not like it. I feel like the tauira sometimes, are not getting fulfilled in the way we think they should be. I think, our values, our principles and stuff like that. When I read them, I get the feeling of freedom of expression. I get excited about it. But then when I see their assessment based stuff. It just doesn't excite me at all, and I'm sure the same for the Tauira.

Besides having challenges delivering a stout paper-based curriculum Kaiako also have a heavy workload of meeting the administration demands of NCEA. Jimi said:

IND: I mean in terms of time it's, the workloads massive aye! We do pre-moderations before it even gets moderated. So, most Fridays are gone and Monday to Thursday I'm marking and writing lesson plans.

Stevie spoke about his frustrations with trying to meet NZQA requirements for their moderation results. Kaiako say they have completed extra moderation training, yet the results they received back were disappointing. He said:

IND: I would really like to see NZQA in here, hear it from the horse's mouth. We're getting bits of feedback, but there's no clarification what we're looking for? We've been doing all those extra pier moderations, then our MEDs go through our moderations, and they are still wrong? I just find that we're still in the dark, we're still failing.

Kaiako moderations results are determined from the performance of the entire Wānanga organisation nationally. If Kaiako are performing to NZQA requirements and standards, Kaiako from other campuses who have not marked or moderated their assessments correctly will affect their overall organisational results.

Kaiako describe their taura have no room to learn what interests them, everything they learn already has already been determined. Nancy said:

IND: Students are presenting their answers is just one way, there's no flexibility. It's very, what's the word? Compartmentalized.

Nuno had a similar response he said:

IND: There's no, there's no freedom of thinking for the students. We tell them how to think, pretty much.

Nita has a very interesting answer due to the fact she does not have much teaching experience at all. She said this about her teaching practice:

I am a performing art major, who is not a trained Kaiako. I was introduced to the space last year in February, because of my energy. So, I haven't really had any insight into teaching methods or strategies or anything. I'm sort of just doing what I think, I would have wanted as a student.

All participants believed they were applying IBL in their practice in some way. I then asked, "What challenges do you face when trying to use an inquiry-based approach?". (Appendix C)

Every Kaiako identified the same challenge they would face when implementing an IBL approach to their teaching practice. The first thing they identified as their primary challenge was their taura. Kaiako highlighted many points around the unique challenges their taura present in their teaching environment. Kaiako describe the taura demographic enrolling in their programs as:

- Low Academic Achievement;
- Low-Income Family;
- Left Secondary School;
- Tied to social services; and,
- Not Motivated to learn.

Kaiako comment about these extreme challenges impacts the way that their taura learn and view education. They speak around students rating low in the Tertiary Education Commissions (TEC) learning progressions. Daryl said:

IND: A lot of them their numeracy and literacy are in step one and two. So, they don't tend to understand what's been asked. So, there's a lot of groundwork that we need to do to actually get them to a point where they do understand what's needed.

From reviewing evidence from their past practice, Kaiako do share the practice of successful approaches. Daryl said this about his reflective practice:

IND: What's the best practice? It happens a lot. We tend to help each other out with what best works for them, try and caterer for our taura. I've been here for a little over two years, and it's all about evolving for me. Becoming better at what we teach and how we teach. It definitely has changed from when I did start. For me, is probably thinking about knowing what our leaners are like, and what they need

Kaiako are trying to bridge numeracy and literacy gaps while delivering a very challenging curriculum and also try to juggle the needs of their taura at the same time. Jimi said:

IND: I just did my testing last week, I have students that are step six, and then a whole lot at step one. If someone is at step one and they don't understand what they're reading, they're not going to be able to apply that to a paper. It makes my teaching really hard.

Jimi comments around how he is constantly adjusting his teachings to cater to his learners. Jimi said:

IND: Reflective practice is best practice, you know? I don't reflect every lesson like I should. But, I definitely reflect where I can see the students are not engaging. It's like teaching a prequel, I asked afterward, "What happened?" and then start making changes based on those reflections.

It is encouraging that Kaiako are practicing reflective teaching and they are sharing their successes to help each other out. Nancy describes her experience when she is working with her taura. She said:

IND: You're usually dealing with social issues, family issue, and attendance issues. So already they come with heavy issues. We usually get lots of students tied to social services or corrections, especially for students who left school. I find at the Wānanga, the taura are not ready for that. They really need guidance in terms of thinking for themselves.

Nancy has described her taura the learning habits as very challenging. Nancy comments all students must be at a certain level to make an effort to take their steps forward, and to think about what they are learning. Nancy believes her taura needs time to be nurtured, to grow, and to learn skills that help them to comprehend and understand. Nancy said:

IND: Just their cognitive skills, if they're not asking those questions, if they don't know how to look for the answers to those questions, it kinda falls over flat. I think that comes back to that learning to learn stuff; they haven't got the skills to push and probe yet. I just teach to assess, and those assessments can be very problematic in that way. It's just information, and how well they've retained it.

Here Nancy has described the assessments she uses to relate to specific questions that need accurate answers. She makes a point she only teaches to assess to find out how well her taura retain the information she has delivered. Nuno had similar comments about student motivation. He said:

IND: I think probably due to our demo graph of students. We probably have to we can't use and inquiry-based learning as much. Only because sometimes they're here not because they want to be here. They kind of don't really know what they want to really do, motivations the key and sometimes they just they just show up to see their mates.

Nita also described it depends on the type of learner; she describes how taura need enough time to learn. She said:

IND: I think it's very dependent on the demographic. Um, It's probably the taura. So, I was teaching adults before; now I have got youth, youth who are very vocal and very honest, and who get bored quickly and distracted easily.

Nita went on to comment on how IBL learning requires time to support her taura to inquiry about what they are learning. She said:

IND: I think time is a challenge. Time is a challenge. Because, I feel like the taurira need that support and knowing how to do all the research.

From the Kaiako comments, they all see their common challenge as their taurira. Stevie said:

IND: I think the biggest one for myself is just how the students are. You have their motivation will be lacking in a sense where, they don't like to do more than they have to; and not only that. I think it might be a bit vague for them, like not enough clarification what they actually supposed to do; they tend to learn it the lazy way or will just copy each other. Yeah, because it does means they have to work a bit more.

Reflecting on this comment, I should have asked Stevie for more clarity. Because if the information is not delivered correctly, the learner may misinterpret what they are supposed to do.

IND Q3 What support do you need to implement inquiry-based learning in your teaching practice?

Kaiako eagerly expressed an interest in implementing an IBL approach. However, during their interviews, they all commented they would have to get more professional development around IBL. When I asked Jimi, what support he would need, he said:

IND: Well, basically how to apply it to my teaching. Professional development, someone who has a good understanding of it coming in and giving us examples to engage students. At the end of the day, my whole thing is I want the students to be engaged.

Daryl said something similar around more professional development. He said:

IND: Professional development for myself to become a better Kaiako in the classroom setting. Observing other kaiako how they teach in the classroom setting or a particular different teaching styles that they may use

Stevie described he wanted to know how it uses it in the class; he also mentioned he would like to get more professional development. He said:

IND: How we can implement it in the class. Umm, just more personal development I think around how we can go about it, in the best possible way, on how we can implement stuff. I think just looking for variety I guess. Ahh, just because I don't know enough about it.

Nuno describes he would like support in how he can deliver a variety of was like IBL in the classroom. He claims he would like help around capturing the learning outcomes when using different styles of teaching methods. He said:

IND: I think it'd be hard for us to get support, we don't get much support in terms of delivery within the class. But they pretty much provide us with all the resources that we ask for. I'll definitely love to incorporate different styles. I think probably more variety of delivery. Probably ways of capturing to get to the conclusion is what with what I'll probably need help with I think. More about curriculum stuff, yeah, it's probably more what I'd like to see.

Nancy describes that the Kaiako are allowed to deliver an IBL approach in their classrooms. However, she describes her delivery schedule, restricts her taura on how they can present their answers. She said:

IND: We are allowed to do it, it just within the assessments it's really difficult. They just want a black and white answer; they don't want everything around it. The type of curriculum, just the way, it set out. So just, probably what would help is restructuring of the delivery schedule. So, the way that the students can answer or the way that the students can present the information that they've learned.

Nita made comments around classroom support, and how she would like to know what she should be doing. She is the most inexperienced Kaiako in the group of participants, and she is just trying to balance her admin routine with her classroom teaching role. She said:

IND: I have a lot of admin, I don't have the classroom support at the moment. Like around the classroom support as a Kaiako.

Focus Group Hui Responses

Due to unforeseen circumstances, Daryl, who is one of my participants, could not attend the Focus Group Hui. So, I could only conduct the Focus Group Hui with 5 of my original participants. From my original participants; Daryl was absent.

FGH Q1. What have you reflected on since your individual interview?

FGH: Yeah, I have been. The NZQA framework and then type of assessment that Wānanga rolls out. It's super, super restrictive. And the whole idea of presenting knowledge in various forms there is not really how much you can do here. I think it's problematic in terms of the way that people learn, and the freedom to be able to show how they learn best. That's not really something we do very well here.

Here at this point, I thought what Nancy said was very interesting. She is describing the method by which Kaiako assess their taura and present evidence is very restrictive. She explains how having the freedom to show how their taura learn is something Kaiako can improve on. From here, Stevie added to the question around what he had thought about from his last interview. He said:

FGH: I have reflected about it too, in a different way. You know they've been taught to inquire about stuff all the way from 7 years old to intermediate, and they go to unit standard straight after that in high school.

Stevie is describing how new entrant students are taught with an IBL approach right through primary school and intermediate school. However, once they get to high school, they have to adapt to being assessed through unit standards. He went on to say:

FGH: I just think it's a step backward as far as I'm concerned. They're not expressing themselves how they should be. You know to be taught one way, and all of a sudden, they got to change?

Nuno was the next to share his opinion, and he described how achieving credits could be a repetitive exercise of just following what the Kaiako says. He said:

FGH: YG is pretty much like, how many hoops can you guys jump through to get to your credit. And if you can't jump through that hoop, then you just go over and over again. There's no; there's no freedom of thinking for the students. We tell them how to think pretty much.

Immediately after, Nancy said:

FGH: There is only one answer, as in one right answer

Jimi then shared his doubts, about whether IBL can be implemented in their space at the Wananga, or even in mainstream secondary school. He then describes his experience at a parent and teacher interview. He said:

FGH: I don't think we can actually apply it; I don't think they can apply to high school? Because my son's first parent-teacher interview, my son was not the greatest. Because he was off-task heaps. But he's doing enough to fill in an answer. This probably means there's not enough room for him to think. So, if he answers question and it's right, the teacher will get him to deepen his knowledge on that question, rather than just accept the answer.

Here Jimi said if his son was off task, it was probably because his son did not have room to think about the question. However, if his son did answer the question right, his teacher would encourage his son to explore a more in-depth understanding. This was a great explanation of how we explore knowledge with IBL. However, he did not explain why he thought IBL could not be applied in a Wānanga setting or secondary schools. Immediately Stevie spoke up, and he described if you give students the answer, they will forget it. He then spoke around learning can be about experiencing something through a process of trial and error. He said:

FGH: You know I think sometimes when you just give them the answer, they forget and miss the little things. If someone has experienced something, you know they learn little things or why they made a mistake, trial, and error. The way I teach is not so much about the answers; it's the process. I'm not sure that comes from when they were inquiry-based learners, I think it comes from when they start high school.

Nuno agrees that students do not want to learn; they want the answers. His comment was short and sharp, he said:

FGH: Yeah, I think that the answers come from high school.

Stevie makes further claims that because tauira depend on this type of surface learning at secondary school, they take with them these learning habits and expect the same at the Wānanga. He said:

FGH: Because years 9 and 10 is the stage where they've been given the answers. Because of the unit-based standards, I think they come here, expecting the same.

The Kaiako strongly feel unit standard based learning teaches their students bad habits before they enrol in Wānanga. They described their tauira as surface learners who are only interested in finding out the answers. They claim their tauira do not want to learn a more in-depth understanding. But, they would instead as Kaiako described

taking the lazy approach of copying off each other's work, so they gain the credits they need to achieve their certificates.

FGH Q3. How do you all as a Kaiako understand inquiry-based learning now?

The first Kaiako to speak was Nancy, and her answer seemed not that different from her interview. However, she did add it is the process of how we learn knowledge. She said:

FGH: Inquiry-based learning is not teacher central, focus. It's about the learner. It's not just about the teacher giving information and the student receiving. So knowing that the sky is blue, but then finding out how do we know that the sky is blue? The process of how we know something, you know.

Jimi was the second Kaiako to share his views on IBL with the group. Once again, his response was similar to his interview when he relates his description to how he does IBL in school. He said:

FGH: I think, I know because my son is involved. IBL and the whole way that he's been taught it was up to the student. How they meet their learning objectives, whether it's through demonstrating a video or giving a presentation or giving a speech.

At this point, all the Kaiako agreed with Nancy and Jimi about what they think IBL is. I asked if anyone wanted to add anything, so I moved onto the next question.

FGH Q4. How do you all reconcile inquiry-based learning with your current teaching practice?

The first Kaiako to speak was Nuno, and he claimed that IBL would have broad parameters, and it would be challenging to meet performance criteria. He said:

FGH: We have to check certain criteria, and with the inquiry-based learning, there's too much freedom. Which means there's too much to mark, and then we're not, getting these KPI that we get paid for.

Nancy then spoke up, and she made a similar statement. She described IBL has no guarantee the tauira will meet the learning objective. She claims the prescriptive teaching is more natural to mark. She said:

FGH: There's uncertainty, with inquiry-based in terms of, you know, marking schedules, cause is that the right answer? Prescriptive like us, it is easier to mark off because, there is only one possible answer.

Nuno then agreed with Nancy and commented it was easier to identify that tauira have met the performance criteria. He said:

FGH: It is easier to give evidence. If they did a whiteboard session, you have to take photos of it. If they did a presentation, you'd have the video and send it away for moderation, to make sure that it actually meets certain criteria.

Nancy followed with a comment and said:

FGH: There's no question; that's the right answer.

Nuno then describes the amount of work that goes into using a prescriptive model. He describes quality assurance and the lengths of moderation Kaiako go through to ensure tauira assessments are meeting learning outcomes. He said:

FGH: But even the prescriptive model like the way we teach now, it's not time convenient. It's a lot of work; I mean how many times does it get moderated? Goes through us, it goes through management, who it goes to after? It's like three or four people, so there's a lot of hands it has to go through.

Nancy strongly agrees around the effort that has been placed on the quality assurance process. She said:

FGH: YG has gone from one end of the spectrum of they don't care at all, to fully micromanage with every unit and they are checking every outcome, this sort of thing.

Nuno commented straight after, he said:

FGH: And also, with the failing the moderation. It's come under a bit more scrutiny now.

It was Nancy and Nuno who did the most talking around this question; however, Stevie, Nita, and Jimi all strongly agreed on every point that they brought up. At this point I wanted to see what the Kaiako would say their main challenges would be to implement an IBL approach as a group. Even though it was not a planned question in my research design, I thought it would give me some rich data. So, I asked the "What Challenges do you foresee when using this inquiry-based learning approach in your teaching practice?" Nuno was the first Kaiako to speak on the question, and this response set the landscape for most of the Kaiako opinions. He said:

FGH: I think there's outside challenges already, getting them to come to class in the beginning. Then there's finding topics that they're interested in, in which they want to inquire about. I think YG topics aren't stuff that they're typically interested in. So, why would they want to search up customer service, when they don't care anything about Customer services, or even try to develop questions around that topic.

Firstly, Nuno is talking about getting his students to come to class, and then he touches on motivating students to learn about topics they are not interested in the Youth Guarantee curriculum. Nancy speaks about, and she brings up an issue that she feels is one of the biggest challenges from her first interview. She said:

FGH: I think for YG, teaching is probably fourth on the list of priority. You know you're usually dealing with social issues, family issue, attendance issues.

Straight after Nancy finishes, Jimi speaks up around how he deals with these issues Nancy was talking about. He said:

FGH: Well if a student's absent, it's not the teacher's job to chase them up. If our students absent, it's up to us. So, if a taura has issue, I willing to be your ears about it. But, as part of my role was, I shouldn't have to.

Jimi is describing the Manaaki he shows his taura even though it is not part of his job description. He goes on to say:

FGH: One of my students went to youth court, and I took him. I made sure he turned up because of if he doesn't go, then he doesn't come to course. Then it becomes a bigger problem for me. But high school students, high school teachers wouldn't have to do that. That's the sort of support that we offer.

Immediately Nuno commented on the values of the Wānanga:

FGH: I think we achieved our values within that aspect, not necessarily in the classroom or delivery wise.

Nancy commented straight after and said:

FGH: It doesn't match the western way of what measuring what success is.

All Kaiako agree and nod their heads in agreement around Nancy's comment. Kaiako consider supporting their taura anyway they can to attend class, as a victory. Nita then made a comment which highlights why taura attendance was crucial for Kaiako. She said:

FGH: There is other things like deadlines for us, and if they're absent, it's a backtrack for them and us. I'm still trying to figure out how I'm gonna catch up heaps of students.

These were some of the challenges Kaiako had identified they would have if they were to implement an IBL approach to their practice. The next question relates to what kind of support they would need to implement it.

FGH Q5. What support do you think Kaiako need to implement inquiry-based learning in their teaching practice?

Kaiako had a firm opinion on what support they need. However, it was mainly focused on professional and personal development. Stevie was the first Kaiako to comment on this question, and it set up the direction of the conversation. He said:

FGH: The professional development we get is only really is to align with what they want from us. It's like they are just ticking some boxes. Any personal development we put down is declined because it doesn't align with what they want.

Nancy then comments on how Kaiako have reached the basic teaching requirements and feels that's the only support Kaiako gets. She said:

FGH: We have already reached the minimum. You know they don't want to support us to go even better. Because we've reached the minimum, and that seems to satisfy them.

Jimi comments straight after how Kaiako need to develop themselves more. He said:

FGH: It shouldn't be like that. We should always be pushing it further with education. Especially if we are in education ourselves.

Nancy comments that IBL sounds cool and they maybe be able to incorporate it in some areas and then Nuno describes that support would be needed in capturing evidence. Stevie agrees with Nuno and said:

FGH: Clarity too, you know with all the NZQA stuff. You know that's a touchy subject aye, how we go about gathering the evidence.

Nancy comments further around the scope and limitations of assessment answers. She said:

FGH: If they, if they increased the range to which the answer could be given, that would, that would help. The range is really limited.

This is a common theme coming through Nancy's comments with Kaiako marking schedules that align to the NZQA unit standards frameworks. Jimi also makes a similar comment that an IBL approach must align with their curriculum.

FGH: It will be very hard to implement at YG straight away if we're going from scratch. It would be way too hard to implement. It's time-consuming, I'd have to redo slides, and make sure that all the assessments or that inquiry-based learning that they're going to be learning aligns to the curriculum.

Nancy then makes a comment where she thinks her students do not have the discipline to stay engaged in their learning. She said:

FGH: I think they don't have the skills to a level two to be able to do inquiry-based learning. They don't have the discipline, to stay research-focused, and they don't have the scope to think outside what's in front of them yet.

After Nancy's comment, the focus is brought back to surfacing learning, where Jimi said:

FGH: I think the main challenge for me would be switching the students thinking to inquiry-based learning. All the students are like answer focused. They get the answer, that's all they want to know. They don't want to know anything outside it. They don't have the motivation or discipline to ask, "Why is that?"

Nancy chimes in at this point and said:

FGH: In inquiry-based learning would need to be able to push yourself self.

Nuno comments straight after and refers to tauira motivation to be in class. He said:

FGH: They want to be there in the first place. That's not at the top of their list; they come because their boys are in the class.

Jimi comments about how he uses consequences to motivate students to attend class. He said:

FGH: The worst one is when you have to say, "I'll cut your student allowance off," and then they come straight away. So, some of them are being paid to play, paid to keep it up.

Nancy explains a bit further how their tauira is connected to other services. She said:

FGH: We usually get lots of students tied to social services, or corrections. So, it's not they want to, but they kind of have to be in some sort of training or education. They already come with issues, heavy issues.

Jimi then changes the focus around student social issues and brings the attention back to the curriculum. He said:

FGH: I mean if they dropped out of school, I mean the schools, not for everyone, but in saying that, they drop out of school they do more units with us than they would at school. We know, we know why the Wānanga delivers 120 credits. But I don't know if it's best for the student. It's definitely not best for the student.

Nancy commented immediately and said:

FGH: Yeah, especially for students who left school, and usually haven't been in the classroom for years.

Nuno comments it is worse than when they were at school because their tauira have to achieve more credits than they would at secondary school and all other Kaiako

agree. Nita then describes when the Wānanga management makes changes, and it causes a chain reaction of challenges Kaiako to have to deal with. She said:

FGH: I think we're the ones on the floor dealing with these problems and when they make changes. They go back to their job and sweat. It's us that implements these changes; they don't understand the ripple effect that these changes have. We see everything, and we develop ways to fix things.

Jimi then describes that if Kaiako were to implement IBL into their practice, the decision would have to come from the top. He goes on to say that there must be some considerable preparation be done for Kaiako to adopt the practice smoothly. He said:

FGH: I would like to implement it. But it has to has come from the top person doing most of the work, so we could change, and make the transition easy.

Nancy then commented that she feels there should be a total transformation of their programs. She said:

FGH: I think if they had a scraped the programs, the YG ones rewrote them or make them better. That would give the teachers more room to try different pedagogies so that in itself, would fix it.

Summary

The purpose of this chapter was to present the key findings of the study. From each interview, there have some significant details that have emerged. There have been key points that had developed from the Individual Interviews and the Focus Group Hui. These have been compared side by side to be analysed in the next chapter of discussion. The summary table below highlights these key categories.

4.2 Summary Table

Research Questions	Key Points Identified IND
<p>How do you as a Kaiako understand inquiry-based learning?</p> <ul style="list-style-type: none"> • How did this understanding develop? • What area would you like to understand more about inquiry-based learning? 	<ul style="list-style-type: none"> • Kaiako limited knowledge • Students inquiry to find answers • Student focused • Own research and interests • Through university • Reading articles • Research project title • Related to personal coaching • Own thoughts of how teaching should be
<p>How do you reconcile inquiry-based learning with your own practice?</p> <ul style="list-style-type: none"> • How would you describe your current teaching practice? • What challenges do you face when trying to use an inquiry-based approach? 	<ul style="list-style-type: none"> • No freedom of thinking • Only one type of learning, heavy paper-based assessments • Prescriptive teaching • No room for expression, boring and tedious. • No Flexibility to present the answers • Here is what you need to know, go and find the rest. • Tauria need groundwork to up lift academic ability • Tauria level at learning progressions • Tauria come with heavy social issues • Tauria motives to why they attend class • Tauria demographic get bored and distracted easily • Tauria lack motivation to learn • Reflective practice
<p>What support would you need to implement Inquiry-based learning into your teaching practice?</p>	<ul style="list-style-type: none"> • Professional development how to apply it • Professional development how to be a better Kaiako in class • Personal development how to implement it I don't know enough about it • Variety of delivery • Restructure the delivery schedule • Just knowing what I should be doing in the classroom

4.2 Summary Table (continued)

Research Questions	Key Points Identified FGH
What have you reflected on since your individual interview?	<ul style="list-style-type: none"> •
How has this influenced your responses today?	Forgot to answer the question
How do you as a Kaiako understand inquiry-based learning?	<ul style="list-style-type: none"> • Kaiako still limited knowledge • Kaiako agree it is about student inquiring to find answers • Kaiako agree it is a student focused
<p>How do you all reconcile inquiry-based learning with your current teaching practice?</p> <ul style="list-style-type: none"> • What Challenges do you foresee when using this inquiry-based learning approach in your teaching practice 	<ul style="list-style-type: none"> • Criteria and KPI's that must be met • Uncertainty with IBL regarding marking schedules • Doubts around meeting performance criteria • Outcomes are micromanaged because of failing moderations • Prescriptive teaching model still is time consuming • Taurira getting them to come to class • Taurira dealing with social issues • Taurira supporting them outside of class • Taurira who fall behind and catching the up to make deadlines
What support would you need to implement Inquiry-based learning into your teaching practice?	<ul style="list-style-type: none"> • Professional development only aligns to organisational needs • Professional development Kaiako only meet minimum requirements for teaching • Kaiako claim they over assess their taurira • Increasing the range how taurira present their answers may help an IBL approach. • Taurira do not have the skills to learn through an IBL lens. • Switch taurira thinking from being focused on the answers to gain credits.

From this table the information and data I have collected will help me piece together my discussion and conclusion that follows later in my chapter six.

CHAPTER FIVE: DISCUSSION

This chapter reflects the main findings of the research in terms of its contributions to the research questions. I have stated conclusions, and I have explained the meanings of why they are essential. I have related these findings to similar studies and have connected them in a context with earlier literature in chapter two. I have stated the relevance of the results, and I have also acknowledged the study's limitations in chapter six.

Kaiako understanding of inquiry-based learning

During my first initial interviews with each Kaiako, they were very receptive to having a Focus Group Hui to discuss their views on IBL further. All Kaiako showed a genuine interest in IBL and wanted to be part of my research study. Learning different styles in University is where Nuno learned students could take a self-directed charge of their learning, with teachers having a role of support and guidance (Spronken-Smith, 2012). Stevie said he only heard about it through the invitation to take part in this study. However, he claimed he likes the idea of IBL because, it involves teaching around student interests. Studies like Jane, (2007) highlight IBL requires exploration of content, including students to ask their own questions. Stevie does make comments he feels the content he teaches can be boring to learn and his taura are not interested in the subjects he was teaching. Jimi saw a change in his son's attitude; he noticed his son was engaged in his learning in primary school. This could be a reason why IBL seemed appealing to him. Being a Kaiako in a Wānanga and working with disengaged taura he did describe how he would like to apply IBL to his practice. Fraser (2016) noted inquiry approaches to learning typically encourage active learning with students to solve problems. The findings of Duran and Dökme (2016) describes IBL develops a student's ability to think and to make connections between evidence and claims critically. This perhaps sounds like an ideal student, someone who is in the class to make the teachers work light and productive. This is a good example why these Kaiako have looked at incorporating an IBL approach into their practice. Daryl and Nita had a minimal description of IBL; however, overall, that is the only thing all Kaiako could do. Kaiako could only describe what IBL was at face value. There was no explanation with a deeper understanding of how it works, or how it can be applied or who are

successfully using it. This was the same during the focus group hui, Kaiako views, and opinions did not change. They were very much the same from their first individual interviews.

Kaiako Reconcile IBL with their practice

Kaiako have not had any appropriate training or professional development of IBL. Listers revealed it would result in teachers lacking an understanding of IBL. Kaiako expressed different views on how they practice IBL in their classrooms. Daryl said he uses activities to engage taura interaction by using group discussions and brainstorming sessions. Nuno hoped to bring on a spirit to motivate his taura by letting them pick the assessment standards they prefer. Nancy comments she tries to engage students into thinking for themselves; she encourages taura to push past what they already know. Nita claims she uses it, but not to an extreme. Her description was it gives students a guideline of what they need to know, and they find the rest. Gonzalez (2013) describes this as scaffolding an interrelated step for formulating questions to initiate students to explore, construct knowledge, and present evidence they have gathered. Jimi does not use it at all; he describes he does not want to use it unless he has an absolute understanding of it. Savasci-Acikalin (2009) explains if a teacher's practical knowledge is inadequate, they may not be able to implement their beliefs into their classroom practice.

After a period of reflection, all Kaiako came back to the Focus Group Hui with concerns about what can hinder their attempts to implement IBL. Nancy said there is no room for inquiry with the delivery schedule they are teaching now. However, Pataray-Ching and Robertson's (2002) work has identified IBL can be implemented and woven into an existing schooling curriculum. Teachers need time for students to explore their queries while devoting other times to meet the demands of a mandated curriculum. It is these teachers' beliefs that play an essential role in whether teachers use a particular educational approach (Ramnarain & Hlatswayo, 2018). Nancy went on to describe how there is uncertainty with IBL regarding marking schedules, and even though their assessments are restrictive, there can only be one outcome. Nuno mentions these restrictions help to present and authenticate taura evidence when presented in the moderation process. I reflected on these comments Kaiako made and

what I found was, all of these points are based on the curriculum assessment process. However, IBL is a teaching approach and is how you deliver learning content and another way to view knowledge (Friesen & Scott, 2013).

IBL is a framework for guiding instruction (Pataray-Ching & Roberson, 2002). Quigley et al. (2011) study identified this is very common for teachers to feel this way, when teachers are not familiar they have a misconception IBL cannot be managed effectively, and if teachers' core beliefs are in conflict with IBL practices, it will act as a hindrance to teachers in choosing inquiry as a pedagogical strategy. Lister (2015) research identified a lack of adequate training, professional development, and understanding is a common challenge for schools when implementing IBL in their practice. What I noticed in the Kaiako personal interviews was, even though Kaiako had limited knowledge on IBL, they were very positive around implementing and using it. However, during the Focus Group Hui, they gave more reasons why they couldn't implement IBL than they gave ideas about how and why they should use IBL. To understand this phenomenon, I drew on the work of Imafuku, Saiki, Kawakami, and Suzuki (2015) describes how research participants can express a relatively narrow definition of the research they are participating in during the first interview. Drawing from the work of Moussaid, Ka'mmer, Analytis, and Neth (2013) social influence did seem to affect each Kaiako opinion. Kaiako were all trained in the same organisational requirements to deliver and assessment standards. They all describe they deal with a specific student demographic, and they all deliver NZQA assessment standards.

Kaiako describe their first challenge / taura

All Kaiako identified their taura is their first and main challenge in their profession. Kaiako have made claims their taura only want the answers to pass tests, and they are not interested in looking deeper into their learning. Dolmans (2014) describes this behaviour as surface learning, and Weimer (2012) makes similar remarks that students will adopt this approach if they do not have to opt for a more in-depth learning. This is evident when Kaiako described their taura rely on their short-term memory to reproduce the answer to assessment questions, they are not looking to fully understand what they are learning. Stevie commented his taura come to the Wānanga expecting the answers to assessments. All Kaiako concluded this minimal approach

to learning is developed in high school when secondary school students start learning assessment standards. This can be a challenge if students are provided the opportunity of open book assessments. They do not need to go off and do a bit of research, the answers are provided and have been made ready and available. Nancy describes that her taura come from low education achievement and some have significant social issues. Bishop's (2011) work has identified these students have a higher chance of being incarcerated and are more likely to live in poverty than the rest of the population, and this has been proven to have an affect on learner development. Daryl and Jimi describe if they were to implement IBL into their practice, their taura literacy levels would cause many challenges. They claim their taura do not understand what they are reading because they fall below the average reading level. All Kaiako believe they cannot implement an IBL approach because, their taura academic abilities are limited. This would prevent their taura from comprehending what they are learning. However, more research is surfacing, claiming IBL creates more engaged thinkers. This is crucial to develop life-long learners and think more critically, improving a student's ability to make meaningful learning connections (Duran & Dökme, 2016). I wanted to know why Kaiako would say their taura would be the main obstacle for an IBL approach. The Kaiako assumptions concur with previous studies that identified that teachers could blame their learners on why their students appear disinterested or are not doing well (Clarke, 2012). The term unconscious bias refers to implicit prejudice or implicit cognition, which recognise cognitive science and social psychology for decades. It is an automatic tendency for humans to perceive people, situations, and events in stereotypical ways. These attitudes and stereotypes, in turn, affect our understandings, actions, and decisions unconsciously (Blank, Houkamau, & Kingi, 2016). Kaiako know their taura come with different strengths and levels of ability. However, it is a teacher's responsibility to use different teaching approaches to relate to the diverse needs which are flexible and responsive to all their students (Education Review Office, 2013)

Kaiako describe their second challenge / Curriculum

Kaiako all agreed the NCEA curriculum has many restrictions with little room or flexibility to improvise. The PPTA (2016) report has identified since NCEA has been introduced, it has significantly increased teacher workloads. Jimi described his

frustration with how TEC funding requirements to deliver NCEA in their Wānanga requires Kaiako to give twice as much credit as what students would need in secondary school. TEC funding requirements have presented a challenging task to all tertiary educators who only hold the minimum teaching requirement. With the increased amount of credit achievement, comes an increased amount of assessment delivery. Nuno described how Kaiako must meet specific KPIs within their curriculum, which measures taura achievement and Kaiako performance. The PPTA (2017) report describes this type of expectation that can prevent teachers from looking for the best ways for their students to reach their potential. Savasci-Acikalin (2009) describes a phenomenon called the efficiency myth, where teachers have total control of students, and they believe covering content is more important than student learning. Their performance is measured by how much their taura achieve, not necessarily by what they learn. These credit targets can become currency for both student and the teacher who becomes their primary focus. Tertiary Educational Organisations rely on student achievement and completion to receive funding. However, the method by which each taura has achieved this credit has no relevance. Stevie and Jimi both commented on how their taura are expected to complete a fair amount of densely written assessments. They said they usually only deliver content one way with no variance in assessment delivery; it becomes tediously boring for their taura. Stevie described their delivery process has no room for student expression. Assessment standards were not designed for students to express themselves. They were designed to gauge a consistent benchmark for student achievement. They are a set of clear expectations of who can do and who cannot (Parliamentary Library, 2010). The Kaiako participating in my study seemed to be repeating the same social, political, and economic disparities identified in New Zealand secondary school classrooms (Bishop, 2011). Kaiako have been adequately trained to judge their students accordingly to each assessment standard. Kaiako have made comments about how their taura academic ability is below the average, and they are the main challenge. Staats (2016) research identified this is an implicit bias it can be involuntarily activated, and teachers can be unconsciously aware they are even biased. Parliamentary Library (2010) described how overall teacher judgment could be potentially biased, and the effect of being labelled 'below standard' may have an impact on a student's achievement. Kaiako are only doing what they have been trained to do. Drawing on the work of Owens (2013) she describes how most teachers enter active teaching after being

taught to use the same irrelevant pedagogies. Sitting in rows, taking notes, and memorizing disconnected facts for regurgitation for an examination. She argues educational organisations are not going to be able to implement any valid attempts in sustainability education without a concomitant change in the way we teach teachers. Kaiako have identified this, and they have commented on how they do not feel comfortable delivering the same teaching model to their taura who have already experience it mainstream education (Ministry of Education, 2013c).

Kaiako do care about their students

Although Kaiako listed their taura as a critical challenge, they feel accountable and responsibility because they do have high regard for their taura and their achievement (Aotearoa, 2013). This demonstration of Aroha is conclusively necessary when working with youth (Sutherland, 2016). Jimi described the lengths he would go to keep his taura attending class. This urgency of care with high expectations for learning is how Kaiako are managing their classrooms as efficiently as they can (Bishop et al., 2007). Showing Aroha is profound, as Cooper (2004) identified teaching and learning emerge through empathy in one-to-one relationships. New Zealand Teachers Council (2010) recognised the importance of improving taura academic achievement; educators must build a nurturing, supportive, and loving learning environment. Stevie described how they get their taura to interact with each other and with Kaiako. Daryl incorporates activities to encourage group discussion and encourage maximum taura participation. Kaiako are demonstrating the traditional ideals within their Kaupapa Māori framework. Concepts like kotahitanga, manaakitanga, rangatiratanga, and kaitiakitanga which support people to connect and empower Kaiako to develop a long-lasting relationship with their taura (Tahau-Hodges, 2010). Kaiako know their taura come to class with personal issues. However, when they come to class, they take care to make them feel relevant and inclusive. Bishop et al.'s (2007) research determined it was not socio-economic differences that have the most significant impact upon student achievement, that it was whakawhanaungatanga and whanaungatanga establishing quality relationships between teachers and their students. It can also be relatable to the tuākana tēina relationship, where the Kaiako impart mentorship to bring out the positive and the potential in their taura (Ware & Walsh-Tapiata, 2010).

Kaiako Want to Change

Kaiako believe they cannot implement an IBL approach into their practice, because their current system won't allow it because they believe their current system won't allow it. Erkmen (2012) identified what teachers think about themselves will influence their approach to practice and their students. Stevie said Kaiako are only trained to align to organisational requirements, and he feels all there is no room for another type of development. Kaiako have described they are just prepared to apply only one kind of practice, to deliver assessment standards. If this is so, then this will most likely be the only teaching approach Kaiako know. Kaymakamoğlu (2017) describes this will impact teacher's methodological assumptions about education and their development. Guerriero (2013) claims teacher knowledge involves applying their expertise when designing lesson and delivery. If Kaiako are saying they only deliver one way, assess one way and moderate one way, then this would mean their expertise is not teaching, it is just to provide content. Ramnarain and Hlatswayo (2018) have identified the introduction to new pedagogical approaches to education; teachers face dilemmas that are rooted in their own beliefs and values. Kaiako have admitted they want to improve their teaching or develop a pedagogy approach like IBL. However, they have no vision of what it would look like. Clarke (2012) has identified if teachers have no aims or goals, they can be left feeling unsure about their development.

Reflective Teaching / Reflective Practice

The Māori term Aro reflects some aspects of IBL as an approach with the acquisition of knowledge and the imparting of knowledge. It involves Kaiako and taura learning in an interactive and dialogic relationship to promote effective teaching interactions and the relationships with the learners (Bishop et al., 2007). During the individual interviews, Daryl and Jimi described how they use reflective practice. Larrivee (2000) describes reflective teaching as a process of personal awareness and discovery. She also identified three critical actions and practices that are fundamental for teachers to develop as a reflective practitioner. The following three methods are essential:

- Making time for solitary reflection;
- Becoming a perpetual problem solver; and
- Questioning the status quo. (Edwards, 2012)

Kaiako know critical reflection is essential to their practice; it is a form of Aro. Aro is where the focus around knowledge creation and knowledge building within Ako Wānanga develops. Critical reflection is needed to support the necessary change to transform and improve teacher knowledge and understanding at any level (Edwards, 2012). The Ministry of Education (2007) published their *New Zealand Curriculum Framework*, with a focus on encouraging teachers to inquire into their practice and to reflect on the impact that their teaching has on their students. The Kaiako have expressed frustration within the constraints of their practice. Timperley et al. (2014) state that you cannot work out more effective ways to do things until you have a clear understanding of what is currently happening and why. The Kaiako understand their educational performance indicators have been put in place to measure TEOs' performance, student progression, retention, and completion achievements (Ministry of Education, 2014a). However, Kaiako spend so much time on meeting compliance expectations; they have no time to reflect to improve their understanding and learning critically.

Kaiako are questioning the status quo, and they are looking within their practice to find solutions to deal with the realities of their world. Fook (2007) explains that a reflective practice leads to change on the basis that teachers develop a new awareness. Education Review Office (2012) report revealed the most effective schools in 2011, were schools where leaders had created routines and systems which prompted reflection about teaching practice and student achievement. These systems included reflective journals, peer observations, end-of-term evaluations, and teacher discussions; however, with Kaiako workloads which consume time, multiple initiatives to distract them from teaching and learning. Kaiako are feeling over whelmed with their workloads; they have time to reflect on their practice as a community with the little time they have already (NZQA, 2016).

Personal Development (Rangahau)

The Kaiako expressed their frustrations regarding teacher professional development, which they described as 'ticking boxes.' Banegas (2014) explains teachers are continually working through educational reforms and curriculum policy constraints. Furthermore, Phillips (2008) describes teacher professional development reforms that

do not particularly relate to what is happening in their classrooms. The more experienced Kaiako expressed that this is causing tension and frustration between themselves and Pouārahi because they want to develop a more personal and more profound understanding of other teaching principles and pedagogies. The Cameron et al., (2007) study, identified teacher's need for the satisfaction of their decisions to become teachers come from more than professional development; teachers want personal fulfilment. Some Wānanga have taken a very proactive approach to this dilemma. They have implemented initiatives that enable all Kaimahi to undertake Rangahau, whether it be professional development or personal development. Maged (2016) describes rangahau as how one's consciousness grows, evolves, changes, and continues to transform when one learns more about life and oneself. Kairangahau refers to (one who undertakes/conducts rangahau), Kairangahau takes responsibility for 'who' they are; 'what' they do; 'how' they do it, and more importantly 'why' they do it. Winiata (2016) described rangahau is a way to capture the notion of inquiry and enlightenment from a Māori viewpoint. He highly stresses it must be authentic; it should look, taste, feel, smell, and sound Māori to be indeed rangahau.

Malm (2009) describes an awareness that is needed to understand what it means to be a teacher. Where both the personal 'being' and the professional 'becoming' are both essential for teacher professional development. Her findings identified Teacher Professional Development tends to emphasise what teachers should be; there is less attention placed on personal growth. However, Anderson (2008) claims if teacher development is focused more on personal development, this would also serve teacher development in other areas. Timperley (2011) describes teacher development should take on a deeper meaning of learning principles. The relevance of learning and linking prior knowledge to new knowledge for their students, teachers can alter what they teach to achieve higher student interaction and participation (Clarke, 2012). Adams (2016) comments on this western view of research, and how it proposes that only the 'qualified' have the right to research people and communities. However, she goes on to describe from a Māori worldview, Kairangahau hold a guardianship as holders of knowledge within principles of kaupapa like Ngā takepū (guiding principles) and Ngāuara (values). They have already been bestowed a position of experience and expertise and have the right to engage in rangahau within a Tikanga Māori

perspective. It seems Kaiako may have an opportunity to drive their development with or without the consent of their Pouārahi.

Kaiako Disconnection from their Managers

AKO Aotearoa (2010) emphasised the role of the tertiary educator has changed, and tertiary teachers with no formal qualifications have had an increased emphasis placed on accountability and quality by New Zealand policymakers. Kaiako describe that their training consists of ticking boxes. These findings identified Kaiako are challenging the reality of their environment; they are finding it hard to accept the decisions made by their Pouārahi. However, on the other hand, sometimes choices their educational leaders make maybe a box that needs ticking or comes with a few strings attached (Edwards & Hewitson, 2008). In Wānanga education; there are two worlds which collide. The mainstream world connected to responsibility, reliability, and integrity of tertiary governance, and the world of the Māori construct which overarches all values and principles and guides all interactions in Kaupapa Wānanga (Anderson, 2014). Kaiako do not think it is fair to assess taura above the 60 to 80 credits required at the secondary school; and this is an issue Kaiako feel there is a lack of understanding from their managers (Xuereb, 2018). The accountability and the emphasis placed on quality, Kaiako feel these neo-liberal expectations placed on their Pouārahi do not fit their Wānanga values (Ako Aotearoa, 2010). The term Whakapono is the basis of Kaiako beliefs of what they are doing is right. Kaiako do not feel this type of over-assessing is correct, and they believe their Pouārahi are forced to comply and conform to government policy, while they remain faithful to the governing values and principles of their Wānanga. The Pouārahi and Kaiako have to find a more collaborative medium to collaborate to reconnect their working relationship (Bishop, 1995).

Summary

In this chapter, there were some significant findings. The results suggest that Kaiako have limited knowledge of IBL. The Kaiako are not sure how they should implement IBL or where to start. The most significant finding is Kaiako have identified their taura as the critical challenge for implementing IBL. The second significant finding was Kaiako highlighted their curriculum assessment process would be another challenge for implementing IBL. However, IBL is a guideline framework for teaching; it comes

before the assessment process. The Kaiako have shown that they genuinely care for their taura and will go to lengthy measures to ensure they achieve positive outcomes.

CHAPTER SIX: CONCLUSION

Overview

The space in which Wānanga navigate is complex and diverse. The tertiary education system is continuously improving and developing. It makes it very challenging for the Wānanga to meet the demands of educational reform and to keep their staff development up to the highest of tertiary education standards. My objective was to explore a Kaiako perspective on IBL in a Wānanga setting. The findings revealed an insight around the thoughts and feelings of the Kaiako involved. It has also shown how Kaiako relate to their current practice and how they feel about their development. In this chapter, I will answer my crucial research question and my sub-questions based on the findings and discussion from this research. Then I will offer recommendations before concluding with my final word.

- How do Kaiako understand inquiry-based learning?
- How do Kaiako reconcile inquiry-based learning with their current teaching practice?
- What support do Kaiako need to implement inquiry-based learning in their teaching practice?

Kaiako Perspectives of IBL in a Wananga Setting

The Kaiako comments about IBL showed a limited understanding. Kaiako described they used an IBL approach in some way or form. However, Kaiako descriptions were very individual with no consistency from a group of people trained together sharing common fundamental knowledge. I think there were some aspects of IBL which appealed to each Kaiako. Kaiako agreed they liked the idea of their taura finding their answers to their inquiries. That it is based around their taura interests and taura would be more motivated to learn and probe deeper to attain knowledge.

How Kaiako reconcile inquiry-based learning within their current teaching practice.

Kaiako described they were applying IBL into their teaching practice. After further reflection and discussion, Kaiako had utterly changed their minds and said an IBL

approach could not be implemented in their practice. Kaiako described IBL gives taira too much freedom for taira present their answers, and there is an uncertainty of their taira meeting performance criteria and marking schedules. Kaiako admitted they prefer delivering a prescriptive curriculum because it is easier to mark, and it is easier to identify if a student has met a required level of achievement. I find this concerning because Kaiako are embracing a system that has already failed these learners. After considerable reflection on these Kaiako comments, I come to the realisation Kaiako were describing their curriculum post-assessment processes. However, IBL is how you deliver learning content to the learners and how knowledge is viewed (Friesen & Scott, 2013). Quigley et al. (2011) claim this is very common for teachers to feel this way when teachers are not familiar with a new teaching approach. They can have a misconception that IBL cannot be managed effectively. If teachers' core beliefs conflict with IBL practices, they will be very skeptical in using IBL as a pedagogical strategy. This lack of understanding is a common challenge for schools when implementing IBL in their practice (Lister, 2015). This is not surprising as these Kaiako only deliver one way, assess one way, and moderate one way. They are a product of a system designed to only transfer information efficiently (NZQA, 2014a). Kaiako do not know anything better than what they know and what they have been trained to do.

What Support Kaiako need to implement inquiry-based learning into their teaching practice.

The study has revealed Kaiako would need extensive professional help and development to understand what IBL learning is. Kaiako need an in-depth understanding between the delivery of knowledge and the post-assessment moderation process. Pouārahi are responsible for ensuring their Kaiako are getting the optimal support they need in all areas of development. The data reveals Kaiako do get help in meeting the organisational requirements for them to moderate, and to mark taira assessment standards. However, Kaiako have mentioned there is a lack of support in their personal development. Kaiako are under the constant pressure of mainstream education to strive for quality assurance (Anderson, 2014). Kaiako have spoken up about continuous moderation training, the training they feel overlooks their individual needs. Kaiako have spoken about a curriculum which only seems to be continuously teaching information content. One of the main findings which were

highlighted in this study was Kaiako are been consistently up skilled in moderation and deliver requirements; they do not have time to reflect and grow into their teaching practice. Kaiako do not get enough time to reflect on what they have taught so they can personally improve.

Recommendations

The following pages are my recommendations; some have come from my thoughts on what I have observed and what the data has revealed. Some others are based around what feedback and comments Kaiako have shared during the study. These are recommendations for Kaiako, Pouārahi, Kaiārahi, and Wānanga educational leaders should consider implementing IBL in the Wānanga youth space.

1. Professional development

a. Ako:

Kaiako must have awareness around IBL and how it is differing from their current practice. This research has revealed that Kaiako have limited knowledge of IBL and how to apply it to their teaching practices. Kaiako have said they would like to incorporate a teaching approach like IBL. However, they would have to have developed awareness around what it is. The MOE has recommended teaching with inquiry is a practical approach to build teacher and student learning. So, therefore, it is the responsibility of Wānanga senior management to understand the recommendations from MOE for best teaching practices.

b. IBL In-depth Knowledge

Kaiako need a deeper understanding of how IBL can be used to develop taura to become life long learners. Kaiako spoke around their fears that the IBL approach has an uncertainty taura will meet specific performance criteria. Kaiako need to be taught how IBL can be used to guide taura learning to achieve student learning objectives and outcomes. Pouārahi must encourage Kaiako to use an IBL approach and to explore how it can be applied to their teaching practice. Kaiārahi will need to guide and support Kaiako through regular sessions of best practice synthesis. Kaiako professional development would include IBL teaching workshops and reflection sessions with other Kaiako. They need to share, communicate, and celebrate their discoveries about their teaching and knowledge.

c. Personal Development

Kaiako need more personal development to gain a deeper understanding of their teaching. Kaiako could use the process of Aro to reflect on their practice to identify their limitations. Kaiako must have input and direction in their learning; this could influence and motivate their development. Every quarter, Kaiako should have regular development hui with their Pouārahi. This will ensure Kaiako development is monitored and they will get the necessary support they need.

i. Awareness of Assumptions

Kaiako need to understand how their assumptions affect taura learning. The research shows Kaiako have made assumptions that their taura lack understanding and comprehension. However, Kaiako are delivering a curriculum with complicated words and paragraphs around subject matter that and is not relatable to their learners. Kaiako assumptions have painted a picture their taura lack cognitive skills for complex words and paragraphs. However, it is an unfair assumption based around a specific curriculum that has words and paragraphs unfamiliar to their taura. The literature has identified if the subject matter does not relate to learners, they will not be interested. If Kaiako taught around what their

tauirā are passionate about, they might find that their tauira interests may be very complicated, and they may find their learners would have a deeper understanding and comprehension than they would.

ii. Awareness of Limitations

Kaiako limitations will affect their teaching, so Kaiako must identify their weaknesses, so they know what areas of development they will need. It will help them to understand what resources they have and what resources they will need. It allows them to be realistic around planning their lessons and learning outcomes for their tauira.

iii. Cultural Identity

Kaiako need to develop themselves as Kaiako, not tertiary education tutors governed by tertiary educational restrictions and processes. Kaiako development must not only be limited to regular reviews with their management team. Kaumatua and Kuia should be included in Kaiako development because Kaiako must be taught to teach through their culture and their Kaupapa. Through regular hui and celebrating their culture through waiata and Tikanga. Wānanga must allow Kaiako to reflect on their practice because Aro is essential for self-realisation of what is needed to improve one's self. Their cultural identity must guide Kaiako, it is the Wānanga responsibility to ensure their Kaiako feel connected to Kaupapa Wānanga through the values of Ngā takepū and their Whakapapa. Te Tiriti o Waitangi is also part of Māori Whakapapa; it can be related to Whakawhanaungatanga; which is to include others and building key relationships. Kaupapa Māori and Tikanga is a taonga that must be preserved and treasured for the generations to come. Kaiako must not forget the people who have gone before them, who have fought the fierce battles so that they could have the privilege to teach from a Māori world view. If Kaiako have a responsibility to teach in the image of their Wānanga, or else they will only be assimilated into the model of mainstream education and their governing policies.

2. How to implement IBL

The implementation of an IBL approach will have to come from a professional understanding of what it is. Along with personal development, Kaiako would have a better understanding of how they should apply it to their practice. Kaiako have the responsibility to find what their taura are interested in. The literature has shown taura learn better when the subject matter is more meaningful to the learner. If Kaiako find their taura interests, it can be beneficial, because young people can have a range of interests. If Kaiako encouraged taura to write about their interests, the description would be made of complex words, complex paragraphs associated with specified jargon. It will be literature that each taura will have a deeper understanding and comprehension. These specific terms and phrases would come easier because taura will be writing about the world they live in every day. This same approach for literature can be used to develop taura cognitive skills for mathematics. Mathematics can be related to any subject or taura interest. Numeracy is all around us, and it is related to everything in the physical world. Mathematics can be found in geometrical shapes, buildings, measurement, engineering, cars, financial literacy, video games, and music. Kaiako could demonstrate how mathematics can be pulled from any subject matter their learners are passionate about. They can teach their taura how addition, multiplication, subtraction, and division can be applied to interests through theoretical and practical application. First, by explaining where math can be found and then how it can be applied. This is how Kaiako should use an IBL approach to guide their taura and their learning and development. This is a natural occurring evidence approach to taura assessment and could be an effective way to embed numeracy and literacy into student learning naturally.

3. Tuākana Tēina

The research data reveals that each Kaiako passion and motivation does not come from what they are teaching. Kaiako passion is driven from the aroha, Manaākitanga they feel for their taura. They have emerged in the role they play as Kaitiakitanga the guardian, which is key to building meaningful relationships with their taura. Kaiako need to use these crucial relationships to identify their taura interests; this will make it easier to relate numeracy and literacy outcomes to their interests. As a reciprocal learning model, the Kaiako could learn new knowledge from their taura as they both

explore taura interests together. This will create a key area of development in Kaiako personal development.

4. Class Numbers

The Wānanga has a responsibility to their Kaiako and their taura to ensure the conditions are right so taura and Kaiako can build meaningful relationships. The number of taura allocated to each Kaiako must be reviewed; the Wānanga should only assign manageable numbers taura, which allows Kaiako to spend quality time with each learner effectively. This will support Kaiako in building meaningful relationships through the principle of tuākana tēina. This will help Kaiako to identify the needs of their taura and give the support they need. If class numbers exceed

5. Curriculum Design

The literature has revealed the curriculum Wānanga Youth Guarantee Kaiako use, which makes it hard for young New Zealanders to engage with. It makes claims it can put limitations on learners who have low academic ability. The research data has revealed Kaiako comments around:

- How Kaiako feel they are over assessing their taura;
- How the subject matter has no relevance to their taura interests; and,
- How Kaiako deliver twice amount of learning credits then High Schools.

Kaiako have expressed concerns the curriculum they deliver is a challenge and that it needs to change. The educational funding requirements for tertiary programs put an overwhelming emphasis on credit achievement, not student learning. This has led to concerns students are collecting credits, and they are not developing skills to help them become lifelong learners. Curriculum designers have a responsibility to ensure their key focus is around designing curriculum is student learning. Curriculum designers need to develop programs which are:

- It is relatable and relevant to the learner;
- Gives learners opportunity to create knowledge;
- Learner-cantered not how many credits students achieve;

- Offers learners the opportunity to discuss, question and solve problems; and,
- Encourages reflective practice for lifelong learning.

Limitations

The limitation of this study was it was conducted in only one Wānanga out of three in New Zealand. The six Youth Guarantee Kaiako interviewed came from only one Takiwā (Campus). The Kaiako only had minimal knowledge of Inquiry-Based Learning, and that had limitations on the data collection. The busy schedule of the Kaiako made it challenging to get at their interviews on time, and the most challenging was getting everyone in one room for the Focus Group Hui. This study could be of interest to other Kaiako, educational program developers, and educational leaders in the Wānanga Youth Guarantee space.

Further Research

An area for further research is to look for other Takiwā within the organisation who would like to take part in a new study. With each campus having different challenges within their landscapes, getting the thoughts and opinions of Youth Guarantee Kaiako from other regions would produce some valuable research data. Areas for more research would be implementing an Inquiry-Based Learning approach to Youth Guarantee space and how it would look.

Closing Word

The current research identified Kaiako have little knowledge of how to apply Inquiry-Based Learning. However, they are trained to become efficient assessors and moderators. They care for their taura yet feel conflicted between educational requirements and the values of their Wānanga. Unexpected data I did not expect to capture was the same way Kaiako measure, assess, and judge their taura is precisely the same system used to measure, evaluate, and judge Kaiako. We are treating the teachers and the students the same way, and if they don't meet the standard, they are harshly looked down upon as if they are the primary challenge. It is a disturbing reality and a vicious cycle implemented in mainstream secondary education and Māori tertiary education.

“He kanohi kai mātārae, he tangata ka mau tonu te titiro ki ngā āhuatanga e whakatata haere mai ana.”

A determined person, someone who maintains focus on the matters ahead.

This is an excellent philosophy for self-determination. However, we can lose focus on what is most important if we do not stay true to what we are striving for. Sometimes, achieving the best outcomes means focussing more on the product, the Kaiako, and less focus on the packaging or the systems they deliver (Durie, 2001).

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GLOSSARY OF TERMS

Āhurutanga	Safe space
Ako	Teach/Learn
Aotearoa	New Zealand
Aroha	Love
Iwi	Tribe, Nation
Hui	Meeting
Kai	Food
Kaiako	Teacher
Kaiarahi	Program Manager
Kaimahi	Academic staff
Kaitiaki	Guardian
Kaitiakitanga	Guardianship
Kairangahau	Person who seeks knowledge
Karakia	Prayer
Kaumātua	Elder (male or female)
Kaupapa	Māori Philosophy
Kaupapa Wānanga	Institute Philosophy
Kawa	Customs
Koha	Gift
Kohanga Reo	Māori language preschool
Korero	Dialogue
Kotahitanga	Unity
Kura Kaupapa Māori	Māori Primary School
Mana	Dignity
Manaākitanga	Include/Share
Mātauranga	Knowledge/Information
Mauri ora	Wellbeing
Ngā takepū	Principles
Ngā ture	Laws

Ngā uarā	Values
Pou Ārahi	Educational Manager
Pono	True
Rangahau	Study/Research/Project
Takiwā	Region
Takepū	Principles
Tāngata whenua	People of the land
Tāonga	Treasure
Tauira	Student
Tēina	Younger Sibling
Tē Ao Māori	Māori world view
Te Reo	Language
Te Tiriti o Waitangi	The Treaty of Waitangi
Tika	Right
Tikanga	Values and Protocols
Tinoranga tiratanga	Self Determination
Tuākana	Older Sibling
Wairua	Spirit
Wānanga	Tertiary Institute
Whakapono	Honesty
Whakamā	Shy/Embarrassed
Whakatauki	Proverb
Whānau	Family/Extended family
Whanaungatanga	Relationships
Wharekura	House of learning
Whare Wānanga	Place of higher learning

Appendix A: Participant Information Sheet

Participant Information Sheet

Date Information Sheet Produced:

01/10/2017

Project Title

How do Kaiako (teachers) understand Inquiry Based Learning in a Wānanga setting?

Kia' Ora. My name is Francis Vesetolu and I am currently a Masters student in Educational Leadership at the Auckland University of Technology (AUT). This research I am conducting is part of my thesis. This research aims to discuss "How do Kaiako understand Inquiry Based Learning in a Wānanga setting?" You are invited to take part in the above mentioned research project. Your participation in this research is voluntary.

You will receive a 1 – 2 page report of the findings. You are free to withdraw consent and discontinue participation up to two weeks after receiving this transcript. You may withdraw without influencing any present and/or future involvement with the Auckland University of Technology (AUT). Your identity and contact details will remain anonymous throughout this research should you accept to participate.

Your participation in this research will not affect your current, or future, work practice. Once the findings have been completed, only your own transcripts will be available to you. By participating, you agree that only the researcher and research supervisor have access to the research data.

What is the purpose of this research?

This research aims to create discussion about what kaiako think about inquiry based learning for Wānanga students.

This research is part of my thesis for the Master of Educational Leadership

How was I identified and why am I being invited to participate in this research?

I have identified you as a Kaiako that works in a Wānanga, and you are a youth programme teacher who teaches Wānanga students. I have also chosen you because you have no direct line or influence by myself and I have approached your educational manager who has agreed that you maybe a potential participant in this research.

How do I agree to participate in this research?

If you agree to participate in this research, you must view and sign the consent form attached with this form.

What will happen in this research?

You will attend to interviews during this research project.

The first interview is a face-to-face interview that will be conducted by myself. The length of the interview will depend on how much information you wish to share with me. This interview is semi-structured and it will be focussed around your knowledge of Inquiry Based Learning and your ideas on how you implement it in your own teaching practices.

The second interview, you will then attend a 'Hui' with other Kaiako held on a later date. This Hui will be conducted for all Kaiako involved in this research project to have an opportunity to discuss their thoughts on inquiry based learning as a group.

All interviews and the Hui will be audio-recorded so they can be transcribed.

What are the discomforts and risks?

The interviews will most likely take place during your own free time.

By agreeing to participate, if you don't have an available venue where I can conduct the interview with you, you may be required to travel to the interview venue that is convenient for both of us

How will these discomforts and risks be alleviated?

By signing the consent form, you understand that you will be volunteering your own time to participate in this research. However, I will cover any travel costs you may acquire during your time participating in this research.

What are the benefits?

- Potential benefits to participants:
- This is an opportunity for Kaiako to reflect on another aspects of their teaching beyond their teaching methodology
- This is an opportunity for Kaiako to reflect on their current practices as a group
- It is an opportunity to reveal what Kaiako actually feel about their teaching practices
- There is an opportunity to reveal Kaiako espoused theory and compare to their theory in practise.
- It is opportunity for Kaiako to get a deeper understanding of inquiry based learning pedagogy
- Potential benefits to wider community
- Kaiako from other organisations studying inquiry based learning could use this research.
- Transferable data that could relate to others that are doing similar research or their own master's degree
- Potential benefits to the researcher
- This is a good research approach for a master's degree
- Researcher will benefit from learning different research approaches
- Contributes to gaining Master's degree

What compensation is available for injury or negligence?

In the unlikely event of a physical injury as a result of your participation in this study, rehabilitation and compensation for injury by accident may be available from the Accident Compensation Corporation, providing the incident details satisfy the requirements of the law and the Corporation's regulations.

How will my privacy be protected?

- Pseudonyms will be used instead of your real names
- All data will be destroyed once the final research draft has been handed in
- Your name and the organisation you work for will not be recorded or written down anywhere in my research.
- The data you share will be stored on a memory stick and locked in a cupboard in AR120 separate to the research consent forms.

What are the costs of participating in this research?

There are no costs for participating in this research.

If you required to travel to the interview venue, you will be compensated for the travel costs.

What opportunity do I have to consider this invitation?

You have two weeks to reply to this invitation starting from the date this invitation was sent out to you.

Will I receive feedback on the results of this research?

Once the individual interviews are completed, you will receive a copy of own individual interview transcript for confirmation of what you have said.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor,

Dr Howard Youngs, howard.youngs@aut.ac.nz , +64 9 921 9999

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEK, Kate O'Connor, ethics@aut.ac.nz , 921 9999 ext 6038

Whom do I contact for further information about this research?

Please keep this Information Sheet and a copy of the Consent Form for your future reference. You a
to contact the research team as follows:

Researcher Contact Details:

Francis Vesetolu

Email:

Phone:

Project Supervisor Contact Details:

Dr Howard Youngs

Email: howard.youngs@aut.ac.nz

Phone: +64 9 921 9999 ext. 9633

Approved by the Auckland University of Technology Ethics Committee on *15th March 2018*, AUTEK Reference number *18/109*.

Appendix B: Consent Form - Interviews

Consent Form - Interview

Project title: Kaiako perspectives on Inquiry Based Learning in a Wānanga

Project Supervisor: Dr Howard Youngs

Researcher: Francis Vesetolu

- I have read and understood the information provided about this research project in the Information Sheet dated 23rd February, 2018.
- I have had an opportunity to ask questions and to have them answered.
- I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.
- I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without being disadvantaged in any way.
- I understand that if I withdraw from the study then I will be offered the choice between having any data that is identifiable as belonging to me removed or allowing it to continue to be used. However, once the findings have been produced, removal of my data may not be possible.
- I agree to take part in this research.
- I wish to receive a summary of the research findings (please tick one): Yes No

Participant's signature:

Participant's name:

Participant's Contact Details (if appropriate):

.....

Date:

Approved by the Auckland University of Technology Ethics Committee on 15th March 2018 AUTEK Reference number 18/109

Note: The Participant should retain a copy of this form.

Appendix C: Research Questions for individual interviews

Research Questions for individual interviews

With possible follow-up questions (indented)

- How do you as a kaiako understand inquiry-based learning?
 - a. How did this understanding develop?
 - b. If your understanding has changed, why was this?
 - c. In what areas would you like to understand more about inquiry-based learning?

- How do you reconcile inquiry-based learning with your current teaching practice?
 - a. How would you describe your current teaching practice?
 - b. How has it changed and why?
 - c. To what extent do you think any changes are associated with your understanding of inquiry-based learning?
 - d. What challenges do you face when trying use an inquiry-based approach?

- What support do you need to implement inquiry-based learning in your teaching practice?
 - a. What support may help address any of the challenges you identified earlier?
 - b. Do you foresee any challenges in accessing the support you need? Why is this so?

Questions for the Hui interview

- What have you reflected on since your individual interview?

- How has this influenced your responses today?

- How do you all as a kaiako understand inquiry-based learning now?

- How do you all reconcile inquiry-based learning with your current teaching practice?

- What support do you think kaiako need to implement inquiry-based learning in their teaching practice?