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**Kaupapa Māori and Appreciative Inquiry:
A Review of the Literature**

**Dr Heather Gifford, Gill Potaka-Osborne
& Lynley Cvitanovic**

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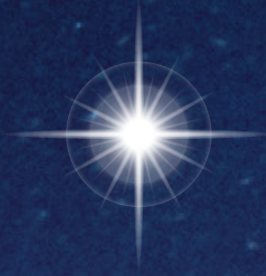
Acknowledgement: Pātiki Pattern (front cover & throughout)

The kōwhaiwhai pattern is of the pātiki and was designed by Honor McCorkindale for Ngāti Hauiti to reflect one of the mōkai left by Tamatea Pōkai Whenua in the district.

Pātiki may still be found in the Rangitīkei River.



W H A K A U A E
Research for Māori Health and Development



Ka tiaho mai ngā whetū o Puanga
Hei tohu o te Kauaerunga
Ka whitiwhiti mai te rā
Hei ara ki te Kauaeraro
Ngā pou o te Whare Kura

*The lights of Rigel glows
The beacon of celestial origins
The sun shines bright
A pathway to terrestrial horizons
Pillars of higher institutions*

Ko Papatūānuku, i tūhonotia e te
Pito o Te Hono i Wairua
Ko Ranginui, i tūhonotia e te kāwai
i Tākawe o Kahukura
Ki te Whaiao, ki te Ao mārama

*The female form, joined
by the umbilical cord to Te Hono I Wairua
The male form, joined
by lineage to Tākawe o Kahukura
Behold the world of light and understanding*

E ngā whānau, e ngā hapū ō
Ngāti Hauiti whānui
Nei rā te mihi atu ki a koutou katoa

*To the families and extended families of the
wider Ngāti Hauiti group
This is our greetings to you all*

Mauria mai o koutou mate kua tangihia
kua mihia i waenganui i a tātou

*Bring your departed, so that we may weep
and pay homage to them together*

Nōreira, e te whānau, tēnā koutou,
tēnā koutou, tēnā koutou katoa

*Hence whānau, our greeting,
thrice greetings to you all*

Many generations ago, our tupuna Tamatea Pōkai Whenua travelled through the Rangitīkei valley naming places along the way. The range, that extends, from the north-west of Mangaweka along a ridge to the west behind Taihape, was so named; "Te Whakauae ā Tamatea Pōkai Whenua" (The Jawbone of Tamatea Pōkai Whenua).

The jawbone of a Rangatira was said to be where mātauranga, both celestial and terrestrial knowledge was stored. It was for that reason Whakauae Research Services was so named.

We believe that information researched and gathered by Whakauae Research Services, in relation to all things Ngāti Hauiti should, most appropriately, be stored in an institution of that name.

Matua Neville Lomax

Te Pūtaka - Whakauae Raro Occasional Series

Te Pūtaka – Whakauae Raro Occasional Paper Series is a forum for working papers, original research and review studies, commentary and reflective essays on issues of relevance to whānau, hapū and Iwi Māori. Produced by Whakauae Research Services Ltd, these peer-reviewed papers are designed to disseminate formative thinking, early research findings, critical commentary and ideas to support discussion and engagement around creating positive outcomes for all Māori. The Series explores aspirations, challenges and important new issues arising from research on hauora Māori, where hauora is defined in its broadest sense, and is intended to address a wide audience of national and international change-makers.

The name *Te Pūtaka – Whakauae Raro* reflects the merging of two key concepts central to Ngāti Hauiti's tradition of pursuing knowledge and applying that knowledge for the benefit of its people. The kupu *pūtaka* refers to the idea of the source or origins; the origins of Hauiti as a people, but also the origins and creation of knowledge. *Te Pūtaka* is also the name given to Ngāti Hauiti's own journal, a document launched in 2006 and intended to support Iwi advancements through the provision and dissemination of Hauiti-specific whakapapa, waiata, mōteatea, pūrākau and other scholarly writings.

Whakauae Raro, meanwhile refers to origins of our organisation's name. Our name is derived from *Te Whakauae ā Tamatea* (the Jawbone of Tamatea), a hill country range between Mangaweka and Taihape in the Rangitikei and named by Hauiti tupuna, Tamatea Pōkai Whenua. In Māori tradition, the jawbone holds significant meaning referring both to *te kauae-runga* (celestial knowledge) and *te kauae-raro* (terrestrial, or worldly knowledge). *Te Whakauae ā Tamatea* provides Ngāti Hauiti with a physical and cultural link to ancestral knowledge and traditions. As the Ngāti Hauiti centre for health research and development, Whakauae Research Services Ltd is a hub for information and knowledge that strives to improve Māori communities and embody the essence of *Te Whakauae ā Tamatea*.

Te Pūtaka – Whakauae Raro Occasional Paper Series brings these two traditions of knowledge and information together. Launched during the time of Puanga, this series of occasional papers also serves to remind us of the need to take stock, to reflect on the past, to make time for wānanga and to re-energise for future challenges. Thus, *Te Pūtaka – Whakauae Raro Occasional Paper Series* seeks to promote new knowledge, new ways of thinking and of contributing to knowledge and evidence which upholds and supports Māori wellbeing. We hope you enjoy the series.

The Editorial Team





Kaupapa Māori and Appreciative Inquiry: A Review of the Literature

Dr Heather Gifford, Gill Potaka-Osborne & Lynley Cvitanovic



Acknowledgements

Our sincere thanks to Dr Fiona Cram of Katoa Ltd for her comprehensive, critical review of this paper. We have taken account of her feedback and used it to strengthen the paper wherever possible. Where we have missed opportunities to further improve the paper, we take full responsibility for this. Thank you also to the members of our wider *He Waka Eke Noa* research team: Associate Professor Bridgette Masters-Awatere, Dr Pat Neuwelt, Dr John McMenamin and Lucia Gribble for their well-considered reviews of an earlier version of this paper.

Introduction

The *He Waka Eke Noa – Co-creating primary care that works for whānau Māori* research project began with a review of the Kaupapa Māori and Appreciative Inquiry (AI) literature. He Waka Eke Noa is a Kaupapa Māori study that will include testing the compatibility of Kaupapa Māori inquiry with an AI process. The study is being conducted under the mantle of *Kia Puāwai Ake Ngā Uri Whakatupu: Future Generations*, a Whakauae Research Services-led programme of research funded by the Health Research Council (HRC). An overview of *He Waka Eke Noa* follows, providing a broad context for the literature review.

Research overview - He Waka Eke Noa

Documented gaps in health outcomes between Māori and non-Māori reflect entrenched failures to address Māori equity issues within our publicly funded health system. The gaps draw attention to the inequitable distribution of health determinants. A universal approach to health care does not lead to improved health outcomes for Māori (Health and Disability System Review, 2020; Waitangi Tribunal, 2019). With reference to primary health care, the Waitangi Tribunal (2019) notes that the legislative and policy framework is insufficient to address the severe health inequities experienced by Māori. Indeed, the very provisions in that framework intended to improve Māori health outcomes and give Māori input into how primary health care is designed and delivered, have not been fully implemented or, in some cases, have ceased to operate altogether (Waitangi Tribunal, 2019).

The New Zealand Cancer Action Plan 2019 – 2029 documents that Māori are 20 percent more likely than non-Māori to develop cancers as well as being twice as likely to die as a result (Ministry of Health, 2019) clearly signalling the existence of systemic inequity. The survival rates for most cancers, including cancers of the lung, breast and stomach, are lower among Māori than non-Māori (Gurney et al., 2020a; Teng et al., 2016). Of particular relevance for the *He Waka Eke Noa* study, Māori are significantly more likely than non-Māori to be diagnosed at later stages of cancer progression (Gurney et al., 2020b).

He Waka Eke Noa, as identified above, is a Kaupapa Māori inquiry¹ (Mahuika, 2008; Pihama, 2010; Curtis, 2016). It is utilising qualitative methods and will test the compatibility of AI (Cooperrider et al., 2008;

Cooperrider and Srivastva, 1987) with Kaupapa Māori inquiry. Strong engagement with our stakeholders, to uncover and stimulate innovative ideas to influence change in primary health care design and delivery, is central to the study. It is positioned to hear whānau voices and test how the knowledge generated from whānau stories and dreams, along with those from primary care, can contribute to change. Methodology grounded in the mātauranga, wisdom and values of Hauititanga and Kaupapa Māori inquiry inform the conduct of the research process and will be the primary lens for data collection, analysis, interpretation, and dissemination. The study additionally draws on Western methods including elements of AI.

He Waka Eke Noa aims to establish whānau and primary health care (PHC)

concepts of best practice in the PHC system. The study's objectives are to:

- (a) Investigate whānau and PHC notions of what works best, or is good practice, to increase Māori access to PHC in the pre-diagnosis phase of cancer²;
- (b) Bring whānau and PHC staff perspectives together to identify shifts necessary, in whānau and PHC systems, to better ensure earlier diagnosis (and therefore treatment) of cancer for Māori; and
- (c) Test the ability of PHC staff and whānau at one PHC site to transform health services using a Kaupapa Māori inquiry driven AI process.

“A universal approach to health care does not lead to improved health outcomes for Māori.”

¹ Kaupapa Māori inquiry is further discussed below.

² The period during which a person, or a member of their whānau, may notice a change in their health but a diagnosis of cancer has yet to be made.

Literature review positioning and scope

The literature review has been conducted to inform study methodology. It is explicitly concerned with research practice that is consistent with Kaupapa Māori inquiry in that the research must be of benefit to Māori. Examples include being Māori inspired, led and focused with a view to addressing inequity; embracing social, economic and political transformation that benefits Māori (Curtis, 2016; Scott et al., 2020); and being supportive of Māori dreams and aspirations for Aotearoa.

The scope of the review includes testing the compatibility of AI with Kaupapa Māori inquiry noting that the latter is the foundation for the *He Waka Eke Noa* study. A brief review of the Kaupapa Māori literature, and of the AI literature generally, provides a broader context to assessing the compatibility of the two, drawing on Aotearoa New Zealand specific literature. Reference to relevant international literature

concerned with the use of AI in research conducted by, or with, Indigenous peoples in first world White settler societies³, specifically Australia and Canada, is also included. Though we were additionally interested in United States First Nations literature, we were unable to identify relevant and readily accessible contributions to include in the review. We concur with Cram (2014), that reviewing Indigenous literature is potentially of value because of the insights it may offer with respect to what 'works' for Indigenous peoples who, in common with Māori, have experiences of colonisation albeit experiences unique to their own socio-political contexts.

Finally, authorship of literature included in this review is primarily Indigenous. Papers were however, not solely excluded on the basis of non-Indigenous authorship.

Literature scan strategy

Both journal databases and grey literature were searched. Year limits were set at 12 years (2010 – 2022) to ensure that the most recent material was sourced and being mindful that AI has been utilised only relatively recently in the conduct of both Kaupapa Māori and other Indigenous inquiry. Seminal

literature, published prior to 2010, was later added to the search results to contextualise contemporary material. Searches were confined to English language publications and to First World, English speaking, colonised nations. Table 1 below lists other key literature scan parameters set.

Table 1: Literature scan parameters

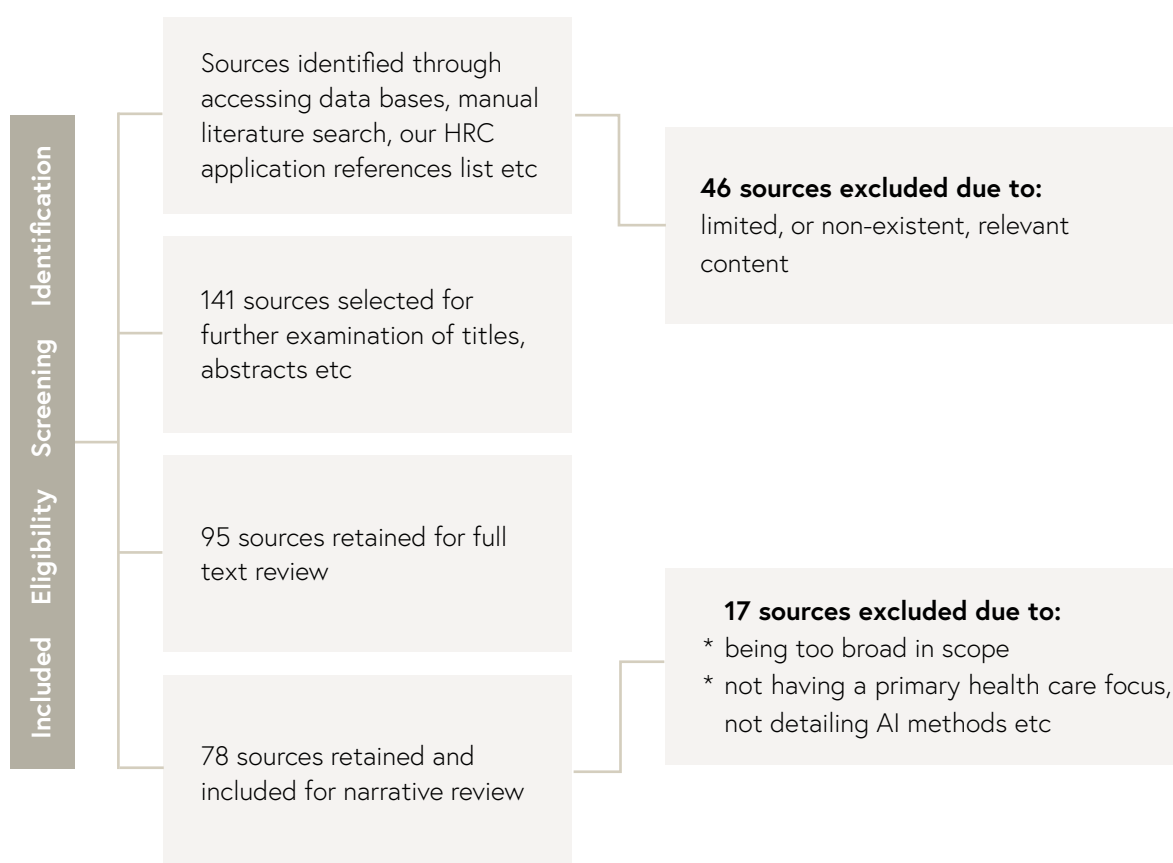
Scan terms included:	<ul style="list-style-type: none"> • Kaupapa Māori research • Appreciative Inquiry • Primary health care
Data bases included:	<ul style="list-style-type: none"> • Google Scholar • Victoria University search engine (full journal articles only) • PubMed • Grey literature (accessed via websites)
Other sources included:	<ul style="list-style-type: none"> • <i>Kia Puāwai Ake Ngā Uri Whakatupu</i> HRC programme grant application (list of references) • Reference lists from selected journal articles and health agency websites

³ White settler societies have their roots in "...the great European expansion into other regions of the globe from the late fifteenth century onward. The white settler societies established by the British, French, Portuguese, Spanish, German, and Dutch conquerors in the Americas, Africa, and Australasia all established forms of white racial dominance in the course of their development." (<https://www.encyclopedia.com/social-sciences/encyclopedias-almanacs-transcripts-and-maps/white-settler-society>)

Search results were limited as had been expected. They were marginally amplified when the scan was extended to include the terms Indigenous/Native/Aboriginal. Results were initially refined on the basis of article title and consistency with the search focus. Articles identified were further distilled following a review of abstracts for their relevance to the research objectives. They were retained if they included more than a passing reference to AI and if the methodology described was explicitly Indigenous. These articles were added to an annotated bibliography.

In the final stage of the scan, full text review of articles was conducted in most instances. As a result, further articles were culled for reasons including being too broad in their scope or having been superseded by more recent publications. In some instances, new articles were added having been identified through, for example, the full article review process i.e. they were cited in an article and then identified as being potentially relevant. A combined total of 78 articles was subsequently selected for inclusion in the review. Figure 1 below summarises the literature selection and inclusion process described here.

Figure 1: Literature selection and inclusion process summary



Results: intersect between Kaupapa Māori and Appreciative Inquiry

Kaupapa Māori inquiry and AI are each in turn described and briefly discussed below before the issue of their compatibility is considered.

Kaupapa Māori

Kaupapa Māori is a theory, an ideal, an approach, a framework, a methodology and a way of doing things (L. Pihama, personal communication, March 17, 2016). Rather than being only a set of principles, Kaupapa Māori is a "space where Māori can work in ways free of dominant cultural pressures and constraints" (G. Smith, 2017, p. 85) or simply a "Māori way of doing things" (Durie, 2012 cited in Curtis, 2016, p.389).

Kaupapa Māori: Brief History

Māori are the Indigenous peoples of Aotearoa New Zealand with distinct traditions and culture. Over the past 40 years or more, Māori have increasingly sought to regenerate customs incrementally eroded by colonisation. In the 1980s a pivotal change occurred when Māori, in a bid to revitalise te reo Māori, established Kohanga Reo and Kura Kaupapa Māori learning centres (Curtis, 2016; G. Smith, 2017) and te reo Māori gained official status as a language of Aotearoa New Zealand. The catch cry "to be Māori is normal" is at the core of Kaupapa Māori initiatives (Pipi et al., 2004, p.143) wherein being Māori is validated and legitimised (Katoa Ltd, n.d). Everything that is part of Te Ao Māori is privileged as of the greatest importance to Māori and:

- Is related to 'being Māori';
- Is connected to Māori philosophy and principles;
- Takes for granted the validity and legitimacy of Māori and the importance of Māori language and culture; and
- Is concerned with the 'struggle for autonomy over our own cultural well-being' (Katoa Ltd, n.d).

Kaupapa Māori Principles

Graham Smith (2017) describes six key principles that form the foundation of Kaupapa Māori inquiry. Others reference principles including both Te Tiriti o Waitangi (Pihama, 2001) and Āta (Pohatu, 2013). The combined eight key principles are:

- Tino rangatiratanga – the principle of self-determination with Māori having control over everything that pertains to being Māori;
- Taonga tuku iho – the principle of cultural aspiration acknowledging Māori ways of knowing, understanding and doing;
- Ako Māori – the principle of culturally preferred pedagogy recognising traditional and contemporary ways Māori learn and pass on knowledge;
- Kia piki ake I ngā raruraru o te kainga – the principle of socio-economic mediation describing how research can benefit Māori;
- Whānau – the principle of extended family structure;
- Kaupapa – the principle of collective philosophy;
- Te Tiriti o Waitangi affirming the rights of Māori in Aotearoa and acknowledging the Māori relationship with the Crown; and
- Āta – the principle of growing respectful relationships which describes understanding the importance of nurturing relationships when engaging with whānau Māori and the impact on their wellbeing.

All subsequent additions and variations have their origins in one of the above principles. Kaupapa Māori continues to evolve and has moved from its roots in education to encompass all sectors (Pihama, 2015). In a contemporary context, Kaupapa Māori is a key reference point for government departments, non-governmental organisations and others when working with Māori (Cram & Adcock, 2022; Pihama, 2015). Kaupapa Māori recognises the diversity of Māori and acknowledges the differences between iwi and Māori communities (Curtis, 2016).

Kaupapa Māori inquiry

Kaupapa Māori inquiry deliberately centres Māori values, Māori worldviews and Māori ways of operating (Cram, 2019; Pihama, 2015). It challenges the view that Māori are "the problem" instead taking a strengths-based approach that recognises that Māori generated solutions, direction and leadership will have positive wellbeing outcomes for Māori. Kaupapa Māori is transformative and critical in orientation; by extension it is often understood as being explicitly political as it seeks to improve the position of Māori in contemporary society (Hoskins, 2012). Both L. Smith (2017) and Pihama (2010) highlight that Kaupapa Māori inquiry positions findings to resist, challenge and disrupt existing mainstream systems, critiquing notions of power, privilege and racism (Sword, 2022; Whakauae Research Services Ltd, 2020) and championing decolonisation. The dual approach that Kaupapa Māori inquiry adopts thus embraces mātauranga Māori and the lived realities of Māori as well as the structural determinants of Māori vitality and sustainability (Smith, 2012). Importantly, it impacts research findings as well as conception and research design at every stage.

As Curtis (2016) asserts, Kaupapa Māori inquiry is more than simply a methodological approach. Rather, it is an intersect of Māori Indigenous reality (ontology), ways of knowing (epistemology), access and use of knowledge (methodology), and what is valued (axiology). Smith (2018, p.28) adds that Indigenous research methodologies are "designed to translate into impact through their very approaches to ethics, community inclusion, and participation, and their adherence to principles of respect, relationships, and reciprocity." More recently, Rua (2022) identifies fundamental questions researchers must ask themselves before proceeding with research. They include what everyday changes their research will make for whānau, what systemic change will occur for future generations as a result and how this will happen from a Kaupapa Māori perspective.



Kaupapa Māori inquiry in practice

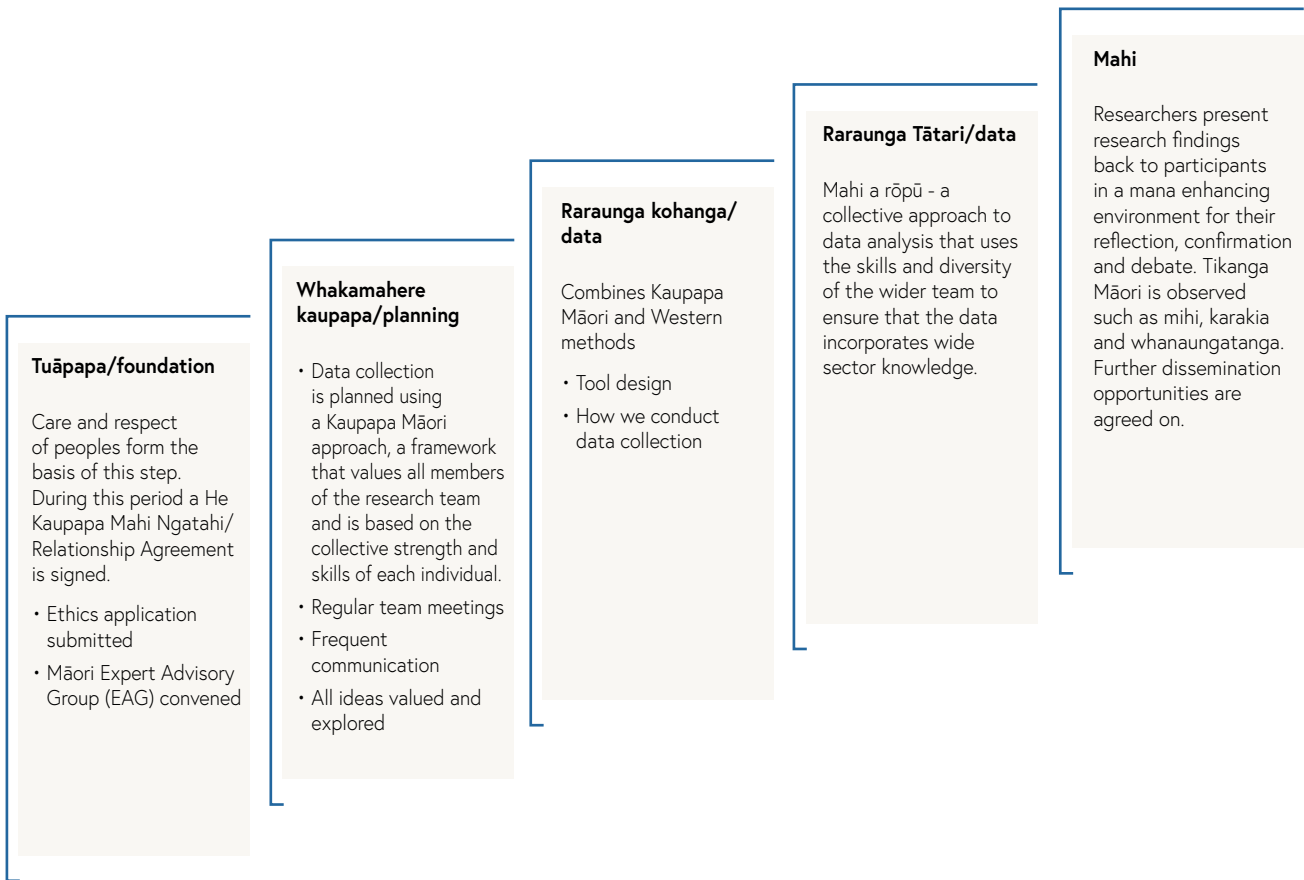
The *He Waka Eke Noa* study is being conducted under the mantle of the Ngāti Hauiti owned and mandated health research centre, Whakauae Research Services. Boulton (2020) explains that the tikanga, or values, of Whakauae influence all elements of the Kaupapa Māori inquiry that the centre conducts, including the development of research questions, research design, how researchers conduct themselves and the communication and dissemination of results. The tikanga o Whakauae are:

- Rangatiratanga - meaning that we assume a strengths-based perspective and all research we undertake is expected to benefit the communities we work with in some way;
- Hauora Tangata - describes acknowledging and adapting research practice to encompass the collective voice;
- Manaaki Tangata - describes how we engage with our research participants and the care we take. It includes building the research capacity and capability of the people we work alongside;
- Mātauranga - is about acknowledging old and new knowledge as contributors to Māori development and wellbeing; and
- Ngākau Taputahi Aurere - which speaks to upholding professionalism and integrity in everything we do.

In practical terms, whether the researcher is Māori or Pākehā, the same tikanga applies. Actioning the tikanga includes, for example, research participants determining where interviews are held and the incorporation of karakia, mihimihi and manaakitanga. Whakawhanaungatanga, or connecting, also plays an important part and time to do this is factored into interviews, for example, allowing everyone to find common ground or purpose (Potaka-Osborne et al., 2022). Koha is budgeted into all research projects honouring participants contributions of their time, their knowledge and their perspectives. Data analysis includes the use of a collective or mahi-a-rōpū approach (Boulton et al., 2011). Research findings are taken back to participants to ensure our sense of the data is tika or correct before dissemination occurs.

Research results are disseminated in various ways, making them accessible to a wide range of interested and influential parties. Dissemination may include hui, policy briefs, community targeted materials and academic papers. Figure 2 below summarises the Whakauae Kaupapa Māori inquiry framework.

Figure 2: A Kaupapa Māori Framework of Research Practice (Potaka-Osborne et al., 2022)



Ngā Tikanga o Whakauae: values that underpin all research activity

- Rangatiratanga: self-determination, Māori aspirations, strengths-based research, transformation;
- Hauora Tangata: holistic health (physical, mental, emotional, spiritual) of participants and research team, recognition of individual and collective membership;
- Manaaki Tangata: care and respect of all peoples is reflected in the conduct of research. We strive to make it transformative for our people by including capacity building in every facet of research;
- Mātauranga: is a commitment to both traditional and new knowledge to produce positive change for Māori; and
- Ngākau Tapatahi me te Aurere: refers to professionalism and integrity in everything we do by delivering high quality research that meets the needs of all stakeholders



Appreciative Inquiry

As noted above, *He Waka Eke Noa* is a Kaupapa Māori study that draws on an AI approach. Having now described the parameters of Kaupapa Māori inquiry, the development and nature of AI is outlined below before its 'fit' with Kaupapa Māori inquiry is discussed.

AI originated as a research method (Bushe, 2011; Cooperrider & Srivastva, 1987; Cooperrider et al., 2008; Michael, 2005) for making grounded theory more "generative" (Bushe, 2011) or useful in creating change. It has been used by organisations as a way to ensure a methodological focus on 'what works' from the perspectives of different stakeholder groups jointly agreeing on system improvements and changes needed to support optimal outcomes (Whakauae Research Services, 2020). Integral to AI is the notion that reality is socially constructed; that is created by people. The perspectives that people bring to an issue reflect their understandings of the world, what they value, what they have experienced and their unique stories (Preston, 2017).

Rynne and Cassematis (2015, p.10) assert that AI is consistent with "a strengths-based research approach under the action research paradigm". Action research is commonly used when there is an issue to be addressed

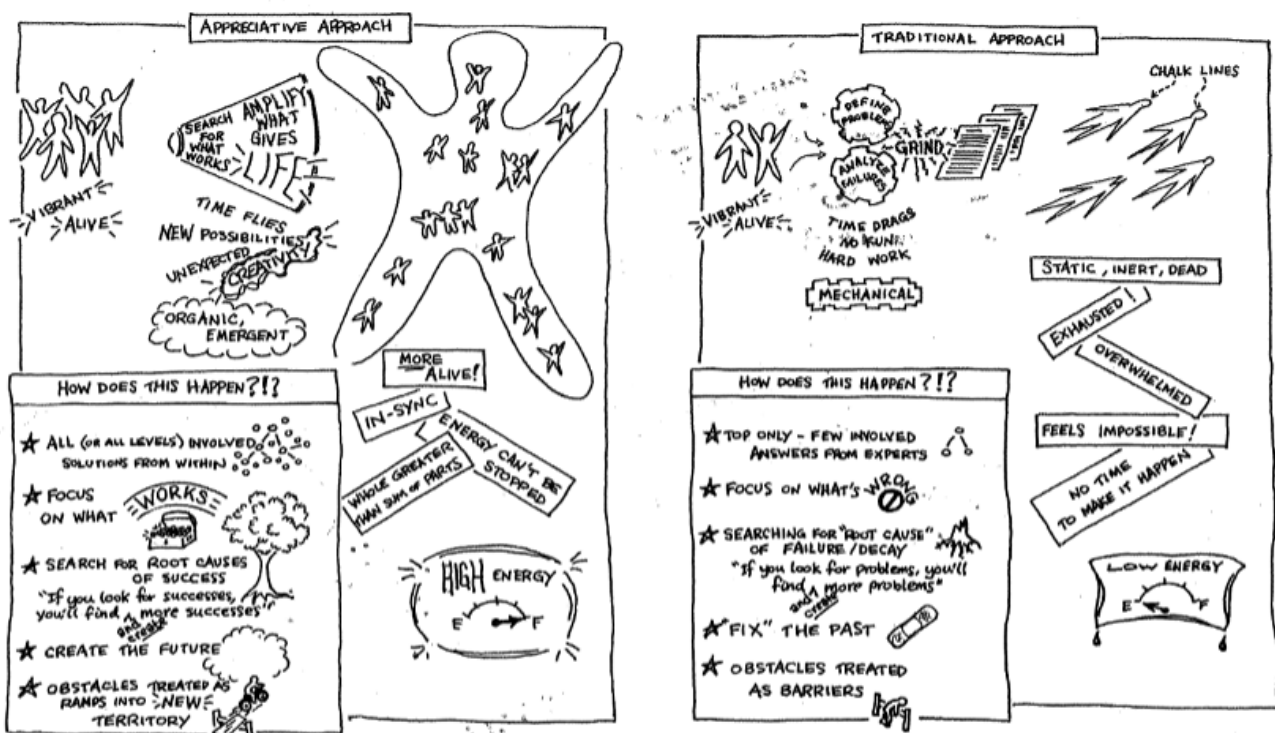
in an organisation or community. It assumes that people in those settings have the solution to the issue identified (Patton, 2015). Cram (2010) too describes AI as a modified version of action research noting that it is used most frequently in organisational settings and as "a method for transforming relationships" (Cram, 2010, p.1). Leeson et al. (2015-2016) concur adding that AI can usefully be viewed both as a method and as a tool for organisational change. Fundamentally, they assert, it seeks to subvert "the usual problem-based text of research" (Leeson et al., 2015-2016, p.84) to instead identify factors contributing to resilience and what individuals and groups most value.

A key difference between AI and more conventional Western problem-solving approaches is that the latter emphasise what has not worked, whereas AI looks for what works and for new possibilities (Cooperrider et al., 2008; Cram, 2010). Figure 3 below highlights differences between an AI approach and more conventional problem-solving approaches. The comparison is included here because it highlights the AI supposition that research is more likely to be change and future focused if it explores 'what could be' rather than emphasising problem-solving (Cooperrider et al., 2008).

Figure 3: David Potter (n.d)

<https://appreciativeinquiry.champlain.edu/educational-material/appreciative-traditional-models/>

Comparison of Appreciative Inquiry and a Traditional Problem Solving Approach



AI does much more than simply shift the research focus to a positive appraisal of what is and what has been (Leeson et al., 2016). It seeks to reframe negative experiences, mining these for the clues they may offer about underlying values and priorities. Through this process of reframing, negative experiences are acknowledged and validated whilst the existence of opportunities for positive change are, at the same time, brought in to sharp relief. As Leeson et al. (2015-2016) caution however, collective visioning of a better way does not, in and of itself, ensure that change will occur. Rather, it is critical that the generative nature of AI is emphasised with motivation and action being prioritised over engendering positive understandings and feelings alone.

At the heart of AI is thus the:

...appreciation of the 'lived experience' of an institution or setting, gathering the narrative and meaning through a creative qualitative process concerned with theory generation that is relevant to the individuals or organisations concerned. (Leeson et al., 2015-2016:84)

AI is informed by five principles which have their origins in theories that include social constructivism⁴ and grounded theory⁵ (Cram, 2010). These principles are discussed in the work of Whitney and Trosten-Bloom (2003) as cited in Cram (2010) and are reproduced below.

Table 2: Principles underpinning Appreciative Inquiry

Principle	Definition
The Constructionist Principle	Reality is socially constructed through language
The Simultaneity Principle	Change begins from the moment a question is asked
The Poetic Principle	Our choice of what we study determines what we discover
The Anticipatory Principle	Our image of the future shapes the present
The Positive Principle	Positive questioning leads to positive change

Whitney & Trosten-Bloom (2003)

Preston (2017, p. 236) explains that AI concerns "influencing behaviors, practices, and change through a gateway of positive language and narrative stories". At the heart of the approach is discovering the best characteristics and attributes of people and their organisations and using these as a catalyst for positive change. Pivotal to this notion is that people are aware of their own reality, which is maintained through communication and interaction

with others, and they can envision what their collective future could look like. AI is widely regarded as a strengths-based approach that is transformative, future focused and values the lived experiences of people. It has become a qualitative research method (Nel & Govender, 2019) that spans different sectors and is compatible with other 'like' approaches such as action research, participatory research and Kaupapa Māori inquiry.

⁴ Social constructivism holds that social realities are multiple. They are humanly interpreted and constructed coloured by both context and interpersonal experience and have implications for the relationships among networks of people. (Patton, 2015, p.121)

⁵ Grounded Theory is primarily used as a qualitative method to examine specific social phenomena or processes and develop new theory drawing on the systematic collection and analysis of real world data. (Patton, 2015, p.109 - 110)



The Appreciative Inquiry research method

AI as a research method privileges the voices of participants, enabling change to occur and new knowledge to be created (Nel & Govender, 2019). A flexible method, it can be applied both with individuals and with organisations (Cooperrider et al., 2008; Leeson et al., 2015-2016, p.84). AI supports the notion that people will embrace change if they are involved in the change process (Cooperrider et al., 2008). The AI research process informed by the 4-D Model, developed by Cooperrider and Srivastva (1987), continues to be the most consistently used framework and is widely recognised as the essence of the AI method (Bushe, 2012). The elements of the model are:

Define - the first step. The define element sits at the centre of the 4-D process. Topic definition guides the design of research questions (Cooperrider et al., 2008). Participants are encouraged to be "surprised and to embrace curiosity" (Rynne & Cassematis, 2015, p.107) in topic definition. Cooperrider et al. (2008) note that topic choice is typically based on what people want to learn more about and is likely to conjure up discussion about what they want for the future. In this phase, researchers become familiar with the related literature informing their thinking and identifying any gaps (Nel & Govender, 2019).

Once selected, the affirmative topic drives the further elements of the 4-D process outlined below:

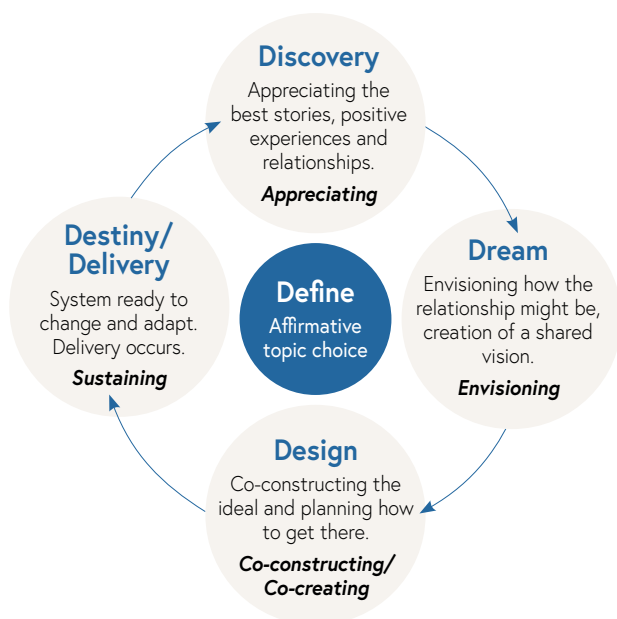
Discovery - Participants are engaged in interviews utilising a positive questioning framework. They are encouraged to visualise a positive future thereby beginning to see their part in the transformation process (Nel & Govender, 2019).

Dream - creates a new participant awareness of what a positive future and new possibilities might look like (Rynne & Cassematis, 2015). Interviews are carried out with a broad range of participants, all of whom have an investment in creating an enhanced system for their entity.

Design - researchers gather as many viewpoints as possible within the system (Reed, 2007; Zandee & Cooperrider, 2008). Researchers and participants come together with a shared vision for the system they are invested in (Nel & Govender, 2019) and begin to co-create this based on their positive aspirations (Cooperrider et al., 2008).

Delivery - is about transforming design into reality. The entity and individuals are committed to make change and adapt as delivery takes place. Figure 4 below summarises the 4-D Model.

Figure 4: The 4-D Appreciative Inquiry Model⁶



The aim of the 4-D Model is to facilitate transformative change informed by collaborative inquiry (Cram, 2010). As a research method it frames research design and methodology. Rynne and Cassematis (2015, p.107) assert that AI can contribute to "positive change in highly challenged communities and individuals." AI processes are similar to participatory research⁷ models in that they are "systematic by design meaning that plans and protocols are conducted in a cyclical and iterative process" (Paige et al., 2015, p.2).

⁶ Adapted from Cooperrider et al. (2008, p.5).

⁷ Participatory research is by nature collaborative involving participants and researchers working closely together to collect and make sense of data. It emphasises power sharing and conducting research 'with' rather than 'on' participants (Patton, 2015, p.220 - 221).

Critiques of Appreciative Inquiry research methods

Common criticisms of AI highlight three key areas of contention (Bushe, 2012). The first asserts that in order to be valid there needs to be more of a balance of focus on "what is working" and "what is not working" rather than a supposed focus on the former in isolation. The second key criticism contends that positive inquiry produces only "positive emotions" therefore the capacity to be critical is reduced. The third asserts that AI privileges positive narratives effectively stifling any negative feedback. Such suppression of the negative may be unproductive arousing suspicion and cynicism as well as denying feelings of injustice.

Responses to these criticisms of AI include that the approach does not inherently prevent participants from describing their difficulties or challenges as they explore their experiences. Providing that the interviewer is aware that issues may likely surface for participants, they can be open and allow that to occur rather than actively blocking participant disclosure. This level of interviewer awareness assumes more than a basic degree of interviewer competence. Indeed in order for an AI approach to be effective in practice Preskill and Catsambas (2006), along with Rogers and Fraser (2003), consider that researchers also need to be skilled in group facilitation. Undoubtedly, they should be excellent communicators who are able to problem solve 'on the go' especially in the interview setting.

Appreciative Inquiry in research conducted by, or with, Indigenous peoples beyond Aotearoa New Zealand

The literature scan identified several recent examples of the use of an AI approach in research conducted by, or with, Indigenous peoples beyond Aotearoa New Zealand. Almost all of these examples were Australian complemented by a small number of Canadian studies.

Each set of in-country studies is described and separately discussed below. The varying degrees to which the studies reviewed both include Indigenous peoples and draw on an AI approach are explored. Studies which involved Indigenous peoples, to some extent, in the use of AI are identified along with any which involved Indigenous peoples but made limited reference to the use

of an AI approach. Finally, studies that both collaboratively incorporated AI and prioritised Indigenous qualitative methods are discussed. The various approaches to inquiry are identified, as outlined here, with a view to informing the positioning of the *He Waka Eke Noa* study. *He Waka Eke Noa* aspires to move beyond marginal Kaupapa Māori and AI integrative practice to better reflect an Indigenous AI 'ideal' and therefore a potentially 'good' model of research practice.

Australia

Involvement of Indigenous peoples in the use of AI

These studies were explicitly concerned with the use of an AI approach and involved Indigenous peoples to some extent, on a consultative basis or on more of a partnership basis. Austin and Arabena (2021), for example, discuss a study of an innovative model of care to improve Aboriginal families' engagement with maternal and child health services. The model's stated aims are to reduce health outcomes disparities between Aboriginal and non-Aboriginal Australians. Development of the model draws on the "core principles of AI to change existing patterns of conversation and ways of relating and give voice to new and diverse perspectives" (Austin & Arabena, 2021, p.2). Using an AI approach, the authors contend, effectively facilitated the co-design of a strengths-based model integrating Indigenous child-rearing practices with Western practices.

The AI-informed model development activity described by the authors includes site-specific consultation with a wide cross-section of the Aboriginal community, including Aboriginal early childhood health service providers. Stakeholders were also recruited from this community to participate in the implementation of the model (Austin & Arabena, 2021). There does not appear to be any explicit Indigenous input into the framing of the study, with AI having been independently selected by the researchers to drive the study approach. Some level of Indigenous input is referenced in relation to model development and implementation, though the extent of that input is not identified.

Though the study adopts an AI approach (Austin & Arabena, 2021), there appears to be no explicit reference as to why the approach may specifically be well-suited to research with Indigenous Australians. Instead, the justification for the use of AI is ascribed to its capacity to include the multiplicity of voices of groups who bring different perspectives; that of Aboriginal Australians is ostensibly but one of these diverse voices.

A substance use prevention education programme designed with Indigenous Australian youth input, and guided by an AI process, is reported by Snijder et al. (2021) who describe adopting a partnership approach. Whether or not any of the 13 authors identifies as Indigenous Australian is not stated. However the paper does describe the use of participatory research, undertaken in partnership with Indigenous and non-Indigenous students and with other stakeholders, to co-develop a school-based programme. The co-development process utilised a strengths-based approach as "is recommended for Aboriginal and Torres Strait Islander health promotion as it has a potentially empowering effect on ... social and emotional wellbeing" (Snijder et al., 2021, p.3). Consistent with a strengths-based approach, the authors contend, the use of an AI model supports "an inclusive and affirmative approach" (Snijder et al., 2021: 3). Beyond this passing reference to the relevance of AI in the conduct of research with Indigenous Australians, no further critique of AI is included.

This paper does however describe, in some detail, implementation of each of the four phases of an AI model in an education programme co-development process. That detail may offer some potentially useful strategies that could be pursued in the conduct of AI informed research in the generic primary health care setting.

Involvement of Indigenous peoples and partial use of AI

An initiative to develop and implement an Indigenous Australian culturally informed model of cancer care in secondary health services is reported by Lethborg et al. (2022) who also draw on an AI approach. The authors, Indigenous and non-Indigenous Australians, explain that the AI approach to inquiry and to promoting systems shift privileges relationship building and a process of finding opportunities before planning and taking action. It places emphasis on connections and relationships to drive change and has the capacity to readily accommodate co-design with Indigenous stakeholders. In practical terms, adopting an AI approach means involving the people that an initiative is ostensibly being designed and implemented for, at every stage (Lethborg et al., 2022).

The AI approach, the authors argue, contrasts markedly with a traditional Western approach that places taking action at the forefront and relationship building as an afterthought: "that identifies a problem or deficit, explores ways of addressing it, and does not connect the results with the ... [initiative's] impact on the study population" (Lethborg et al., 2022, p.167).

An Australian report discussing the successful challenging of deficit narratives, in the context of the Indigenous Australian health sector, asserts there is a critical role for

strengths-based approaches (Fogarty et al., 2018). Though AI is not explicitly referenced in the report, it has elsewhere been described as being strengths-based in its orientation (Cram, 2010; Pihama, 2015; Leeson et al., 2015 – 2016). The authors highlight that, though the use of the term strengths-based is endemic, there is no uniform understanding of what strengths-based approaches comprise. Additionally approaches that claim to be strengths-based, or similar, may not necessarily adequately address deficit. The report's conclusions include that robust strengths-based health development models, in the Indigenous Australian context, are reliant on factors including a well-focused, clearly defined and rigorous conceptual base for research (Fogarty et al., 2018, p. viii).

Studies prioritising Indigenous qualitative methods and incorporating collaborative use of AI

Leeson et al. (2015-16) investigated the state incarceration experiences of Aboriginal and Torres Strait Islander women. They preface their paper by justifying their use of an AI approach, citing its prior successful application with marginalised communities, minority and First Peoples internationally as well as in Australia. They reference the work of leaders in the AI field, as well as AI conducted in prisons in the United Kingdom and in two Australian studies in the early 2000s.

The strengths-based focus of AI, it is argued, fundamentally privileges "positive experiences, along with the inclusive and empowering possibilities of AI uniquely position [ing it] as an arguably decolonising agent" (Leeson et al., 2015-2016, p.84). As has earlier been noted, surfacing the 'lived experience' of research participants is integral to AI. The approach demands the privileging of participants narratives; taking the time to hear and explore their memories and their stories. It is this emphasis on 'lived experience,' as related through narrative, that Leeson et al. (2015-2016) argue contributes to cementing the resonance of AI with First Nations Peoples epistemologies, ontologies and practices.

In a later paper, Leeson et al. (2016) propose that culturally safe and respectful research, involving Aboriginal and Torres Strait Islander peoples, demands the empowering use of Indigenous methodologies in contrast to the appropriation of Indigenous methods from within Western research scholarship. In so doing, they endorse Mason Durie's 'research at the interface' framework that proposes the creation of new knowledge through the harnessing of two disparate ways of understanding the world – Indigenous and Western - in tandem (Leeson et al., 2016). By way of example, Leeson et al. (2016) explore the interface of yarning and AI as distinct ways of researching; bridging cultural and academic ways of knowing and explaining reality.

Rather than seeking knowledge through "interrogation" and the use of tightly scripted interview schedules, a yarning and AI approach draws on observation and conversation guided by collaboratively designed, generative questions used as data collection prompts. That analysis is consistent with Walker et al. (2014) who observe that the use of traditional Western methodologies in health research conducted with Indigenous Australian women has been viewed by the participants themselves as ineffective. Indigenous women have instead proposed the use of yarning to share stories in ways that resonate for them, being a culturally framed and collaborative process. Critically, yarning in the Indigenous Australian context is much more than a casual conversation. It represents a "traditional method of knowledge generation and transmission" (Rynne & Cassematis, 2015, p.108); a complex interplay of knowledge sharing reflective of the nature of the relationships between participants, country and culture (Rynne & Cassematis, 2015).

Interfacing AI with yarning, noting the specific description of the latter referenced above, suggests an empowering research method with the potential to contribute to decolonisation (Rynne & Cassematis, 2015). In order to realise that potential however, Indigenous Australian epistemology, axiology and ontology needs to be reflected in the development of any adapted AI approach. Rynne and Cassematis (2015) assert that the five dimensions of AI sit well alongside the mission of decolonising research. This position assumes power sharing among participants and researchers; participants influence how the research is conducted; the research process and its outcomes are not owned by the researchers; participants are not positioned as 'the problem' and it is their realities that are recognised and privileged. Furthermore AI, in common with an Indigenous positioning, assumes a holistic perspective seeing the health and wellbeing of people and the physical environment as being inextricably linked and inseparable (Rynne & Cassematis, 2015).

Blagg et al. (2018) report using a mix of "appreciative" methodologies in their research to privilege Indigenous voices on innovative models to address remote community family violence. A study conducted by Liebling et al. (1999, as cited in Blagg et al., 2018) describes an AI approach used to explore relationships in prison. It highlights that an "appreciative stance simply means looking for positive elements in cultures, organisations, and communities with which the research interacts" (Blagg et al., 2018, p.6).

The use of appreciative methodology by Blagg et al. (2018) to frame their own research embraces a focus on the use of a "yarning" style, recognising and validating it as an Indigenous knowledge system. Through yarning circles, Indigenous Australian peoples have shared stories, and explored ideas in a process that has been used for thousands of years.

In a later study, Blagg et al. (2020) contend that AI is of particular value to research with Indigenous communities because of its capacity to endorse and validate Indigenous knowledges. They describe the integral place of 'yarning' in their AI research processes including research generation, research development and data collection consistent with the view that AI and yarning can successfully function as interfaced research tools.

They go on to further develop their analysis of yarning, describing it as a type of cultural conversation, specific to Indigenous Australians. Yarning embodies and reflects relationships, including responsibilities and accountabilities, reaching well beyond just the social sphere. The use of yarning as a form of communication and knowledge sharing, including in a research context, is, they argue, inherently "more appropriate and respectful than [the] structured and direct questioning approach" (Blagg et al., 2020, p.7) that is the norm in Western qualitative research.

Finally, Ritchie (2019) discusses a community partnership project aiming to critically examine Indigenous Australians access to, and experience of, health services. Action Research and AI principles are a key feature of project design with a view to encouraging the project collaborators:

to think differentlyshift[ing] from a provider perspective to a recipient perspective through flipping the focus. That meant asking the Aboriginal and Torres Strait Islander community not "what was the matter with them?" but rather "what mattered to them"? (Ritchie, 2019, p.2-3)

The project demands culturally appropriate communication and relationship building with local Indigenous community members; specifically, this includes an Elders Reference Group and yarning with the various stakeholders including the district mainstream health authority. An AI process, incorporating five stages labelled Define, Discover, Dream, Design and Deliver "informed the reporting back and negotiations with the Local Health District as well as the interactions with the community participants" (Ritchie, 2019, p.3).

Ritchie (2019) goes on to describe aspects of project activity relevant to several of the AI steps. They include a trusted member of the Indigenous community being employed, as a project officer, which was key to project implementation. An integral component of the project officer role was to gather the stories of community members, in the Define phase, around their experiences with accessing, and making use of, health services. Another aspect of project activity relevant to AI was the use of yarning which provided culturally relevant opportunities for the wider community to discuss identified issues and determine ways forward in the Discovery phase.

Indigenous inquiry and AI – what does 'good practice' look like?

The literature identified and discussed in the Australian section of this literature review highlights the value-add of AI when it is incorporated into research that is founded within Indigenous methodology. Of note here is the use of yarning, alongside an AI process, bedding in a culturally driven and relevant way of fully engaging participants in research. The use of yarning is described in studies grouped under the heading of those incorporating collaborative use of AI and prioritising Indigenous qualitative methods. These studies showcase the value of asking questions that shine a light on appreciating what is and what can be, on the centrality of relationships and on Indigenous ways of knowing.

Canada

As has previously been noted, beyond Australia only a handful of studies met the search criteria. There were Canadian studies, along with several US studies, in the form of student theses or dissertations not readily accessible outside academic institutions. Some of the sources that were identified and able to be accessed, tended to reference AI only generally and in the absence of in-depth critical consideration of the relevance of the approach (see for example Deer, 2013).

Involvement of Indigenous peoples in the use of AI

The first of the Canadian studies includes Indigenous peoples primarily as study participants. Preston (2017), a non-Indigenous Canadian, describes AI as a change process. She asserts that an AI approach can usefully contribute to conducting research of potential benefit to Inuit, the Indigenous peoples comprising 86% of the population of the Nunavut territory of Northern Canada, who were the subjects of her research. She explores Inuit education successes, with the results of her study intended to better inform policymakers and education leaders about what is needed to support that success.

The principal value of AI, according to Preston (2017), is what it can contribute to transformation whether at the stages of planning, evaluation or delivery. She does not explicitly identify why AI is of particular relevance for research with, or by, Indigenous peoples as opposed to any other population negatively impacted by social inequities. She does however assert that the approach taken to her study generally "aligns with features of respectful Indigenous research" (Preston, 2017, p.238).

She supports that assertion with a critical examination of her own non-Indigenous positionality and by explaining that her research is primarily informed by her established relationships with her Indigenous research participants. The apparent lack of key roles for research participants in positioning the research and guiding it, considering that it is 'about' non-Indigenous peoples, may however call in to question how closely the study is aligned with features of respectful Indigenous research.

Involvement of Indigenous peoples and partial use of AI

An evaluation of integrated primary oral health care services conducted in Cree communities in Quebec is discussed by Shrivastava et al. (2020). It employs an AI framework which is described as a form of developmental evaluation⁸. The authors assert that AI is well suited to their evaluation enterprise being a "success focused, culturally responsive and cost-effective framework that encompasses the diverse perspectives and experiences of the stakeholders" (Shrivastava et al., 2020, p. 2) as well as embodying a social transformation agenda. AI, they contend, is therefore particularly well positioned to recognise "Indigenous culture and values in organisational health services" (Shrivastava et al., 2020, p.8).

Despite their assertions that AI and the 4-D cycle are particularly well suited to research with Indigenous peoples, Shrivastava et al. (2020) do not explicitly cite evidence to support their argument. They do note the active participation of Cree community members in planning the evaluation, in recruitment and in the conduct of the study. However, the participatory research activity they describe does not appear to be specific to any AI approach.

Studies prioritising Indigenous qualitative methods and incorporating collaborative use of AI

A study conducted by Markham et al. (2021) provides the sole example identified of collaborative use of AI coupled with the arguable prioritising of indigenous qualitative methods. The authors describe using a socially accountable partnership approach to addressing Indigenous and rural Canadian health inequities. The approach incorporates the use of AI alongside accommodating Indigenous 'ways of knowing.' The focus of AI on equitable partnership engagement, capturing diverse perspectives in designing collaborative solutions, and building on strengths, positions it well to practically support First Nations peoples to drive their own health and wellbeing agenda Markham et al. (2021) assert.

⁸ Developmental evaluation has a focus on recognising "the primacy of relationships and values" and on an understanding that social and health service design and delivery involves complex issues and social systems. <https://whatworks.org.nz/developmental-evaluation/>

In identifying the importance of integrating Indigenous and Western ways of knowing in research, supporting a shift to equitable health systems and outcomes, Markham et al. (2021) reference the Two-Eyed Seeing model. Two-Eyed Seeing is much more than simply valuing an Indigenous and alternative view to the mainstream in the research process. Wright et al. (2019, p.15) identify six components of a Two-Eyed Seeing framework enacted, to varying degrees, by researchers seeking to implement the framework; namely authentic relationships, reciprocal research, relational accountability, the involvement of Indigenous peoples, Indigenous methodology and the primacy of Indigenous leadership.

It is important, Wright et al. (2019) contend, that researchers critically reflect upon and clearly map how they have applied an integrated Two-Eyed Seeing framework approach in their work so that others can learn and further develop such approaches. Indeed, they assert that "critical interpretations are necessary if Two-Eyed Seeing is to be more meaningfully applied and continue to inform future research with Indigenous peoples" (Wright et al. (2019, p.17).

Markham et al. (2021) chart aspects of Two-Eyed Seeing framework implementation in their partnership approach. They highlight the value of AI in taking "participants through a journey ... looking at amplifying what is working and demonstrating practical outcomes. The exploration determines why this aspect is working and how we can expand its influence" (Markham et al., 2021, p.3). Though the 'fit' of AI with Indigenous ways of knowing is broadly referenced, it is not explicitly identified why it is that the use of AI is specifically relevant to the interests of Indigenous peoples as opposed to the interests of disenfranchised populations generally.

Indigenous inquiry and AI – what does 'good practice' look like?

There is limited critical consideration of the intersect between Indigenous research methods and AI in the Canadian literature discussed above. This gap in critical consideration perhaps reflects the position of AI thought leader, David Cooperrider and his colleagues who assert:

The generative and open character of AI is alluring and captivating. People from all walks of life and from any cultural background can easily see how AI can generate value in their domain of interest, their organization, their community and their life. The AI seeds have been carried by people to virtually everywhere – close and far countries from Norway to Brazil and Nepal, as well as close and far disciplines from management to

community development to psychology and design. (Cooperrider et al., 2013, p.xiv)

The Canadian literature arguably offers a sole and modest example of the collaborative use of AI prioritising Indigenous qualitative methods. The Two-Eyed Seeing framework, which Markham et al. (2021) document applying in their study, positions Indigenous inquiry as equally valid alongside Western methodology. Rather than being conditioned and driven by Indigenous inquiry however, AI is positioned to sit alongside it. The Canadian literature discussed above is therefore limited in what it can tell us about what 'good' research practice might look like in the context of an Indigenous inquiry-led AI approach.

AI in Kaupapa Māori inquiry in Aotearoa New Zealand

In this section of the review, we use a similar approach to that adopted in the Australian and Canadian sections to frame our discussion. A Kaupapa Māori inquiry which makes partial use of AI is discussed followed by examples of studies that incorporate AI collaboratively and that prioritise Kaupapa Māori qualitative methods.

In addition to Cram (2010), two papers of direct relevance to the literature review were identified. These were authored by Hayward et al. (2017) and by Te Maro et al. (2019). Awatere-Walker's (2015) doctoral thesis was also identified. Though we note that Awatere-Walker does not claim to utilise Kaupapa Māori inquiry, nevertheless her research is described by Haitana et al. (2020, p.3) as being consistent with that approach given characteristics including its "...focus on producing results of value to Māori communities; and the positioning from [a] Māori worldview".

Collaborative study with partial use of AI

The first of the two papers listed above reports the use of Kaupapa Māori theory-based evaluation and AI methodologies in the evaluation of an ACC injury prevention home-based intervention, *My Home is My Marae* (Hayward et al., 2017).⁹ This injury prevention home-based intervention is delivered by ACC in partnership with Māori health, social or community services. Evaluation participants were the service provider kaimahi and, consistent with valuing tino rangatiratanga, these kaimahi led the evaluation interview discussions around the intervention's strengths and weaknesses.

According to Hayward et al. (2017), the evaluation also drew upon an AI approach which:

⁹ Though the lead author of this paper is non-Māori, at least two of the co-authors are Māori.

We note that Indigenous authorship was not an explicit literature search criterion which could be considered to be a limitation of the review.

...works on the principle that focussing on what is valued most allows rapid improvements to a situation to be made. With AI, the best aspects of the programme and how it functions are held uppermost in the minds of the [researchers]. (Hayward et al., 2017, p.3)

Aside from this brief overview of the characteristics of an AI approach and its advantages, there is no further discussion around the application of the approach in the evaluation process. How AI was effectively integrated alongside Kaupapa Māori inquiry is not specifically explored. Hayward et al. (2017) do however provide a reasonably detailed account of how the evaluation was conducted consistent with Kaupapa Māori inquiry.

Of further note, the authors do not cite Cram (2010) in their paper raising the interesting question of how they happened upon AI and presumably drew upon it, in more than just a very general way in terms of positive positioning, in their evaluation mahi. Similarly, no mention is made of strengths-based theory and research practice as a way of connecting AI and Kaupapa Māori inquiry.

Studies prioritising Indigenous qualitative methods and incorporating collaborative use of AI

Under the broader umbrella of Kaupapa Māori inquiry, a range of closely aligned Western-derived approaches are at times utilised. The latter approaches invariably have in common with Kaupapa Māori inquiry a focus on achieving aspirational change and ensuring that marginalised voices are heard. AI is arguably one of these approaches. Critically, it may offer the potential to deliver some of the thinking and tools around engaging whānau Māori and systems key stakeholders to focus on strengths-based models for change (Whakauae Research Ltd, 2020).

The compatibility of AI research approaches with Kaupapa Māori inquiry has been explored in very few published studies. Among these the earliest, and certainly the most in-depth, account is offered by Cram (2010). She describes and critiques her implementation of one of the phases of an AI cycle with a group of ten individuals, from several different whānau, resident in a small rural community. Kaupapa Māori inquiry and AI are each initially discussed before their commonalities are considered. Cram (2010) contends that the two are compatible principally because of their shared commitment to a strengths-based approach focused on achieving improved states of wellbeing.

Her interest in AI is particularly in relation to its potential relevance to research with whānau rather than to organisational change per se. In her own words "AI is compatible with Kaupapa Māori concerns that whānau strengths be recognised and built upon in order to facilitate whānau ora." (Cram, 2010, p.1) AI is described as essentially being a social change tool, whether in

the context of formal organisations or of more organic entities such as families in their myriad of forms. It is an approach to shifting or transforming relationships that is driven from the ground up by those engaged in those relationships, entities and organisations. Thus, AI assumes that the potential for transformational change resides within individuals and the groups that they are a part of (Cram, 2010).

Of additional relevance to the transformation conversation, Curtis (2016) describes the principles she strives to adhere to in the conduct of her own Kaupapa Māori inquiry, highlighting the importance of holding on to the 'freedom to dream':

Kaupapa Māori and mātauranga Māori should retain the right to develop unrestrained by conventional limitations and restrictions—it must always have a future. Jackson (2011) reminds us that, to achieve this, Kaupapa Māori theory "asks us to dream" (p. 77). In doing so, we can all contribute to a future layer of Kaupapa Māori theory and practice. (Curtis, 2016, p.400)

Just as dreaming is integral to the AI research model it resonates, and is consistent, with Kaupapa Māori inquiry.

Cram (2010) describes what the generic application of an AI process entails before considering what that application might look like in conducting research with whānau. She explains that operationalising AI involves asking "affirming questions" through a process of "collaborative inquiry" (Cram, 2010, p.1) with participants. In her pre-test of an AI Discovery Phase, she establishes that the use of affirmative questioning has the potential to generate information about a range of experiences from whānau, both positive and negative.

Critically Cram's (2010) study provides useful background information about the potential utility of AI in the specific context of research solely with whānau in one phase of the AI 4-D Cycle. The *He Waka Eke Noa* study, by way of contrast, will ambitiously seek to extrapolate from that application to a tandem whānau and organisational context across all four phases of the 4-D Cycle.

The more recently published Te Maro et al. (2019) study examines the significant gains in adult literacy achieved by a group of Māori tourism certificate students on one Māori tertiary education provider site. The authors discuss their use of blended Kaupapa Māori inquiry and AI in the conduct of their study. Their decision to use AI they assert:

...speak[s] back to deficit theorising approaches and their lack of ability to recognise and deliberately build upon and enhance strengths. AI is [thus] one part of the critical theory toolbox that aligns well with Kaupapa Māori research theory. (Te Maro et al., 2019, p.453)

Through blending Kaupapa Māori and AI, key contributors to literacy gains were able to be effectively pinpointed.

These contributors included educators being willing to recognise, prioritise and act on the ways in which their students "made sense and meaning of their world" (Te Maro et al., 2019, p.449) thereby successfully engaging students as partners in learning. Te Maro et al. (2019) describe their study as incorporating a blended Kaupapa Māori inquiry and AI approach, enabling the identification of teaching and learning components that contribute to an optimal model for enhancing adult literacy. However, they are equally clear that it is Kaupapa Māori inquiry that underpins their study, with AI being utilised from within that primary paradigm.

The fourth and final study identified considers the successful recovery trajectory of Māori mental health patients in their therapeutic work with non-Māori clinicians. Awatere-Walker's (2015) doctoral dissertation title¹⁰ incorporates the term 'success' with the explicit intent of positioning the research as being strengths based thus:

... highlight[ing] ... a need to focus on what works well..., rather than a sole focus on the problems. Insights into what works well can then be shared... to maximise the benefits for Māori whaiora. (Awatere-Walker, 2015, p.8)

The AI approach adopted subsequently informs both engagement with participants and eliciting the telling of their most positive 'stories' of their experience. Awatere-Walker (2015, p.43) cites Cram (2010) in support of her decision to adopt an AI approach identifying its cultural congruence for Māori and its focus on maintaining respect for research participants as key influencing factors. She describes using only the initial AI Discovery phase in her research, seeking to clarify what it is that tangata whaiora themselves most value about their experiences of working with non-Indigenous clinicians. Key to Awatere-Walker's eliciting of participant stories is leading in with a key, open-ended question with an emphasis on the positive and providing an inviting space to step into. That space is all about the participant and their story without the undue imposition of a structured interview schedule. The participant narrative is thus at the centre of the interaction with the researcher.

Awatere-Walker (2015) concludes that, for tangata whaiora, therapeutic interaction with a non-Indigenous clinician is more likely to be of value if the clinician accepts and appreciates just how little they know and understand:

about Māori culture and Māori recovery and maintain a deferential position to Māori knowledge....In admitting that they do not know the answers....the way is open for reciprocity and trust to build....This standing back allows the space for communication and collaboration in the context of a recovery journey. (Awatere-Walker, 2015, p.127)

The use of AI, under the broader umbrella of a Kaupapa Māori approach, in Awatere-Walker's study illuminates the opportunities within the therapeutic space for tangata whaiora and non-Indigenous clinicians to create new recovery pathways.

Indigenous inquiry and AI – what does 'good practice' look like?

The literature identified and discussed in the above Aotearoa New Zealand section of the review highlights the value-add of AI when it is refracted through the lens of Kaupapa Māori inquiry. That includes when its use is secondary to the deliberate centering of Māori values, Māori worldviews and Māori ways of operating (Cram, 2019; Pihama, 2015) in all aspects of the ways in which participants are engaged in the research. The collaborative nature of AI champions working closely with whānau to involve them in all aspects of 4-D Cycle implementation underlining its future focus and potential to drive transformational change. Whilst in our *He Waka Eke Noa* study we aim to implement all phases of the 4-D Cycle, we note the dearth of literature to light the way beyond implementation of the initial Discovery Phase. We therefore acknowledge the challenge we face in teasing out what subsequent phases of the cycle will 'look like' in practice.

¹⁰ Supporting mental health recovery for Māori whaiora: The success stories of Māori whaiora and their non-Māori clinicians.

A Kaupapa Māori and AI approach to our He Waka Eke Noa research

The in-country sections of the literature review above conclude with a brief summary of the key take-home message from the research about what 'good' research practice might look like in the layering of Indigenous inquiry and AI. The value-add of AI, when it is incorporated into research that is founded within Indigenous methodology rather than being imposed upon it, is apparent whilst also being critical to how we move forward with the implementation of *He Waka Eke Noa*.

In common with several of the studies that the literature review considers, the *He Waka Eke Noa* research design prioritises Kaupapa Māori inquiry and tests its compatibility with the methods of AI. Kaupapa Māori principles are reflected in *He Waka Eke Noa* research practice including in the formulation of the research aim and objectives, which is both Māori-led and driven, along with the design of data collection tools, data collection processes and data analysis. All these elements of the research are Māori inspired and controlled. The Kaupapa Māori focus of the study is additionally reflected in its exploration of mātauranga Māori and the lived realities of Māori along with the structural determinants impacting Māori wellbeing (Smith, 2012).

What is clear is that the dual approach of Kaupapa Māori inquiry, incorporating an affirming lens whilst also being cognisant of the impact of the structural determinants of wellbeing, fits comfortably with AI's similarly affirming approach. Though AI has a focus on what it is that participants appreciate, that focus in no way prevents participants from also talking about what works against them in getting their needs met or achieving their aspirations; "thus, participants can and will identify structural determinants (e.g., racism) as well as best-case scenarios (dreams)" (F. Cram, personal communication, May 21, 2023) in their conversations with researchers.

AI methods are integral to the *He Waka Eke Noa* study design with its explicit reference to the implementation of a 4-D AI Model. How the 4-D Model is applied, under the broader umbrella of Kaupapa Māori inquiry, in each phase of the study however requires careful consideration and documentation as does if, and how, whānau engage with the model. This is especially the case given the dearth of literature available to inform the conduct of the research. What we have so far learned about the resonance of AI with the practice of Kaupapa Māori inquiry, from our review of the literature and from implementation of the AI Discovery Phase, is mapped in Table 3 below.

Table 3: AI Discovery Phase compatibility with Ngā Tikanga o Whakauae

Rangatiratanga	Practice implications	What we did
Discovery Phase	Focus on strengths and achieving improved states of wellbeing.	Drew out and celebrated stories of whānau strengths and resilience in times of crisis.
Hauora Tangata		
Discovery Phase	Acknowledging and adapting research practice to encompass the collective voice.	Brought together whānau as the primary participant group.
Manaaki Tangata		
Discovery Phase	How we engage with our research participants and the care we take.	Committed time to whakawhanaungatanga and to establishing relationships prior to initiating data collection.
Mātauranga		
Discovery Phase	Acknowledging old and new knowledge as contributors to Māori development and wellbeing.	Explicitly valued our participants as expert knowledge holders with valid contributions to make to achieving collective wellbeing.
Ngākau Taputahi Aurere		
Discovery Phase	Upholding professionalism and integrity in everything we do.	Authentically engaged with participants and delivered on our promises to them.



Summary

This literature review has been extremely helpful in informing our *He Waka Eke Noa* study and has confirmed our initial assessment that there is strong resonance between Kaupapa Māori Inquiry and AI. AI, as a strengths-based approach that is both transformative and future focused, is a good fit with the Whakauae research principles previously discussed. The privileging of participant narratives, and an emphasis on 'lived experience,' further cements AI's resonance with Kaupapa Māori inquiry. Finally, the positioning of AI as a decolonising instrument validates its use in a Kaupapa Māori setting.

We understand from our review that there is a gap in the literature regarding the implementation of the AI 4-D Model in Indigenous-led research. However, this provides an opportunity for our research team to continue to explore this methodological space. We are currently carefully examining each phase of implementation of the 4-D Model ensuring principally adherence to Kaupapa Māori inquiry, then adaptation of the 4-D model to meet the research outcomes for both whānau and primary health care settings. We are also mindful of the continuous documentation of this reflective practice to ensure we contribute back to the academy throughout the project.

Through wider dissemination of this paper, and potentially future papers, we hope to contribute to extending the knowledge of what constitutes Kaupapa Māori inquiry and in particular how AI may be successfully harnessed to complement it. Critically, this literature review may also provide additional thinking around engaging whānau Māori and systems key stakeholders to focus on strengths-based models for change.



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**Kaupapa Māori and Appreciative Inquiry:
A Review of the Literature**

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