

THE APPRECIATIVE INTERVENTION- INQUIRY

from
APPRECIATIVE PARADIGM

A New Approach to Look Beyond Methodology



Appreciative change (personal and social) is possible.

FEDERICO VARONA, Ph. D.

Professor Emeritus

Department of Communication Studies
San José State University, San José, CA-USA
federico.varona@sjsu.edu

Hollister, California, USA. September 15, 2024

*The Appreciative Intervention-Inquiry
is a part of the whole. And that whole is the
Appreciative Paradigm*

INTRODUCTION

Appreciative Intervention-Inquiry is a topic on which I have written two books (Varona 2009; Varona 2020), several articles, taught at the university level for more than 10 years and practiced in multiple interventions in various types of organizations advising and supervising my students. Many excellent books and articles have been published on **Appreciative Inquiry**, especially in English and in the United States, from the perspective that it is simply a methodology for personal and social change. My purpose, however, is to present Appreciative Intervention-Inquiry from a new perspective, that is, from the point of view that it is the **methodological component for personal and social change of the Appreciative Paradigm** (Varona, 2023). This new approach represents a significant change in the way we have understood what Appreciative Intervention-Inquiry is in the 36 years of its existence. On the other hand, what I present in this essay is the result of the effort I have made to adapt the original content and language of Appreciative Inquiry to the Spanish language and Ibero-American cultures. "**Appreciative Intervention. A new, provocative and effective way to build organizations in the 21st century**" is the first book to be published in Spanish on Appreciative Inquiry/Intervention (Varona, 2009).

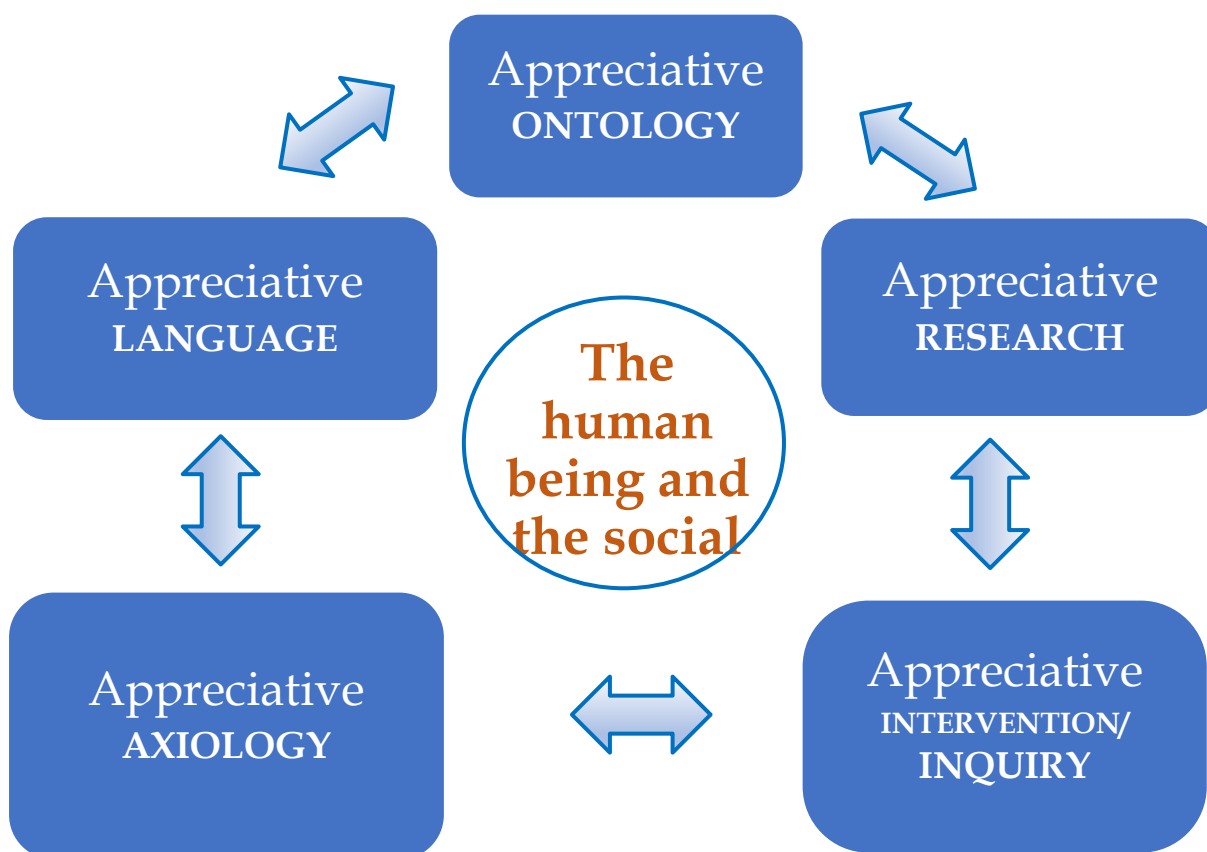
The objective of this essay, therefore, is to discover and deepen the **identity of Appreciative Intervention-Inquiry as seen from the Appreciative Paradigm**. **First**, I offer a very brief summary of the **new theoretical framework** of the Appreciative Paradigm that will allow us to understand in an organic way how Appreciative Intervention-Inquiry is one of its components. **Second**, I define what **Appreciative Intervention-Inquiry** is from the perspective of the Appreciative Paradigm. **Third**, I describe the **6 phases of its methodology** for personal and social change: 1) Anticipate, 2) Discover, 3) Dream, 4) Design, 5) Live, and 6) Value. **Fourth**, I identify and very briefly develop what I consider to be the **ten fundamental characteristics** of Appreciative Intervention-Inquiry when viewed from the Appreciative Paradigm. I want to clarify that this essay emphasizes the original approach with which Appreciative Intervention-Inquiry was created, that is, as a **methodology for organizational, business, and team development** and not so much as a methodology for personal change, as it was later applied.

I. THE APPRECIATIVE PARADIGM AND ITS COMPONENTS

To understand what **Appreciative Intervention-Inquiry** is, in all its depth and in an organic way, we need to see it as one of the components of the Appreciative Paradigm. The **Appreciative Paradigm** is "*a new way of seeing and understanding (Ontology), studying (Epistemology/Research), transforming*

*(Intervention-Inquiry/Praxis), valuing (Axiology), and speaking (Language) about human beings and their behavior in the social and natural world in which they live. This paradigm has been adopted by a community of scholars and practitioners globally because they find it more effective than other paradigms of personal and social change as evidenced by the development and success achieved, at the practical and theoretical level, in the first 39 years of its existence" (Varona, 2023, p. 14). The fundamental characteristics of each of these components of the Appreciative Paradigm are developed in the essay: *The Appreciative Paradigm: from Methodology to Paradigm* (Varona, 2024d). *The Appreciative Paradigm. From Methodology to Paradigm* (Varona, 2023).*

Figure 1
COMPONENTS OF THE APPRECIATIVE PARADIGM



II. THE APPRECIATIVE INTERVENTION- INQUIRY FROM THE APPRECIATIVE PARADIGM

Origin and Evolution

Appreciative Intervention-Inquiry was created by David Cooperrider in his doctoral dissertation in 1985 (Cooperrider, 2021). Since then definitions have been given by many authors (Cooperrider, 2021; Barrett, F. B., and Fry, R. E., 2005; Cooperrider, D., Whitney, D. and Stavros, J., 2003; Subirana, M. and Cooperrider, D., 2013; Watkins, J. M., Mohr, B. and Kelly, R., 2011), emphasize that it is a **methodology for personal and social change**, to the detriment of the other aspects of what Appreciative Inquiry is (Cooperrider, 2021; Pavez, I., Godwin, L. and Spreitzer, G., 2021). To overcome this detriment, I have proposed **the Appreciative Paradigm** as the organic theoretical framework that allows us to see **Appreciative Inquiry as a paradigm** and **Appreciative Inquiry as its methodological component** (Varona, 2003). Therefore, *Appreciative Intervention-Inquiry refers to how we understand and practice personal and social change from the Appreciative Paradigm. Therefore, Appreciative Intervention-Inquiry is a part of the whole. And that whole is the Appreciative Paradigm.*

2. 2. Personal and Social (Organizational) Change from the Appreciative Paradigm

Every social paradigm has one or more theories and methodologies of social change. For example, in the case of traditional paradigms, such as the functionalist paradigm (Giddens, 1979), the *objective* of social change is *to solve organizational problems, i.e., what does not work in an organization in order to eliminate its causes and negative consequences and return to the status quo, i.e., to the functioning that is considered normal.* The question we ask ourselves now is: *What is the concept of personal and social change that we have from the Appreciative Paradigm that inspires, guides and supports the practice of Appreciative Intervention-Inquiry? Is there a treatise where we can find answers to questions like these: What do we understand by personal and social change? What are its objectives? What are the processes we must follow to achieve it? How do we know whether or not we achieve the changes we want to achieve in order to improve? What are the fundamental generative factors of personal and social change?* These and many other questions are the ones we have to keep asking ourselves, as many authors have done since the Appreciative Intervention-Inquiry methodology was created, in order to continue co-creating the original identity of how we understand **personal and social change from the Appreciative Paradigm and from Appreciative Intervention-Inquiry.**

From a first approach, we can say that for the Appreciative Paradigm the objective of personal and organizational change is to create a human being who is able to find what gives meaning to his life in the aspects that range from daily, to extraordinary and to tragic (Cooperrider, 2021), starting from the discovery and development of all the positive potential that exists in him for the construction of a better world. And in the case of organizational change, to create an organization in

which all its members achieve their self-realization and that of the organization starting by discovering and developing all the positive potential that exists in the organization.

According to Pavez (2024), in a publication where she proposes Appreciative Intervention-Inquiry as a methodology to achieve systemic changes at a global level, she indicates, citing several authors (Kania et al., 2018), that to achieve this, three levels of changes in social systems are necessary: first, **structural**: changes in practices, policies and resource flows; second, **relational**: changes in relationships, connections and power dynamics; and third, **mental**: changes in the mental models of people and leaders (Pavez, 2024, pp. 5 and 6). For me this publication is an excellent example of the need we have for more research to build together **the appreciative theory on personal, social and natural change** that should guide our practice of **Appreciative Intervention-Inquiry to do it more effectively and thus** achieve the results we want, that is, the construction of a better human being and a better social, natural and cosmic world at the global, national, local, community, and individual levels.

III. THE METHODOLOGY (PHASES) OF THE APPRECIATIVE INTERVENTION-INQUIRY OF THE APPRECIATIVE PARADIGM

The original Appreciative Intervention-Inquiry methodology consists of the following phases: 1. Define, 2. The variants of terminology used to name these phases, the number of phases and how each is defined and practiced is considerable (Cite some authors (soar, etc)).

The phases of Appreciative Intervention-Inquiry that I propose, from the paradigmatic appreciative approach, are the following: 1) **Anticipate** how we are going to operate; 2) **Discover** the positive potential that exists in the organization; 3) **Dream** the ideal organization we want to be; 4) **Design** the ideal organization; 5) **Live** the organization we have designed; and 6) **Evaluate** the process and the results of the intervention. These phases of the Appreciative Intervention-Inquiry methodology are inspired and based on the Appreciative Ontology (Varona, 2024, pp. 5-6), that is, on the **vision we have of the Human Being from the Appreciative Paradigm**: The **Anticipate Phase** is based on the capacity of the human being to visualize what we are going to do before executing it in order to achieve the best performance and the best possible results. The **Discover Phase** is based on the fact that the human being has a positive core that we have to discover and develop. The **Dream Phase** is based on the fact that the human being has the capacity to visualize and imagine a better future. The **Design Phase** is based on the fact that human beings can realize their dreams when we concretize them into values and commitments to concrete action. The **Living Phase** is based on the fact that human beings need constant accompaniment to maintain their motivation and commitment

to build a better world. And the **Valuing Phase** is based on the fact that human beings need to evaluate (assess) to discover what we do well, what can be improved, but, above all, to create new theoretical and practical knowledge.

To explain in detail what each phase and its stages are, is beyond the purpose and length of this essay; therefore, the following explanation of each of the 6 phases and their stages is only a summary of the essential points of their identity and methodology.



First Phase: **ANTICIPATE** how we are going to operate (Starting Point, Topic of the Intervention-Inquiry, and the Planning of the whole Process).

The name of **anticipate** with which I call this first phase has its basis and justification in that **ANTICIPATE** is one of the core values of the Appreciative Paradigm (Varona, 2024) and that we define as the *ability to visualize what we are going to do (the future we want to build) before executing it in order to achieve the best performance and the best possible results*. Appreciative Intervention-Inquiry begins by **anticipating** how we are going to operate in the whole process by specifying: first, what is going to be the **inner point from which we are going to operate**; second, the **subject of the intervention**; and third, the **planning** of all the stages of the process.

Anticipate the Inner Point from which we are going to operate during the whole process of Appreciative Intervention-Inquiry. According to Scharmer and Kaufer, creators of Theory U: *"The success of our actions as change agents does not*

depend on what we do or how we do it, but on the inner place from which we operate" (Scharmer and Kaufer, 2013, pp. 30-31). For me this is a new component that we need to incorporate in this first phase of Appreciative Intervention-Inquiry. Anticipating the "*inner place from which we are going to operate*" means fundamentally getting all those who are going to participate in the Intervention process to become aware and committed to act throughout the process with a genuine desire to change and to build a better organization with the participation of all members and operating from the "**we**" and not from the "**I**". The process to carry out this activity can be very varied, and it requires at least one or two meetings with dynamics that generate motivation, enthusiasm and commitment (Obrador, 2021).

2. Anticipate the Theme of the intervention. The selection of the **theme** of the Appreciative Intervention-Inquiry and how it is **named** (described) is very important because it has to **indicate the direction of what we want to discover, what we want to learn, and the change we want to achieve** (Cooperrider, Whitney & Stavros, 2003; Whitney & Trosten-Bloom, 2003). The topic has to be formulated using **appreciative language** (Varona, 2024), that is, language that is personalized, provocative, and generates excitement and commitment. For example, it is not the same to say that the theme of our intervention is "*Eliminate sexual harassment in the organization*" as "*Create an organization where relations between men and women are as respectful and constructive as possible.*" And it is not the same to say that the topic is "*Communication in the organization*" as "*Communication is the fundamental agent of our fulfillment as people, of the functioning of our organization, and of the service we offer.*"

3. Anticipate the whole process of planning and coordinating the intervention. Planning the entire process of an Appreciative Intervention is a fundamental, complex and flexible task, since its execution will depend on the specific circumstances of each case. Among these tasks, I only want to highlight what I consider to be one of the most important: to *generate an intervention proposal that is capable of captivating and persuading the organization's leaders to value the need of their organization for permanent accompaniment to generate, maintain and increase change and how it will benefit the organization.*

ETAPAS DE LA FASE ANTICIPAR

1. El PUNTO INTERIOR desde el que vamos a operar.

2. El TEMA de la Intervención/Indagación.

3. El PROCESO y COORDINACIÓN de la Intervención/Indagación.

Second Phase: **DISCOVERING** the Core Strengths in relation to the topic of the Intervention-Inquiry using Appreciative Interviewing.

For example, if the topic is **Communication in the Organization**, in this second phase the strengths of communication in the organization are explored, that is, **the best that communication has in the organization, its positive core**. The process is as follows:

Create the Appreciative Interview. The method that Appreciative Intervention-Inquiry uses to **discover the positive core** of an organization is the **Appreciative Interview**, which is structured in focal areas and with affirmative questions. For example, in the case of the topic of **Communication in the Organization**, the **focal areas** could be: 1) Communication between managers and employees, 2) Communication between employees, 3) Communication with customers, 4) Communication from managers about the state of the organization, etc.

2. Conduct Appreciative Interviews. Although the ideal is to involve as many people as possible in the interviews, we have to be realistic and do it with a representative sample when the organization is very large.

3. Conduct the Content Analysis of the Interviews. Once the interviews have been conducted, the **content analysis** is carried out using one of the qualitative or quantitative analysis methods (Varona, 2024).

4. Writing the Positive Core. Based on the results of the content analysis of the interviews, the **positive core** of the organization's communication in relation to

its different focal areas is drafted. The language used to describe this positive core is **affirmative statements** that communicate with clarity, enthusiasm, confidence, and commitment the best that the organization has in relation to communication.

ETAPAS DE LA FASE DESCUBRIR



Third Phase: **DREAMING** what you want the ideal of the **subject of the Appreciative Intervention-Inquiry** to be.

For example, if the theme is **Communication in the Organization**, in this third second phase participants are invited to be creative, to think outside the framework of past processes and experiences. For example, to dream about how we want communication with managers, employees, customers, etc. to be. The goal is to create the vision (the dream) of what you want ideal communication to be in the organization its values, structure and practice. The process is as follows:

1. Dream of the values that we consider ideal that communication should have in the organization. For example, that it be authentic, empathetic, appreciative, etc.

2. Dreaming the structure and specific behavioral models or behaviors that we would like to see when communicating in the organization. For example, the communication system, knowing how to listen before speaking, etc.

3. Drafting the dream of the ideal communication we want in the organization. The dreaming phase concludes by drafting the dream of what we want the ideal communication to be in the organization in relation to its values, system and specific behaviors. The language used to describe the dream is **aspirational statements** that communicate, with clarity, enthusiasm, and commitment.

ETAPAS DE LA FASE SOÑAR



Fourth Phase: **DESIGN** the New Culture and Structure in relation to the theme of Appreciative Intervention-Inquiry.

For example, if the theme is **Communication in the Organization**, in this fourth phase participants are invited to be creative and realistic in designing the **new culture** (values) and **new structure** (practices, behaviors, norms, and systems) of communication in order to realize the dream of how we want the new communication with managers, employees, customers, etc. to be. The design is based on the **positive core** and the **dream** discovered in the previous two phases. The process is as follows :

1. Design what will be the NEW CULTURE (Values) of communication in the organization. The objective is to identify the **values that will inspire, characterize and guide the new communication system of the organization.** For example: trust, honesty, respect, openness, participation, etc.

2. Design what will be the NEW STRUCTURE of communication in the organization: new communication system, norms, practices, behaviors. The objective is to **identify structural factors** of the new communication. For example, the new communication system, standards, practices, etc.

3. Draft the NEW CULTURE AND STRUCTURE of communication in the organization using Provocative Statements.

The language we use to **write the new culture and structure of communication** in the organization is the formulation of **provocative propositions**. Provocative statements contain a clear and shared vision of what the organization's

destiny will be and we formulate them using the present tense. These statements declare the invitation, the challenge, the spirit, the passion, the faith, the trust, the hope and the strength with which all members are committed to live the new communication.) Each proposal has to be evaluated **to see if they meet all the criteria:** if the language is provocative, inclusive and affirmative; if they are transformative and realistic; if they include cultural and structural elements; **and if they have the commitment of all members of the organization for approval.**



Fifth Phase: LIVING the created design (Values and Structure) in relation to the theme of the Appreciative Intervention-Inquiry.

For example, if the theme is **Communication in the Organization**, in this fifth phase the participants are invited to live, that is, to put into practice the **new culture** (values) and **new structure** (practices, behaviors, norms, and systems) of communication by identifying and planning the programs (projects), the type of actions (strategies) that need to be implemented to **put into practice the provocative propositions** formulated in the previous phase. The process to be followed in this phase is as follows:

1. Review the provocative propositions approved in the design phase, with the objective of selecting the cultural elements (factors) and structural elements (factors) for which the necessary programs will be created in order to make the ideal communication designed in the previous phase a reality (living).

2. Identify and plan the programs, the activities that must be implemented to put into practice each of the provocative propositions. For example, education, training, motivational programs on what communication is; the power of

appreciative communication; communication skills; the impact that communication has on organizational commitment, job performance, personal satisfaction, productivity and quality of services; and financial benefits, etc. The planning of each of these programs requires the definition of objectives, content, coordination, timing and evaluation.

3. Create the team responsible for the execution, monitoring and evaluation of the programs. The creation of this team is fundamental to ensure not only the execution of the change, but above all its maintenance over time and its permanent improvement.



Sixth Phase: **EVALUATE (Evaluate) the process and results of the Appreciative Intervention-Inquiry.**

We have to assess (evaluate) the Appreciative Interventions we do in order to know what we have done well, what can be improved and above all to **generate new theoretical and practical knowledge** from the results of the assessment that will allow us to achieve better results in the next interventions. The process is as follows:

1. Create or choose the Valuation instrument to be used. The fundamental conditions of this instrument must be: well thought out, rigorous, and easy to use.

2. Conduct the Assessments. Ideally, as many people as possible should participate, but we have to be realistic and do it with a representative sample when there are many participants.

3. **Conduct the Content Analysis.** Once the assessments have been made, the **content analysis** is carried out using one of the qualitative or quantitative analysis methods (Varona, 2024),

4. **Generate the new theoretical and practical knowledge that emerges.** The *raison d'être* of assessments is not only to discover what we have done well and what can be improved, but why and how we can put it into practice. And this is what we call generating new theoretical and practical knowledge.

5. **Apply this theoretical and practical knowledge in the realization of new Appreciative Inquiry/Interventions.** Only when we value can we discover the future that is waiting to emerge from what can become Appreciative Inquiry/Intervention.

This **assessment** phase does not appear in any of the variants of the phases of the Appreciative Intervention-Inquiry methodology that I know of. And I believe that, among the possible reasons, the two most important are; first, the **lack of awareness of its importance** and second, the **lack of instruments** to carry it out that are **both rigorous and easy to apply**.

ETAPAS DE LA FASE VALORAR



IV. CHARACTERISTICS OF THE APPRECIATIVE INTERVENTION-INQUIRY OF THE APPRECIATIVE PARADIGM

The original and fundamental characteristics of **The Appreciative Intervention-Inquiry of the Appreciative Paradigm** is something that remains to be explored and for this reason I have allowed myself to present, very briefly and tentatively, what I consider to be the 10 that best **define its original identity and that differentiate it from other methodologies** of personal and social change.

First, the **Appreciative Paradigm** is the **theoretical framework** that inspires, supports, and guides **the practice of Appreciative Intervention-Inquiry**.

Appreciative Intervention-Inquiry is not a methodology in isolation, without connections or pillars, but rather an integral and interdependent part of the theoretical/practical, systemic/organic framework that we call the **Appreciative Paradigm**. The five components of this paradigmatic theoretical framework (*Appreciative Ontology, Appreciative Epistemology-Research, Appreciative Intervention-Inquiry, Appreciative Axiology, and Appreciative Language*) are what, as I explain below, guide, ground, and inspire the practice of Appreciative Intervention-Inquiry (Varona, 2023, 2024d).

Second, the **Appreciative Ontology**, which defines the concept of the human being, social and natural world is what inspires, grounds and guides the practice of **Appreciative Intervention-Inquiry**. These are some of these characteristics: 1) Human beings are a **mystery** that we cannot comprehend in its totality. 2) We possess a **core of capacities** that we can discover and develop. 3) We seek what **gives us life** in the ordinary, extraordinary and tragic. 4) Everything we experience in our lives is **punctual, cyclical and ephemeral**. And 5) We have a **vision of ourselves that is subjective and socially constructed** (Varona, 2024e).

Third, **Appreciative Epistemology/Research**, which defines the creation of theoretical and practical knowledge, is what inspires, grounds and guides the practice of **Appreciative Intervention-Inquiry**. These are some of these characteristics: 1) We investigate in order to **create new theoretical and practical appreciative knowledge** for the construction of a better world. 2) The **creation of new theoretical and practical knowledge** are **mutually necessary** tasks because the best practice is good theory, and the best theory is good practice. 3) We do research to **discover what gives life to human beings and to the social and natural world** in the everyday, the extraordinary and the tragic. 4) "**We can all be original creators**" of new theoretical and practical knowledge (Cooperrider, 2021, p. 29). And 5) **Research and intervention are two simultaneous processes** in generating personal and social change (Varona, 2024a).

Fourth, **Appreciative Language**, which describes how we talk about the human being, the social world, and the natural and cosmic world, is what inspires, grounds and guides the practice of **Appreciative Intervention-Inquiry**. These are some of the characteristics of Appreciative Language: 1) It is **appreciative**, it seeks to discover what gives life to human beings, to the social world and to the natural world in which they live. 2) It is **inclusive**, capable of generating collaboration, commitment and action. 3) It is **authentic and empathetic** at the same time. 4) It privileges **narrative and metaphorical language** over conceptual, expository and logical language; 5) It is **reformulative**, capable of transforming the negative vision of reality into an affirmative one (Varona, 2024b).

Fifth, the values of **Appreciative Axiology** are those that inspire, support and guide the practice of **Appreciative Intervention-Inquiry**. These are some of the fundamental values of Appreciative Axiology: 1) The value of the **social construction of reality**. 2) The **anticipatory** value of **the future we want to create and how we are going to act**. 3) The value of the **positive approach and the positive question**. 4) The value of **inclusiveness and synergy**. And 5) The value of **being the example of the change we want to see in others** (Varona, 2024c).

**CARACTERÍSTICAS DE LA INTERVENCIÓN-INDAGACIÓN
APRECIATIVA DEL PARADIGMA APRECIATIVO**
que inspiran, fundamentan y guían su metodología:



Sixth, from the **Appreciative Paradigm** we see **personal and social change as a mystery** because we do not fully understand it and there is always something that surprises and wonders us and also disappoints us. But at the same time, it is a mystery because we feel emotionally, rationally and operationally committed to **discovering it**. If Appreciative Intervention-Inquiry is a **new way of generating change in** human beings and in the social and natural systems in which we live, we need to discover **appreciative theories** about personal and social change that help us understand what it is, what are the factors that cause it, and which are the most effective. For example, as I indicated earlier, Scharmer and Kaufer argue, after conducting research, that *"The success of our actions as change agents depends not on what we do or how we do it, but on the inner place from which we operate"* (Scharmer and Kaufer, 2013, pp. 30-31).

Seventh, **the training of practitioners and academics of Appreciative Intervention-Inquiry** is a **central theme within the Appreciative Paradigm** and one

to which we are committed at the global, regional, national and local community level. Among the academic training resources we have available to ensure a solid, rigorous, and permanent training, it is worth mentioning The **Weatherhead School of Management at Case Western Reserve University** <https://weatherhead.case.edu/centers/fowler/business/appreciative-inquiry> that offers an **Appreciative Inquiry Certificate**; a PhD in Organizational Behavior; and an MS in Positive Organization Development & Change with emphasis in Appreciative Inquiry. In addition, **The Center for Appreciative Inquiry**: <https://www.centerforappreciativeinquiry.net/> offers certification courses for the training of practitioners of social and personal change. At the Ibero-American level there is the IDEIA center in Spain: <https://institutoideia.academy/ideia/>. We must also include the AIP Journal: <https://aipractitioner.com/> as one of the best resources we have for the training of academics and practitioners.

Eighth, the personal and social change that we achieve with Appreciative Intervention-Inquiry is punctual, cyclical and ephemeral, and not always guaranteed and needs a permanent accompaniment to maintain, modify and increase it. Our methodology is not a panacea, nor of course is it the best, and that is why we know that with an Appreciative Intervention-Inquiry we cannot guarantee that personal and organizational change will be permanent. From the research conducted in this field, we know that there are many factors that we do not yet know and that intervene in the process of personal and social change (Scharmer and Kaufer, 2013; Pavez, 2024). On the other hand, we cannot always control the factors that we believe to be most powerful. Change requires a lot of discipline and perseverance that only with accompaniment can we maintain and increase.

Ninth, assessment (evaluation) of Appreciative Intervention-Inquiry is a fundamental theme for the Appreciative Paradigm to discover what we do well and what can be improved. We need to promote the practice of assessment in the global community of practitioners and scholars of Appreciative Intervention-Inquiry. Because if we do not assess (evaluate) we cannot improve. There is an urgent need to raise awareness of the importance of assessment practice, to create tools and resources to facilitate this practice, and to document and share the results.

Tenth, the process of Appreciative Intervention-Inquiry is flexible and, therefore, is always changing and incorporating elements of other methodologies of personal and social change I; but it has to be done respecting the central core, that is, the DNA of its identity. The creativity and originality of practitioners and theorists of Appreciative Intervention-Inquiry in this field has been very abundant. Indeed, many authors have added new phases to the traditional five phases of Defining, Discovering, Dreaming, Designing and Destiny. There has also been an

abundance of creativity in terms of the content of each of the phases and the language used to name and define them. It is this characteristic of the flexibility of The Appreciative Intervention-Inquiry of the Appreciative Paradigm that has allowed each of us to feel invited to be creative and explore new ways of operating.

CONCLUSION

I hope that with this essay I have succeeded in inspiring rather than persuading about the power of **Appreciative Intervention-Inquiry as seen from the Appreciative Paradigm**. On the other hand, I trust that this new window I have opened through which to see Appreciative Intervention-Inquiry will help us to understand it in a more organic and profound way; to value it much more; and to be more coherent in practice with the theory and thus improve how we practice it. I am also confident that it will help us to generate more rigorous and inclusive assessment (evaluation) instruments that cover the different characteristics of each of the components of the Appreciative Paradigm. I am aware that what I am presenting falls far short of what is possible; that is why I would like to invite academics and practitioners to walk together to make it possible.

And I end with an invitation to do an **exercise of self-reflection** on how each of the components of the Appreciative Paradigm inspires, supports and guides our practice of Appreciative Intervention-Inquiry by answering these questions: 1) What **appreciative characteristic of human beings** fascinates me the most and why? 2) What is the **appreciative value** that has the most impact on my work and why? 3) What characteristic of **appreciative language** do I use most in my work and why? 4) What **phase of Appreciative Intervention-Inquiry** do I consider to be the most powerful in generating change and why? 5) What **specific new theoretical and/or practical knowledge have I created** through Appreciative Intervention-Inquiry?

REFERENCES

Barrett, F. B., and Fry, R. E., (2005). *Appreciative Inquiry: A Positive Approach to Building Cooperative Capacity*. Chagrin Falls, Ohio: Taos Institute Publication.

Cooperrider, D. (2021). *Prospective Theory: Appreciative Inquiry: Toward a Methodology for Understanding and Enhancing Organizational Innovation*. Kindle Edition.

Cooperrider, D. L., & Whitney, D. A. (1999). *Positive Revolution in Change: Appreciative Inquiry*. Taos, NM: Corporation for Positive Change, 1999.

Cooperrider, D. L., Whitney, D. A., & Stavros, J. M. (2003) . *Appreciative Inquiry Handbook: The First in a Series of AI Workshops for Leaders of Change*. Bedford Heights, Ohio: Lakeshore Communications.

Barrett, F. and Fry, R. (2005). *Appreciative Inquiry. A positive Approach to Building Cooperative Capacity*. Chagrin Falls, Ohio: A Taos Institute Publication.

Gergen, K. J. & Gergen, M. (2004). *Social Construction: Entering the Dialogue*. Chagrin Falls, Ohio. Taos Institute Publications.

Giddens, A. (1979). *Central Problems in Social Theory: Action, Structure, and Contradiction in Social Analysis*. University of California Press ISBN-10: 0520039750.

Obrador, J. C. (2021). "*Unlocking the potential of a team*". In Pavez and Varona, 2021. "*Developing Appreciative Teams: A Latin American Perspective*." AI Practitioner Journal. September 2021. Volume 23, Number 3 ISBN 978-1-907549-48-dx.doi.org/10.12781/978-1-907549-48-9.

Pavez (2024), *Appreciative Inquiry in the Anthropocene Epoch*. AI Practitioner Journal, Volume 26, Number 2. ISBN 978-1-907549-59-5 dx.doi.org/10.12781/978-1-907549-59-5-5-9

Subirana, M. and Cooperrider, D., (2013). *Appreciative Inquiry. An innovative approach for personal and organizational transformation*. Barcelona, Spain: Editorial Kairós.

Kania, J., Kramer, M. & Senge, P. (2018) The Water of Systems Change. FSG Reimaging Social Change. <https://policycommons.net/artifacts/1847266/the-water-of-systems-change/2593518/>

Scharmer, O. and Kaufer, K. (2013). *Leading from the Emerging Future: From Ego-System to Eco-System Economies* (p. 3). Berrett-Koehler Publishers. Kindle Edition. Thatchenkery, T. & Metzker, C. (2006). *Appreciative Intelligence*. San Francisco: Berrett-Koehler Publishers, Inc.

Varona, F. (2024a). *Appreciative Research from the Appreciative Paradigm: A New Research Model for the Social Sciences*. IA Practitioner Journal. February 2024. Volume 26. Number 1. ISBN 978-1-907549-58-8: <https://aipractitioner.com/>

Varona, F. (2024b). *Appreciative Language of the Appreciative Paradigm*. *Appreciative IA Practitioner Journal*. May 2024. ISBN 978-1-907549-59-5 dx.doi.org/10.12781/978-1-907549-59-5: <https://aipractitioner.com/>

Varona, F. (2024c). *Appreciative Axiology and Values: The Lens Through Which We Value The Appreciative Paradigm*. IA Practitioner Journal. September 2024. Volume 26. Number 3 ISBN 987-1-907549-6-1. dx.doi.org/10.12781/978-1-907549-60-1-10: <https://aipractitioner.com/>

Varona, F. (2024e) *La Ontologíapreciativa Del Ser Humano, Mundo Organizacional, Y Mundo Natural Y C3smico*. Research Gate. April 2024. DOI: [10.13140/RG.2.2.10597.20967](https://doi.org/10.13140/RG.2.2.10597.20967)

Varona, F. (2024d). *The Appreciative Paradigm: from Methodology to Paradigm*. Research Gate. April 2024. DOI: 10.13140/RG.2.2.34954.48324

Varona, F. (2023). *The Appreciative Paradigm. From Methodology to Paradigm*. IA Practitioner Journal. November 2023. Volume 25 Number 4. ISBN 978-1-907549-57-1. dx.doi.org/10.12781/978-1-907549-57-1-2 <https://aipractitioner.com/>

Varona, Federico (2020, 2nd Edition). *Appreciative Intervention. A new paradigm for positive change in organizations for teachers, university students, consultants, and managers*. Barranquilla, Colombia: Universidad del Norte.

Varona, Federico (2009, 1st Edition). *Appreciative Intervention. Una manera nueva, provocadora, y efectiva para construir las organizaciones del siglo XXI*. Barranquilla, Colombia: Universidad del Norte.

Watkins, J. M., Mohr, B. and Kelly, R. (2011). *Appreciative Inquiry. Change at the Speed of Imagination*. 2nd . Ed. San Francisco: Published by Pfeiffer.

Whitney, D., & Trosten-Bloom, A. (2003). *The Power of Appreciative Inquiry: A Practical Guide to Positive Change*. San Francisco: Berrett-Koehler Publisher, Inc.