

# THE APPRECIATIVE AXIOLOGY of the APPRECIATIVE PARADIGM



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*The Appreciative Paradigm, as any paradigm in social sciences, has an original and distinctive way of valuing (Axiology) what is most important in human beings and the social and natural world in which we live.*

## INTRODUCTION

I would like to begin this essay with the following questions: What are the **Appreciative Values** that inspire, underpin, and guide my work as a practitioner and academic of Appreciative Inquiry/Intervention? How do these Appreciative Values influence how I carry out my work? Do I believe it is crucial to understand and apply them to make my work more effective, coherent, and transformative? Are there other Appreciative Values that could enhance the coherence, effectiveness, and transformative potential of my work that are waiting to emerge? These questions have motivated me to write this essay as I believe it is essential to unravel the transcendental significance of **Appreciative Axiology** in our lives and work.

Any paradigm in social sciences has its own Axiology, that is, its distinctive way of valuing what is important about human beings and the social and natural world. The main purpose of this essay is precisely to introduce and explore the **Appreciative Axiology** of the **Appreciative Paradigm**, to discover the **Appreciative Values** that inspire, underpin, and guide our work as practitioners and academics of Appreciative Inquiry/Intervention. And the second, to propose and argue *that what we currently known as the Principles of Appreciative Inquiry should instead be named the Values of the Appreciative Axiology of the Appreciative Paradigm*. And my argument is that we should do it *to be more consistent and accurate with the meaning of these two terms "value" and "principle"*. *The term "value" encompasses three fundamental components: the emotional, the rational, and the operative, whereas the term "principle" carries a predominantly rational connotation.*

To achieve these two main purposes and contextualize the theme of Appreciative Axiology: **First**, I make a brief presentation of the **theoretical framework of the Appreciative Paradigm** (Varona, 2022; Varona, 2023), which will allow us to understand organically the fundamental role of Appreciative Values (Appreciative Axiology) in how we conceive and practice the Appreciative Paradigm as academics and practitioners. **Second**, I define **Appreciative Axiology** in the context of the social sciences and from the perspective of the Appreciative Paradigm. **Third**, I propose and justify how the **Appreciative Principles**, which have been emerging since the inception of Appreciative Inquiry, **are now the Appreciative Values of Appreciative Axiology**. Fourth, I provide a short description of the **Values of Appreciative Axiology**: 1) the **original ones** known as appreciative principles; 2) **those that emerged later**; and 3) a **proposal of new Appreciative Values**. **Fifth**, I explain the **distinctive characteristics of Appreciative Values**. And

finally, I end the essay with an invitation to discover the new Appreciative Values that are waiting to emerge.

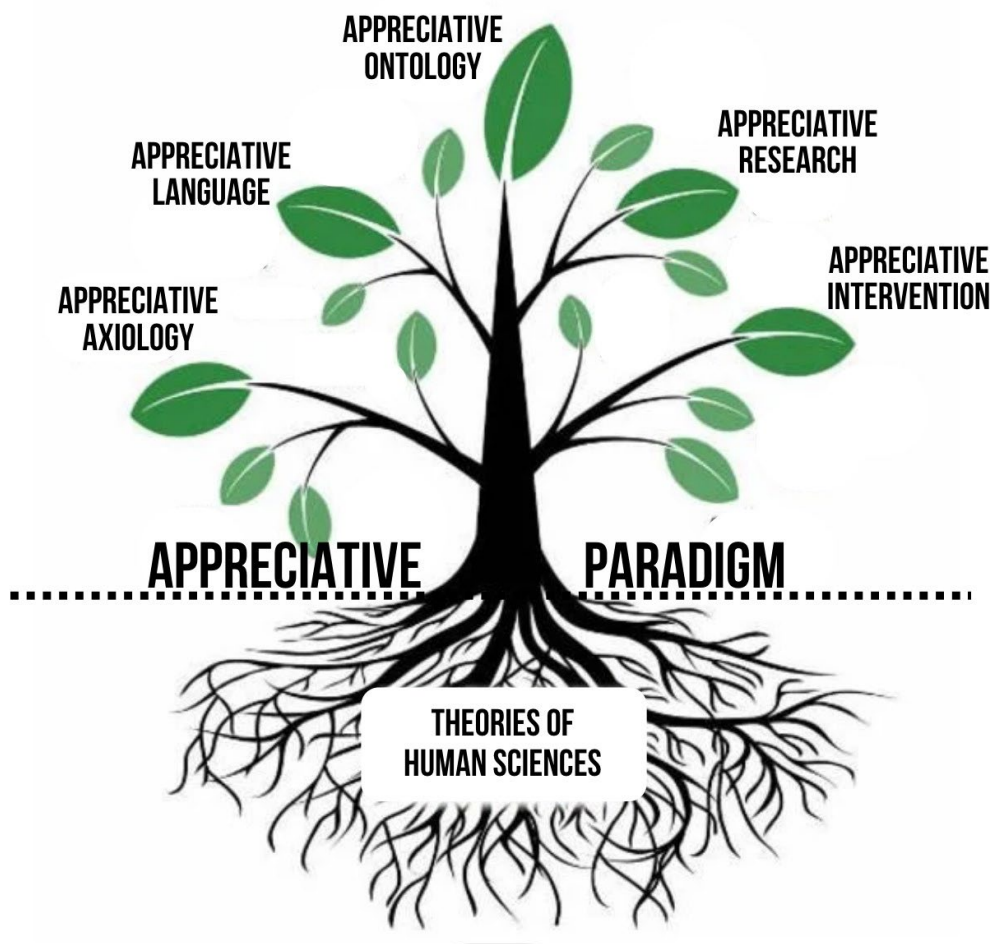
I do understand that accepting what I am proposing may be difficult for some, but I feel compelled to do it on the premise that this is just a personal perspective. Only the passing of time and the inputs of others would prove whether it has merit or not. **My goal is to get you excited about this new way of seeing, not to persuade you.**

## I. THE APPRECIATIVE PARADIGM AND ITS COMPONENTS

To understand in depth **Appreciative Axiology**, we must view it as a component of the **Appreciative Paradigm**. The components of the Appreciative Paradigm (**Figure 1**) include: Appreciative Ontology, Appreciative Epistemology/Research, Appreciative Inquiry/Intervention, Appreciative Axiology, and Appreciative Language. The fundamental characteristics of each of these components of the Appreciative Paradigm are explored in the essay titled *The Appreciative Paradigm: From Methodology to Paradigm* (Varona, 2023; Varona, 2022).

The Appreciative Paradigm is a new way of perceiving and understanding (Ontology), studying (Research/Epistemology), transforming (Praxis/Intervention/Inquiry), valuing (Axiology), and speaking (Language) about human beings and their behavior in the social and natural world in which we live. This paradigm has been adopted by a global community of scholars and practitioners because we find it more effective than other social paradigms, as demonstrated by the development and success achieved at the practical and theoretical levels since Appreciative Inquiry was created by David Cooperrider in 1985 (Varona, 2022; Varona, 2023).

Figure 1  
APPRECIATIVE PARADIGM AND ITS COMPONENTS



## II. APPRECIATIVE AXIOLOGY

Before defining Appreciative Axiology, I believe it is important to clarify what we understand by axiology as a component of what constitutes a paradigm in the social sciences, particularly within the Appreciative Paradigm. The term **axiology** comes from the Greek **ἀξία**, **axia**, meaning *value* or *worth*, and **-λογία**, which translates as *treatise, study, or science*. It is defined as the philosophical study of value (Hart, 1971). This encompasses topics such as the nature and classification of values and what kind of things hold value. Axiology is also known as the theory of values (Bahm, 1984) and it examines moral values (personal values), ethical values (standards of good or bad conduct established by certain communities or groups), as well as aesthetic and spiritual values.

There are many variations in how axiology is understood in the field of human sciences. **In the specific realm of the social sciences, axiology is one of the components of the paradigm concept and is defined as the study of what is valued as most important within the paradigm, and which consequently inspires, supports, and guides the modus operandi of both theorists and practitioners of the**

**paradigm** (Guba & Lincoln, 1994). Every social paradigm has its unique way of valuing what is deemed most important in relation to human beings and their behavior in the social and natural world. This extends to what is researched and how it is researched, how we understand and practice social change, and the language we use or the way we speak.

*Appreciative Axiology examines what we value in human beings and the social and natural world (Appreciative Ontology); what we value when conducting research (Appreciative Research); what we value in generating personal and social change (Appreciative Inquiry/Intervention); what we value in human beings and the social and natural world (Appreciative Axiology); and what we value when talking about human beings and the social and natural world (Appreciative Language). But most importantly, Appreciative Axiology explores the values that underpin, inspire, and guide the way we operate as practitioners and theorists of the Appreciative Paradigm. It also delves into what distinguishes Appreciative Axiology from the axiology of other paradigms in the social sciences.*

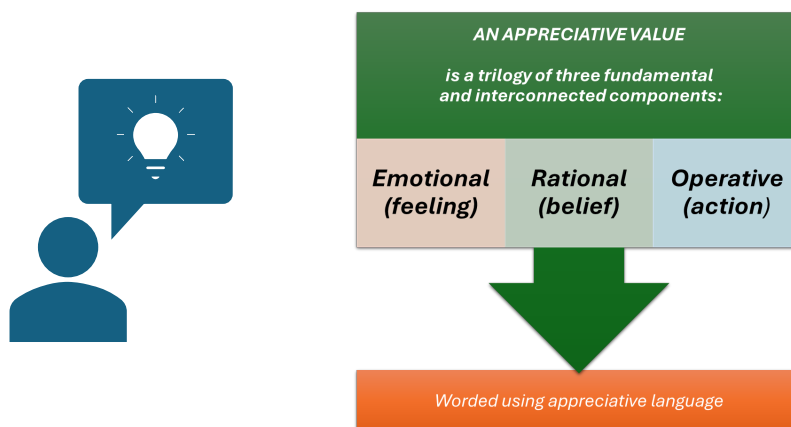
### III. DEFINITION OF THE APPRECIATIVE VALUES OF APPRECIATIVE AXIOLOGY

**What are Appreciative Values?** Do these **Appreciative Values** exist in what we know as Appreciative Inquiry (Appreciative Intervention)? The answer of course is yes, because we can assert that *the Appreciative Principles, as we know them in Appreciative Inquiry, are also Appreciative Values*. This assertion is supported by various definitions of what constitutes a *value or a principle* in dictionaries and publications from the context and perspective of different disciplines of the social sciences (Smith & Standaert, 2013; Hitlin & Piliavin, 2004; Osborne, 1931; Perry, 1914). For example, among the several definitions of a value, the Merriam-Webster Dictionary states that *“a value is something (such as a principle or quality) intrinsically valuable or desirable”*. Therefore, we can conclude that **a value can be a principle and a principle can be a value**. The distinction lies in how they are worded. Hence, values can become guiding principles, as is the case with the principles with which we are familiar in Appreciative Inquiry. *Based on the diversity that exists, in how a value and a principle are defined, and how values can become principles and vice versa, I propose and assert that the appreciative principles of Appreciative Inquiry (Appreciative Intervention) are the values of Appreciative Axiology within this new theoretical conceptual and organic framework that we call the Appreciative Paradigm*. Furthermore, we should not forget that **“to appreciate” means “to value”**. Therefore, **it seems more coherent to speak of values in our paradigm rather than principles**. Additionally, the meaning of value is much more holistic and profound than that of principle, which emphasizes only the rational component. Jacqueline Kelm considers these principles to be part of the appreciative philosophy (Kelm, 2005). Nevertheless, Appreciative Inquiry is much more than a philosophy; it is a paradigm.

## What is an Appreciative Value?

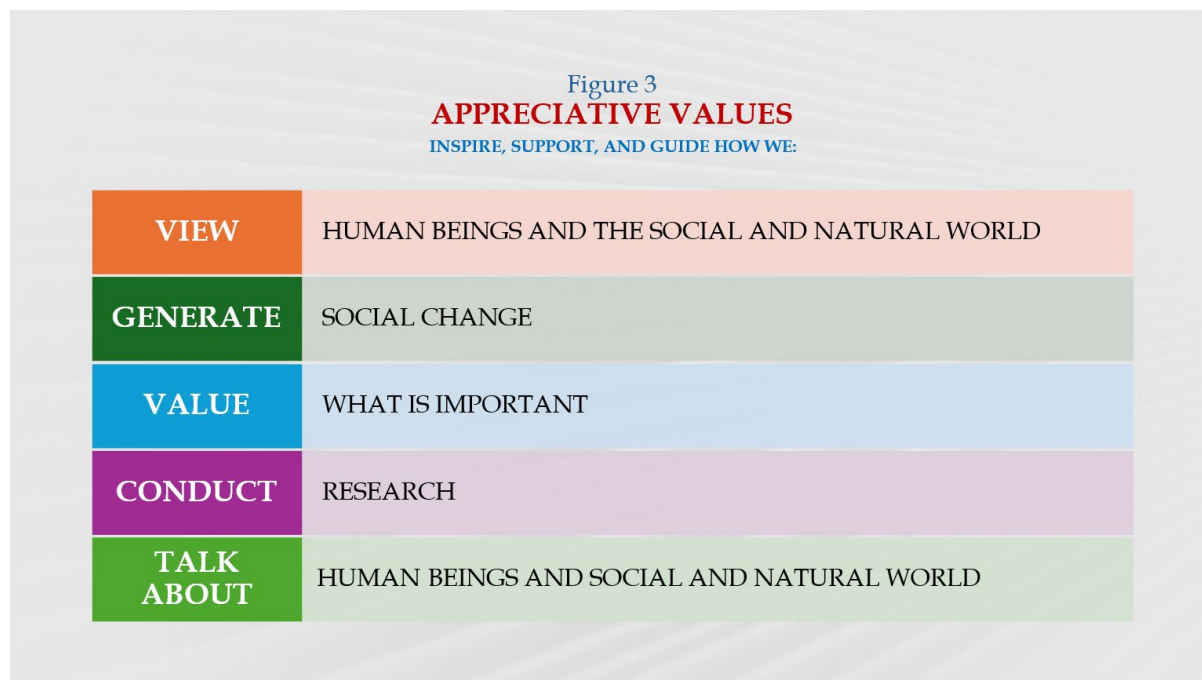
Given the various definitions of what constitutes a value, I believe it is necessary to clarify how we define it within **Appreciative** Axiology. *An appreciative value is not just a word but a trilogy of three fundamental components: first, the emotional (feeling); second, the rational (belief); and the operative (action); and it is worded using descriptive and appreciative language* (Figure 2). The **emotional (feeling)** component involves the affective response associated with a value. It's the emotional charge we experience when encountering or expressing a particular value. For example, the feeling of compassion when we value kindness. The **rational (belief)** component contains the cognitive aspect. It's about our beliefs, convictions, and understanding related to a value. And the **operative (action)** component is all about behavior and action. It's how we live out our values in practical terms. Our actions reflect our commitment to values. *When we say that we value something, we are expressing our attraction to it, our belief in it, and our commitment to act accordingly.*

**Figure 2**  
**WHAT IS AN APPRECIATIVE VALUE?**



A value becomes a cornerstone, a guiding light, and a driving force in our way of thinking, feeling, and operating within the Appreciative Paradigm. It simultaneously inspires, underpins, and guides the practice of theorists and practitioners of the Appreciative Paradigm. For example, when we say that social construction principle is a value, we are expressing our conviction that our perception of reality is socially constructed through language (communication), that we are emotionally attracted to it, and that we are committed to put it into practice in our lives and work. The same holds true for each of the other Appreciative Principles when we transform them into Appreciative Values. I believe that this fresh perspective on what constitutes a value within the Appreciative Paradigm is

significantly more holistic and profound than other definitions. Therefore, we can also add that *Appreciative Values are those that inspire, support, and guide our ontological view of human beings and the social and natural world in which we live; epistemological practice, that is, how we conduct research, the methodology for social change, and the way we talk about human beings and the social and natural world in which we live.*



#### IV. APPRECIATIVE VALUES OF THE APPRECIATIVE AXIOLOGY

Appreciative Axiology, as we have just proposed, encompasses the appreciative principles of Appreciative Inquiry presented masterfully by Jacqueline Kelm in her book *Appreciative Living: The Principles of Appreciative Inquiry in Personal Life* (Kelm, 2005). These **Appreciative Principles**, to which we now refer as **Appreciative Values** within the **Appreciative Paradigm**, have been evolving since the inception of Appreciative Inquiry. Below, I provide a brief summary of the **original values, those that have subsequently emerged, and a new proposal for Appreciative Values.**

The explanations of what we understand by each of these principles (values) have evolved over time because there are no criteria to determine what is and is not an appreciative value (principle). Therefore, we need a little more rigor in this matter, while still respecting the diversity of perspectives. This is what I hope to achieve with the proposal of the new Appreciative Paradigm and its component, Appreciative Axiology. In addition, I hope we start using the term Appreciative Values instead of Appreciative Principles. As I have justified previously, the term **value** encompasses three fundamental and interconnected components: the emotional, the rational, and the operative, whereas the term **principle** carries a

predominantly rational connotation. Therefore, in the next section, where I briefly describe each of the Appreciative Values, I use the expression “*we value*” and in parentheses “(*we feel, believe, and practice*)” to emphasize that speaking about values instead of principles is much more powerful and consistent with the identity of the Appreciative Paradigm. *An Appreciative Value is something or someone to which (or whom) we feel emotionally attracted, believe in, and cultivate.*

#### 4.1. Original Appreciative Values

The original values of Appreciative Axiology (Original Principles of Appreciative Inquiry) were formulated in the early 1990s by David Cooperrider and Suresh Srivastva and are as follows: The value (principle) of social construction, the value (principle) of simultaneity, the value (principle) of anticipation, the value (principle) of poetics, and the value (principle) of positivity (Kelm, 2005); Varona, 2009, 1st Ed.; 2020, 2nd. Edition). <https://centerforappreciativeinquiry.net/more-on-ai/principles-of-appreciative-inquiry/>

##### 1. The value of the social construction of reality

In the Appreciative Paradigm, we value (feel, believe in, and practice) the **social construction of reality**. This means that we **believe** (rational component) that our perception of reality is a social construction through language (communication), we **feel** (emotional component) it to be true, and we **act** (operational component) in a manner guided by this value. The fundamental implication of this value is that the appreciative paradigm incorporates the theory of social construction regarding how we co-create our perception of reality, making it a social and subjective construction (Gergen & Gergen, 2004; Kelm, 2005; Barrett & Fry, 2005).

##### 2. The poetic/creative value of human beings and social systems

In the Appreciative Paradigm, we value (feel, believe in, and practice) the **creative power of the human being and social systems**. Like individuals, social systems are blank canvasses where continuous creation is possible, akin to poetic creation. The topics we focus on when seeking to change them determine what we create, that is, the outcomes we achieve. Human beings and organizations move in the direction of what we study, what we inquire about, and what we investigate. Organizations are constant sources of learning and inspiration; we are stories that can be told and interpreted to generate positive change. The language and metaphors we use to communicate what an organization is and what it can become have incredible power to motivate participation, creativity, and commitment from the members of that organization (Cooperrider, Whitney, & Stavros, 2003; Whitney & Trosten-Bloom, 2003; Kelm, 2005; Barrett & Fry, 2005).

##### 3. The value of simultaneity between social change and intervention

In the Appreciative Paradigm, we value (feel, believe in, and practice) that intervention and change are simultaneous actions. From the moment an intervention is initiated, change is being promoted. As soon as people begin to ask questions and



engage in conversation, we begin to change the way we think, feel, and act. Therefore, the kinds of questions we ask, or ask ourselves, determine what we will discover and the direction in which we want to go. The themes of intervention we choose determine what we discover, learn, and create (Cooperrider, Whitney, & Stavros, 2003; Whitney & Trosten-Bloom, 2003; Kelm, 2005; Barrett & Fry, 2005).

#### 4. The anticipatory value of the future we want to create and how we are going to act

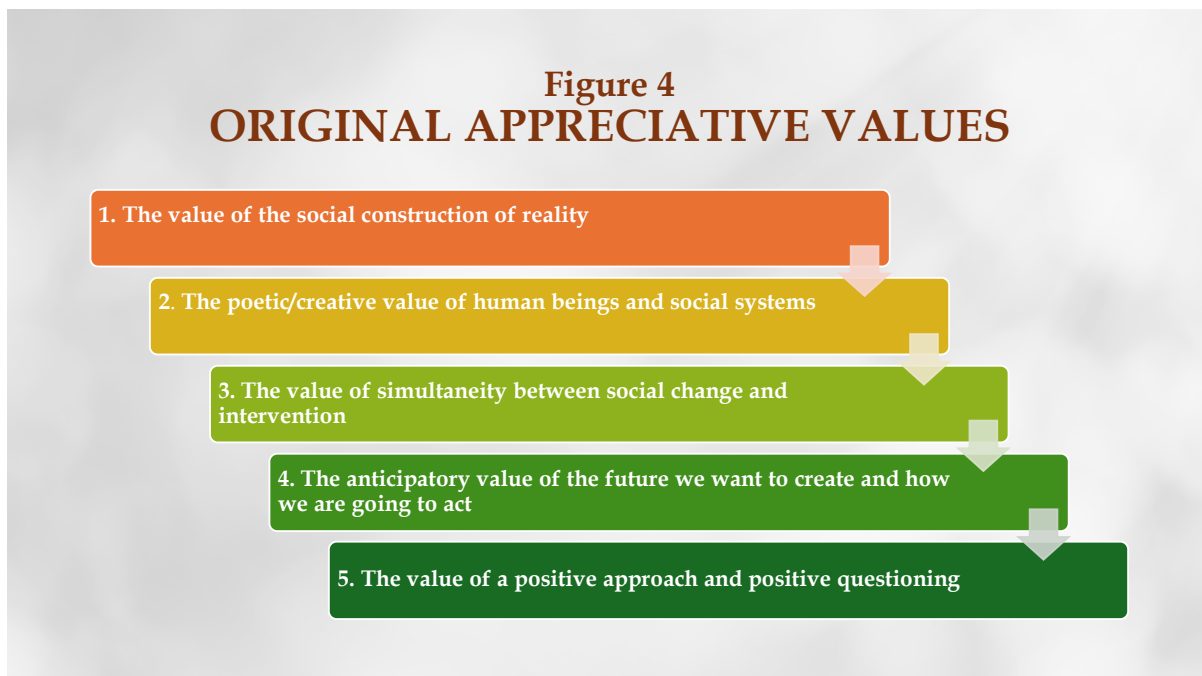
In the Appreciative Paradigm, we value (feel, believe in, and practice) that the collective creation of positive images of the future is one of the most important aspects of an intervention. When people and organizations visualize themselves achieving their goals in what we plan to do, it has a positive effect on the end result when we do achieve what we envisioned. Organizations need to create the dream of what we want to become. These positive images of what the organization wants to be in the future are created in the conversations between its members, when we share stories about best practices and generate provocative propositions for creating the ideal organization. The future of the organization is always full of surprises that invite us to constantly improve. The most important resources we have to generate change in organizations are our imagination and collective participation. We also value the power of **anticipating how we will act** before we do so, to stimulate creativity and achieve excellence in what we do (Cooperrider, Whitney, & Stavros, 2003; Whitney & Trosten-Bloom, 2003; Kelm, 2005; Barrett & Fry, 2005).

#### 5. The value of a positive approach and positive questioning

In the Appreciative Paradigm, we value (feel, believe in, and practice) **focusing on the positive and that we achieve this primarily through positive questioning**. Positive questions evoke the best in people and inspire positive responses and solutions. Therefore, the Appreciative Interview lies at the heart of Appreciative Intervention. Positive responses emerge when we ask positive questions. Sharing the stories of the organization's best accomplishments awakens hopes and dreams of a better future. Creating positive images of the future leads to positive actions, and positive actions lead to positive images.

We value (feel, believe in, and practice) that the road to success begins when we ask ourselves the questions that can lead us to build a better future or better organization, because questions are what stimulate our thinking and, therefore, our actions and results. We live in the world we create with the questions we ask ourselves. We need to discover the power of the question to generate change and change the type of questions we ask ourselves. The kinds of questions we ask can dramatically change our view of the world and what is possible for us and our institutions. We must create and practice the ability to ask the kinds of questions that lead us to explore, discover, innovate, and cooperate. The world of questions is the world of possibilities. The questions we ask open our minds and challenge our paradigms. Great successes are the result of great questions. We have the power to choose the direction we want to take because we have the power to change the

questions we ask ourselves, but that power takes practice and sometimes courage (Cooperrider, Whitney, & Stavros, 2003; Whitney & Trosten-Bloom, 2003; Adams, 2004; Kelm, 2005; Barrett & Fry, 2005).



#### 4.2. Appreciative values that emerged later

After the original values of Appreciative Axiology (Original Principles of Appreciative Inquiry), new Appreciative Values were suggested by several authors: The value of inclusiveness and synergy, the value of the power of example, the value of freedom of choice, the value of being aware of our assumptions and reactions, the narrative value of sharing stories (((Barrett & Fry, 2005; Kelm, 2005; Whitney & Trosten-Bloom, 2003; Stavros & Torres, 2005; Varona, 2009, 1<sup>st</sup> Ed.; 2020, 2<sup>nd</sup> Edition) <https://centerforappreciativeinquiry.net/more-on-ai/principles-of-appreciative-inquiry/>

#### 6. The value of inclusiveness and synergy

In the Appreciative Paradigm, we value (we feel, believe in, and practice) the inclusion of all members of the organization in the process of change, and working in collaboration is essential for an effective and lasting transformation. With respect to social change, a clear trend emerges: people increasingly demand more active involvement and participation. This trend now represents tremendous potential for engaging individuals in the creation of a better future. In an organization, for instance, when all of its members are included and collaborate together, there is an enhanced creative capacity, a heightened willingness to cooperate, increased productivity, improved execution of tasks, and greater satisfaction among the

individuals. Neglecting this potential has resulted in many methods of change rendering organizations ineffective. The concerted action of all members within an organization is essential to achieve change and excellence (Whitney & Trosten-Bloom, 2003; Cooperrider, Whitney, & Stavros, 2003; Kelm, 2005).

### 7. The value of the power of example

In the Appreciative Paradigm, we value (feel, believe in, and practice) **being the example of the change we wish to see in others and within the organization**. Positive change occurs when we embody a model of the ideal future we envision, becoming living examples of that future. We shape the future not only through our words and images but, above all, through our actions (Whitney & Trosten-Bloom, 2003; Cooperrider, Whitney, & Stavros, 2003; Kelm, 2005).

### 8. The value of freedom of choice

In the Appreciative Paradigm, we value (feel, believe in, and practice) the freedom to choose what and how we want to contribute to the co-creation of the future that we want to emerge within an organization. The freedom to choose what and how to work stimulates creativity, commitment, and excellence (Whitney & Trosten-Bloom, 2003; Preskill & Catsambas, 2006; Kelm, 2005).

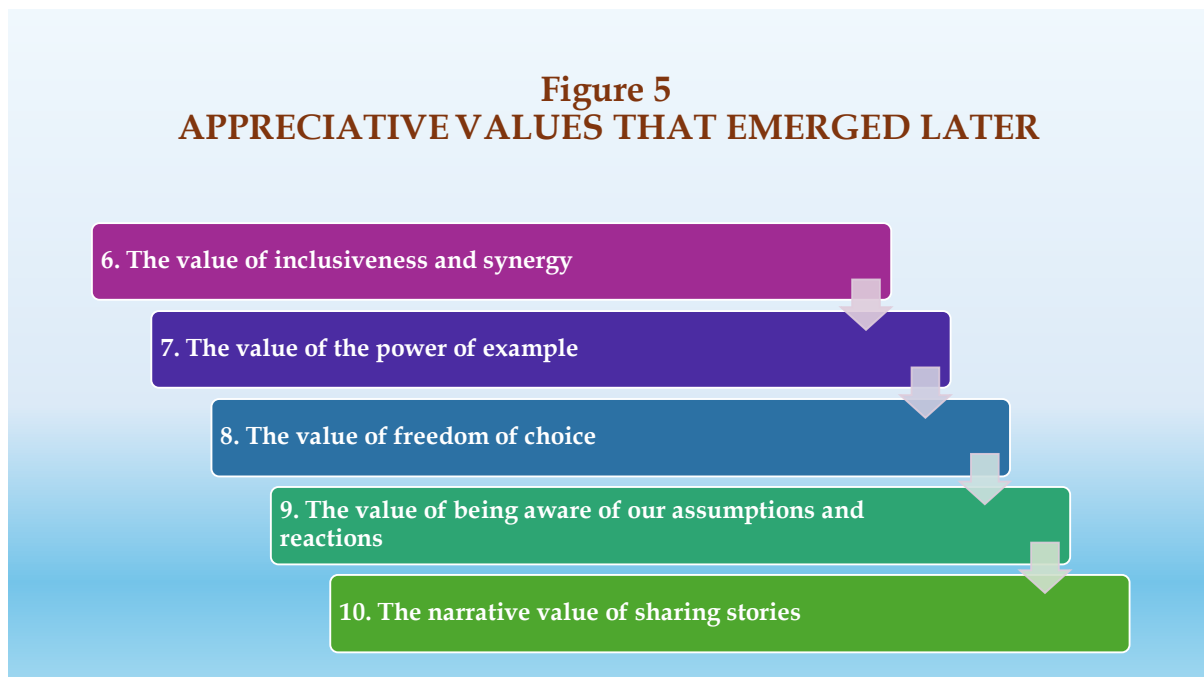
### 9. The value of being aware of our assumptions and reactions

In the Appreciative Paradigm, we value (feel, believe in, and practice) **being aware of the impact of our assumptions and reacting thoughtfully in our interactions with others**. We have to be conscious and comprehend the assumptions we make in order to develop and nurture positive relationships. We must consciously engage in the cycle of action-reflection-action in order to build self-awareness. It is essential to be mindful of how our verbal and non-verbal language, the questions we ask, and our reactions affect others (Stavros & Torres, 2005; Kelm, 2005).

### 10. The narrative value of sharing stories

In the Appreciative Paradigm, we value (feel, believe in, and practice) **storytelling as a fundamental characteristic of human nature**. When we share inspiring stories, the members of an organization undergo change and, in turn, the organization evolves. Through stories, we communicate our values, standards, and traditions, fostering a sense of community. The stories we tell possess transformative power. Stories about the future carry powerful images that can shape the emerging future (Barrett & Fry, 2005; Kelm, 2005).

**Figure 5**  
**APPRECIATIVE VALUES THAT EMERGED LATER**



### 4.3 Proposal of New Appreciative Values

Appreciative Values are constantly evolving in terms of what we are, what we call them, and how we define them. We are all invited to participate in this discovery and to propose new Appreciative Values. Therefore, I would like to propose the following as new Appreciative Values:

#### 11. The value of viewing human beings and social and natural systems as a mystery

In the Appreciative Paradigm, we value (feel, believe in, and practice) that human beings and the social and natural systems in which we exist are **a mystery that we can never fully understand** and that, at the same time, this can surprise or horrify us because we are capable of both the best and the worst. We also value that we do not have the answer to all of our questions or the solutions to build the ideal world we would like to have, as well as the fact that our appreciative paradigm is not the panacea, we would like it to be.

#### 12. The value of discovering what gives life to human beings and social systems in ordinary, extraordinary, and challenging/tragic moments

In the Appreciative Paradigm, we value (feel, believe in, and practice) **discovering everything that gives life to human beings and social systems in the ordinary, extraordinary, and challenging/tragic moments** of life in all possible contexts (Cooperrider, 2021). It is no longer about primarily focusing on the positive and disregarding the negative as opposite poles, but it is instead about identifying what gives life to every situation, viewing it as an **opportunity to construct a better future**.

### 13. The value of the positive potential of human beings and of social and natural systems

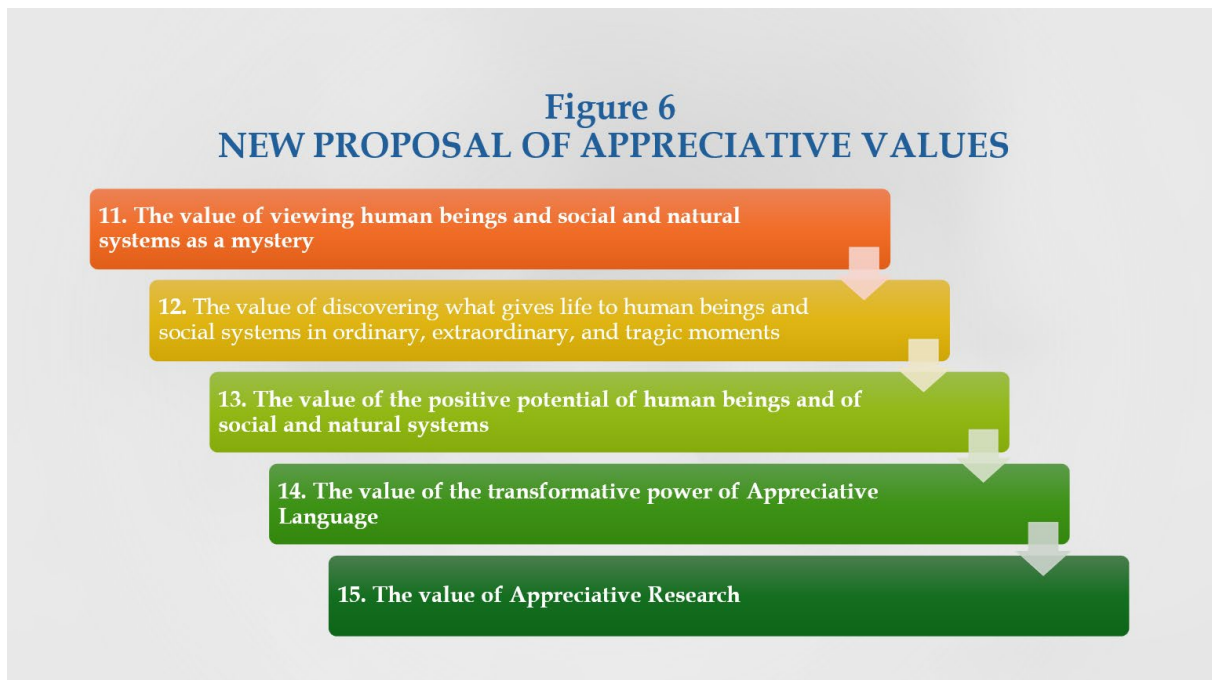
In the Appreciative Paradigm, we value (feel, believe in, and practice) the notion that every single human being and social system possesses positive potential waiting to be discovered and developed. We value their limitless creative capacity, demonstrating that improvement is always possible. We value the power of **focusing on the positive** because when we do, **we awaken the best** in human beings and social systems – their motivation, energy, and creativity. We value the **human capacity for wonder**, which allows us to explore the inherent goodness in both individuals and the social and natural world. We also value the **vulnerability of human beings**, recognizing the limitations of our human condition and reminding us that we cannot exert complete control over our circumstances, while also urging us to acknowledge our need for assistance from others.

### 14. The value of the transformative power of Appreciative Language

In the Appreciative Paradigm, we value (feel, believe in, and practice) the transformative power of Appreciative Language. *The language we use creates the world in which we live at a personal level and the world in which we live in the different social systems in which we operate. And it also creates the world we want to emerge in ourselves and in the different social systems in which we operate* (Cooperrider, 2021). The words we use create what we see, what we feel, and who we are. **Appreciative Language is capable of generating new possibilities, it changes the way we see, feel, and act. If we want to change ourselves and the world in which we live, we must change our language** (Varona, 2024)

### 15. The value of Appreciative Research

In the Appreciative Paradigm, we value (feel, believe in, and practice) the power that **Appreciative Research has for the creation of new theoretical and practical knowledge for construction of a better future for human beings and the social and natural systems in which we live**. Appreciative Research is a novel alternative of scientific research in the social sciences and a fundamental part of the work of scholars and practitioners of the appreciative paradigm (Varona, 2024, 2023).



## V. CHARACTERISTICS OF THE APPRECIATIVE VALUES OF APPRECIATIVE AXIOLOGY

Analyzing the distinctive characteristics of the values of Appreciative Axiology is essential, given the considerable freedom in defining what constitutes an Appreciative Value, as mentioned earlier. While it is clear that I endorse this freedom because it fosters creativity and because I firmly believe in the constant potential for improvement, there is a risk of distorting its identity. This distortion may lead to confusion and hinder progress in consolidating the theoretical framework of what the Appreciative Paradigm is and what it can become. As a consequence, I tentatively propose the following distinctive characteristics of Appreciative Values:

Firstly, Appreciative Values serve as the inspiration, foundation, and guide for our perception of human beings and the social and natural world in which we live (**Appreciative Ontology**), the form in which we conduct research to generate new theoretical and practical knowledge and to anticipate the emerging future (**Appreciative Inquiry**), the methodology employed to bring about personal and social change (**Appreciative Inquiry/Intervention**), how we talk about human beings and the social and natural world (**Appreciative Language**), and what we prioritize as most significant in our Appreciative Paradigm (**Appreciative Axiology**).

Secondly, proposing the use of the term **Appreciative Values** instead of **Appreciative Principles** is consistent with the component of Appreciative Language, asserting that the language we employ shapes what we perceive and determines

how we think, feel, and act. The term “principle” carries a highly rational connotation; however, the term “value” encompasses emotional, volitional, operational, and rational facets, as it implies a “belief in” what we value. **Therefore, I contend that using the expression “Appreciative Values” rather than “Appreciative Principles” is far more holistic, powerful, and fitting.**

Thirdly, not all of the Appreciative Values with which we are familiar are original; some of them belong to other theories and have been adopted by theorists and practitioners within the Appreciative Paradigm (Appreciative Inquiry/ Appreciative Intervention). This is evident, for instance, in the **value of the social construction of our vision of reality**. Therefore, these values are not unique or exclusive but, rather, we are shared values among all those who adopt an appreciative perspective.

Fourthly, Appreciative Values are in constant evolution. There is considerable flexibility and freedom in terms of how we are defined (conceptualized) and the language used to articulate those created thus far. Therefore, I believe we should seek a certain consensus among theorists and practitioners of the appreciative paradigm regarding the definition of what constitutes an Appreciative Value, while, of course, respecting creativity and differing perspectives. Although I am uncertain about how this should be done, I attempt to make my own modest contribution to the effort.

Fifthly, operating from the values of Appreciative Axiology will enable us to have a **clear sense of what we do, why we do it, how we do it, and what the outcomes of our Appreciative Interventions/Inquiries will be**. This, in turn, allows us to experience that we are acting coherently and with significance.

Sixthly, considering that Appreciative Values are continually emerging and evolving, **everyone is encouraged to suggest new Appreciative Values**. In doing so, we collectively participate in the co-creation of the Appreciative Values that we want to inspire and guide our work as a global community of scholars and practitioners within the Appreciative Paradigm.

## CONCLUSION

In this essay, I have introduced the **Appreciative Axiology of the Appreciative Paradigm** with the aim of exploring the guiding light and the pillars that underpin and steer our novel approach to understanding, researching, changing, valuing, and talking about human beings and the social and natural world in which we live. I have also proposed and justified that the **Appreciative Principles**, which have emerged since the inception of Appreciative Inquiry, now constitute the **Appreciative Values of the Appreciative Axiology**. Additionally, I have provided a brief **overview of the Appreciative Values** of the Appreciative Axiology – both the original ones and those that have emerged subsequently, including some new suggestions of values. Finally, I have highlighted some of the **distinctive characteristics of Appreciative Values**.

What I present in this essay is the outcome of an initial attempt, and I am therefore aware that there is much more work to be done. On the other hand, I recognize that embracing this **new theoretical framework** of the Appreciative Paradigm and Appreciative Axiology may turn out challenging for some. However, we must allow time to determine what will emerge in the future that we must create in **collaboration**. I believe it is crucial for us to revisit and delve deeper into what we want to inspire, underpin, and guide regarding our work as scholars and practitioners of the Appreciative Paradigm. We require additional theory and practice to advance with the development of a more robust Appreciative Paradigm that is committed to the construction of a more appreciative and better world. Therefore, I would like to conclude by inviting everyone to continue discovering the new Appreciative Values that are waiting to emerge.

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