

Appreciative Inquiry: Its Potential for International Development Collaboration as a New Paradigm (Subject Review Article)

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日本語要旨：既存の文献を網羅的に調査することにより、この論文は国際開発協力におけるアプリシエイティブ・インクワイアリーの可能性を探る。特にアプリシエイティブ・インクワイアリーは、参加型農村調査法（Participatory Rural Appraisal）、そして内発的發展、土着の知識とイノベーション、社会関係資本（Social Capital）を、よりエンパワーメント志向の開発に向けて強化する可能性がある。アプリシエイティブ・インクワイアリーはまた、エコロジカルそして文化的な視点からも妥当性がある。しかしながら、開発に関わる実践家とアクターは、アプリシエイティブ・インクワイアリー過程における力関係（権力）の非対称性の危険性を理解し、注意しなければならない。さらにアプリシエイティブ・インクワイアリーは、銀行貯蓄型アプローチと問題解決型アプローチに取って代わるのではなく、それらを補完し、またそれらの短所を補整することによって、国際開発の働きを積極的な意味で向上させる。最後に、アプリシエイティブ・インクワイアリーを保障書付きのパラダイムとするために、国際開発の分野においてアプリシエイティブ・インクワイアリーのさらなる実証的研究が必要である。

Abstract: Exhaustively drawing from the existing literature, this paper examines appreciative inquiry's potential for international development collaboration. In particular, this paper finds that appreciative inquiry has potential to enhance Participatory Rural Appraisal, endogenous development, indigenous knowledge and innovation, and social capital toward more empowerment-oriented development. Appreciative inquiry is also valid from the cultural as well as ecological perspectives. However, development practitioners and actors need to be aware of and exercise a caution to the danger of power asymmetries in appreciative inquiry process. Appreciative inquiry does not replace the banking and problem-solving approaches, but rather complement them and compensate for their shortcomings, thus improving international development efforts in a positive way. Finally, this paper identifies a need for further empirical research on appreciative inquiry in the context of international development toward making it a proven paradigm.

"If you look for problems, you find more problems; if you look for successes, you find more successes" (Odell, n. d.)

"This really brings it home to me. We've been bloody lazy ! For the past 40 years we have been holding our hands out for aid from the government or INGOs (International Non-Government Organizations) and what do we get ? We fight, we can't agree on anything and we don't feel good about ourselves. Forty years ago, we did a lot together because there was no one else to help us and you know what? We were proud of what we did! We were proud of our village. Are any of you proud now ? No ? Well, let's do this together and be proud again !" (Finegold, Holland, & Lingham, 2002, p.246-247).

A man at the village Phakhel in Nepal, during the appreciative inquiry session in the village

Introduction

Since the 1990s a dominant concept in the international development arena has been empowerment: empowering people for development (e. g., Friedman, 1993; Chambers, 1997). Around the same time, appreciative inquiry has been gaining popularity in the organizational development arena (e. g., Cooperrider & Srivastva, 1987). It also started being applied in arenas other than organizational development and in line with the empowering approach, it emerged as sporadic and experimental initiatives in international development from the late 1990s (e. g., Elliot, 1999; Ashford & Patkar, 2001). However, there has not been any comprehensive review of existing literature on appreciative inquiry in the context of international development. In addition, there is a need for examining appreciative inquiry's potential as an empowering approach. Therefore, exhaustively drawing from the existing literature, this paper examines appreciative inquiry's potential for international development. In particular, this paper analyzes appreciative inquiry's implications for presently critical development themes of Participatory Rural Appraisal, endogenous development, indigenous knowledge and innovation, and social capital. This paper also assesses the validity of appreciative inquiry from the cultural as well as ecological perspectives, suggests a caveat from the viewpoint of power asymmetries, makes a reference to appreciative inquiry's complementary and compensatory relationship with the other approaches/paradigms, and identifies a need for further research.

History of Dominant Concepts of International Development

One of the ways to illustrate the history of dominant international development concepts is the chronological direction from the banking approach (1950-1980), then the problem-solving approach (1980-1990), and to the empowering approach (1990-) (Booy & Sena, 1999; Mayfield, 1985), while there exist other historical interpretations.¹ This can be further unpacked as follows:

The banking approach assumes that the glass (people and community) is *empty* and thus outsiders need to *deposit* resources (such as material, finance, and knowledge) into people and community. Therefore, this approach regards people and community as passive recipients of external resources.

The problem-solving approach assumes that the glass (people and community) is *half-empty* and thus outsiders still need to fill the half of the glass by working with people and community. Therefore, this approach considers people and communities as catalysts and partners in development.

The empowering approach assumes that people and communities have capabilities and thus outsiders need to develop the capabilities of people and communities. Therefore, this approach treats people and communities as main actors and owners in development.

Table 1 *History of Dominant Concepts of International Development*
(Adapted from Booy & Sena, 1999; Booy & Sena, n. d.).

Banking Approach	
1950-1960 Development to people	Capital and technical transfer and investment were dominant, and people were excluded from the development process
1960-1970 Development for people	People were seen as mere recipients of development interventions but not key actors
1970-1980 Development through people	People were seen as means for achieving development, but development interventions were planned by outsiders
Problem-solving Approach	
1980-1990 Development with people (e.g., Korten, 1990)	People's participation was seen as an essential component, and people were viewed as catalysts and partners in development
Empowering Approach	
1990- Empower people for development (e.g., Friedman, 1993, Chambers, 1997)	The emphasis is on developing local capacity for development, and people were seen as owners of the development process

Appreciative Inquiry

In line with the emergence of the empowering approach, there have been experimental initiatives to apply appreciative inquiry (AI) in international development interventions. David Cooperrider and his colleagues at Case Western Reserve University originally developed AI for the purpose of organizational development in the 1980s. There have been the growing evidences of its application beyond the organizational development arena (to e. g., community development) (e. g., Hammond & Royal, 1998; Finegold, et al., 2002; The Journal of the GEM Initiativeⁱⁱ).

AI is a *strength-based* approach that affirms the existing strength and capacity of people, organizations, communities, and society. Metaphorically, the glass (people and community) is already *half-full* (with necessary resources such as material, finance, and knowledge). Therefore, people can further expand what they already have toward betterment. On the other hand, both the banking approach and the problem-solving approach mentioned above are weakness- and emptiness-based. In these approaches, as seen previously, metaphorically the glass (people or community) is either empty or half-empty, in which outsiders need to fill with resources (such as material, finance, and knowledge) toward the full level.

AI is a social *constructionist* approach that assumes that our languages can create shared positive meaning toward the reality (Mathie & Cunningham, 2003; Finegold et al., 2002; Barge, 2001). AI looks at the successes and the best of the past and the present experiences instead of failures and negative experiences. The successes and the best naturally give energy and enthusiasm to people and community and therefore AI is the process to *locate energy for change* (Elliot, 1999). Such positive aspects of the reality are communicated among AI participants toward the creation

and generation of preferred future through a whole systems approach by using the narrative and story-telling process as well as metaphors (Booy & Sena, 1999; Barret & Cooperrider, 2001). Therefore, AI marks a sharp contrast with the *reductionist* problem-solving approach that reduces the social reality to manageable/solvable components.

AI Process

The process of AI consists of: (a) Appreciating and valuing the best of “what is”; (b) Envisioning “what might be”; (c) Dialoguing “what should be”; and (d) Innovating “what will be”ⁱⁱⁱ (Cooperrider & Srivastva, 1987). Each component can be unpacked as follows (Barge, 2001; Hammond, 1998) with the actual developing country example from the village Phakhel in Nepal (in *italic*):

(a) Appreciating and valuing the best of “what is”:

Appreciative interviews are conducted with participants. Participants describe the most energizing moments, a real “high,” proud moments, and life-giving forces. *The villagers of Phakhel “were asked to create a document of their ‘success’ by drawing their story using pictures and symbols on flit chart paper”* (Finegold et al., 2002, p.247).

(b) Envisioning “what might be”:

By using the information gained from appreciative interviews, participants come up with *provocative propositions or affirmative statements* toward the idealized future thorough open conversation space. *In the village Phakhel, the villagers “were asked, ‘What kind of village would you like for your children and grandchildren?’ People shared their dreams and each group was asked to draw a picture of their shared vision for the future of their village”* (ibid., p.247).

(c) Dialoguing “what should be”:

Participants discuss *what should occur* in light of the result of appreciative interviews as well as the provocative propositions. *In the village Phakhel,*

“people who have not learned to read have difficulty with the concept of planning and this had to be taught. The consultants worked with them, helping them determine the steps needed to achieve their dream, consider what had to be done first and what had to follow, reflect on what the challenges might be, and determine how they might organize themselves” (ibid., p.247).

(d) Innovating “what will be”:

Participants decide *what next steps* they need to take to actualize the idealized future described in the provocative propositions. *In the village Phakhel, this stage spontaneously emerged from the presentation of the previous stage, and villagers declared who committed to do what* (ibid.)

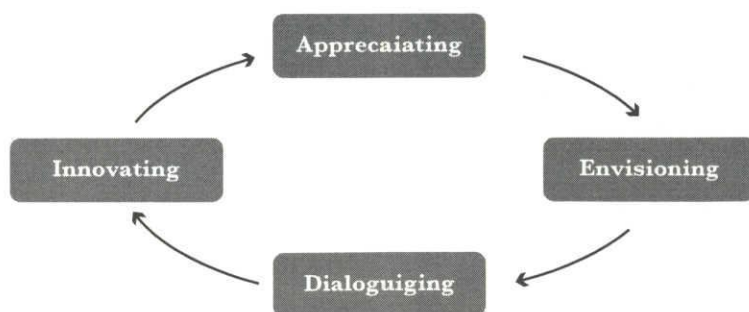


Diagram 1 *Appreciative Inquiry Process*

AI's Implications for PRA

Participatory Rural Appraisal (PRA) or Participatory Learning and Action (PLA) evolved and spread in the early 1990s in the international development arena and is “a growing family of approaches and methods to enable local (rural or urban) people to express, enhance, share and analyze their knowledge of life and conditions, to plan and to act” (Chambers, 1994, p.1253). PRA includes such tools as “participatory mapping and modeling, transect walks, matrix scoring, well-being grouping and ranking, seasonal calendars, institutional diagramming, trend and chance analysis, and analytical diagramming, all undertaken by local people” (ibid., p.1253).

The overall approach that PRA falls in is problem-solving-based. However, this problem-centered and thus negatively-connoted approach can potentially harm people and community's self-esteem, pride, confidence, and sense of self-reliance. For example, in Nepal,

With some of the world's most advanced and successful participatory programs, and widespread acceptance of PRA approaches..., villagers were still among the poorest in the world. Moreover, they also seemed to lack pride in their achievements and, sadder still, confidence in their power to change their situation without major help from outside. The traditional self-reliance of Nepal's remote communities appeared to have been replaced with a dependency syndrome (Odell, n. d.)

From the late 1990s, there have emerged attempts to integrate AI into PRA to complement PRA and compensate for its negativistic and reductionist natures. MYRADA, a local development NGO in India, in their course of applying AI into their community development intervention, found that while the traditional PRA can gather accurate data on problems and needs, their hybrid PRA with AI can facilitate the discovery of strengths and the envisioning of preferred and idealized future (Ashford & Patkar, 2001). For example, “[r] esource maps drawn in PRA tend to represent existing situations, whereas those drawn in appreciative inquiry exercises depict an ideal environment as envisioned by the participants” (ibid., p.39). Likewise, World Vision/ Mauritania, an international relief and development NGO in Mauritania, used PRA tools within AI framework, resulting in e. g., “the history of the village... skillfully shaped into a history of the achievements... rather than a catalogue of disasters and conflicts” (Elliot, 1999, p.200). In addition and more importantly, there was a significant shift in the mentality of

the villagers: “no overt suggestion of the Inshallah [God willing] fatalism that is often to be the bane of development in Islamic communities. There was similarly no overt sign of agency-dependency or domination by deficiency thinking” (ibid., p.199). For more comprehensive and practical AI-based PRA framework and tools, the Mountain Institute, a US-based organization focusing on conservation and development of mountains, developed Appreciative Participatory Planning and Action (APPA) (The Mountain Institute, 2000). APPA focuses on “finding and building upon the root causes of success and motivation among participants as individuals and groups” (ibid., p.20).

AI's Implications for Endogenous Development

Endogenous development is the process, society, and the way of life where people and a group of people create, in harmony with their local ecological systems, based on their cultural heritage (tradition), and in light of their endogenous knowledge, technology, and systems (Tsurumi, 1996). The concept of endogenous development was originally developed by the Dag Hammarskjöld Foundation (1975) and Tsurumi (1976). The simplest way to explain endogenous development is to compare two Japanese words that both describe an English word, development. Those Japanese words are *Hatten* and *Kaihatsu*. *Hatten* is an affirmative word that describes developing internally and autonomously, whereas *Kaihatsu* means is a passive word that describes being developed externally and heteronomously (ibid.). In short, endogenous development is internally-driven and autonomous *Hatten*.

AI fits well with the concepts of endogenous development. AI asks such questions as: What works well, what traditions do we value most? In other words, AI appreciatively inquires the positive aspects of existing resources, traditions, and systems. For example, in the course of the implementation of World Vision/ Mauritania's PRA mentioned above,

“the plotting of the seasonal map had not focused on the hardships of the soudure but on the abundance of the rainy season and the steps that could be taken —such as preserving fruits and vegetables through various forms of sun-drying, smoking and salting— to prolong that abundance through more of the dry season” (Elliot, 1999, p.200).

In the area of mutual social support systems, an appreciative-inquiry-based research on how and why the poor help each other in the southern African countries (Mozambique, Namibia, South Africa, and Zambia) finds that:

Help between poor people is widespread, deeply embedded, morally grounded and operates as a vital element for both survival and progress. Rather than random or disorganized, horizontal philanthropy is part and parcel of the social fabric. It follows proven, unwritten, acculturated rules with associated sanctions for non-compliance (Wilkinson-Maposa, Fowler, Oliver-Evans, and Mulenga, 2004, p.x).

Such a finding as this indicates a potential for endogenous development by effectively utilizing and enhancing existing mutual social support systems. In addition, such a finding requires international development interventions to reconsider its traditionally vertical approach of

resource transfer to the poor (exogenous development or *Kaihatsu*), as Wilkinson-Maposa et al. eloquently states “[a] poor-centric architecture for external philanthropy that amplifies and does not displace what already exists will ask us to critically evaluate the experience of adopting and adapting foreign models and to consider developing a broader range of home-grown vehicles” (p.xiii).

AI's Implications for Indigenous Knowledge and Innovation

In a similar vein or closely related to the theme of endogenous development, AI contributes to recognizing and better utilizing indigenous knowledge systems. Axinn and Axinn (1997) point out that “the natural reluctance of individuals to be willing to admit that there are knowledge systems other than their own, and then to be willing to learn from the other, is a problem” (p.166). However,

To incorporate in developmental planning indigenous knowledge: is a courtesy to the people concerned; is an essential first step to successful development; emphasizes human needs and resources, rather than material ones alone... preserve valuable local knowledge; encourage community self-diagnosis and heightens awareness; leads to a healthy local pride (Brokensha, Warren, and Werner, 1980, p.8)

Even beyond what Brokensha et al. suggest, AI can foster internally-driven innovation by inquiring what local knowledge system has been working well in a constructionist manner rather than by inquiring what local knowledge system can help the successful introduction and implementation of externally-driven interventions in a passive manner.

For example, while at the macro- and policy-level, Milton and Ochieng (2006) suggest AI as organizing frameworks for identifying and amplifying the work of African indigenous/ internal innovations. Their position derives from their finding in Kenyan agriculture that:

some of the most fundamental innovations in Kenyan agriculture over the last 75 years — private property rights in land, smallholder cultivation of commercial cash crops, contract farming, significant pressures toward market-led approaches — were pioneered and pushed into the “mainstream” (from the “fringes”) by a handful of internal innovators... in spite of prevailing official or mainstream policy... positive national innovation does not require external ideas, aid, or “technocratic” approaches. Innovative ideas can come from a wide spectrum of stakeholders — the key challenge lies in the early recognition of such efforts by public authorities and institutions, and in building effective coalitions to mobilize for their development and uptake (ibid., p.455).

AI's Implications for Social Capital

Social capital has been a buzzword in social science disciplines such as political science, economics, and sociology since 1990s. Social capital is trust, norms and networks that facilitate cooperation for mutual benefit (Putnam, 1993). Pawar's (2006) content analysis of eleven

definitions of social capital (Table 2) further elaborates/unpacks the width of social capital.

While Putnam (1993) defines social capital at micro as well as intra-community levels, Woolcock and Narayan (2000) conceptualize social capital at meso/ micro as well as inter-/ extra-community levels. Woolcock and Narayan's scope of social capital includes *bonding* social capital and *bridging* social capital. Bonding social capital is seen in "the close-knit relations of friends and families who can be depended on for basic survival in times of stress," whereas "bridging social capital provides leverage in relationships beyond the confines of one's own affinity group, or even beyond the local community" (Mathie & Cunningham, 2003, p.479). The finding by Wilkinson-Maposa et al.(2004) on the mutual support systems among the poor in the southern African countries mentioned previously is bonding social capital since it indicates social relations/ interactions at an intra-community level. In contrast, the above-mentioned Milton and Ochieng's (2006) suggestion to build effective linkages/ coalitions to scale indigenous innovation is about bridging social capital. Similarly, based on the empirical evidences from Asia, Africa and Latin America, Taylor-Ide and Taylor (2002) advocate the scaling-up approach where successful community projects are to be transformed to be learning centers for others and then their systematic extension throughout regions and societies are to be promoted by the top-down government support. Uphoff (1992) also highlights:

paradox though it may seem, "top down" efforts are usually needed to introduce, sustain, and institutionalize "bottom-up" development. We are commonly constrained to think in "either-or" terms — the more of one the less of the other — when both are needed in a positive-sum way to achieve our purposes (p.273).

To move the discussion further, Woolcock and Narayan (2000) argue that both bonding social capital and bridging social capital are necessary, since bonding capital only enables the poor to *get by* (toward survival) and therefore the poor need bridging social capital deployed by the non-poor to *go ahead* (toward prosperity). AI can function as an effective means and framework to appreciatively inquire bonding social capital (as seen in the case of the southern African countries) and bridging social capital^{iv} (as seen in the case of Kenyan agriculture).

Table 2 *Words Frequently Appeared in Definitions of Social Capital*
(Adopted from Pawar, 2006)

Words	Frequency
Trust	7
Networks	5
Collective action	4
Norms	4
Relationships	4
Attitudes	3
Cooperation	3
Values	2
Social intercourse/interaction	2
Expectations	2
Information sharing	2

Validity of AI from the Cultural Perspective

Culture is the highest expression of what it means to be human. It is closely related to the self-esteem with which one can gain confidence and take positive view of one's future. Previous "development" does not give appropriate attention to and care for what people locally have. Such "development" projects have brought cultural lost which could lead to identity loss in the local community. AI gives much higher attention to and more sensitive care for local cultural preservation as it regards local culture as an essential resource for development. As previously quoted, Brokensha, Warren, and Werner (1980) state:

To incorporate in developmental planning indigenous knowledge: is a courtesy to the people concerned; is an essential first step to successful development; emphasizes human needs and resources, rather than material ones alone... preserve valuable local knowledge; encourage community self-diagnosis and heightens awareness; leads to a healthy local pride (p.8).

There are a number of strands of culture to be considered: e. g., languages, local worships, religions, songs, dances, poems, practical skills, buildings, sacred sites, artifacts, arts and crafts, relationships to nature. These are all important resources to be recognized by the people and to be made full use of for development according to the AI approach.

Now quite a few local cultures are endangered as the economic and cultural globalization is widely spreading. UNESCO, for example, issues the stern warning about the distinction of local languages. According to UNESCO (2007), the past three hundred years have seen a dramatic increase in the death and disappearance of languages leading to the situation today in which 3,000 or more languages that are still spoken are endangered, seriously endangered or dying, with many other still viable languages already showing signs of being potentially endangered and soon entering in the phase where they will be endangered and will face disappearance. Many of local cultures face a serious crisis of distinction as global, universal, Americanized, Capitalistic culture and economic system prevails in every corner of the world. AI approach sees the local cultures in a new light. Local cultures are given new meanings and new roles by AI.

Validity of AI from the Ecological Perspective

There has been tension between sustainable development and what is expected and assumed in international development collaboration. Sato (2006) argues that in developing countries, development is a synonym of modernization; he goes on to state that modernization is an *incantation* for people and policy-planners in developing countries. On the other hand, the Club of Rome, more than three decades ago, predicted the limits to modernization-based growth in light of the strained capacity of the earth's eco-systems (Meadows, Meadows, Randers, and Behrens, 1972). Their prediction has been proving true as evidenced in the recent alarming and accelerating global warming phenomena.

As seen in the example of the seasonal mapping exercise of World Vision/ Mauritania, AI, which appreciatively inquires existing ecological local resources and how those resources can

meet the needs of people in a workable way, can contribute to sustainable and balanced development. Axinn (1977) highlights that “group which a called ‘under-developed’ tend to under-utilize the resources of their own environment. They do not begin to strain the resources and their eco-systems in enhancing their own levels and styles of living” (p.10). AI can enable such groups of people to better utilize their ecological resources in equilibrium of the capacity of their eco-systems through asking such an AI question as “what works well ?”

Caveat: Power Asymmetries

It is important to remember that power, knowledge, perceived status, and/ or money of the powerful can affect AI process and outcomes (Grant & Humphries, 2006; Elliot, 1999). For example, it is natural that those with authority cannot easily/ readily let go of authority or step out of role in AI process and those who are trained in PRA would see AI as a threat to their hard-earned expertise in PRA (Elliot, 1999). Under such power dynamics, we need to critically ask:

Are participants able to openly choose the discourse/ vocabulary with which they construct their realities and negotiate meanings, or are these discourses/ vocabularies ‘chosen’/ imposed on them in a manner reminiscent of the vast impersonal systems of control/ power identified... ? Or, in the case of an overt commitment to ‘the positive’ by a zealous appreciative inquirer, a silencing of potentially emancipatory critique (Grant and Humphries, 2006, p.415).

In light of this danger of power asymmetries in AI, development practitioners and actors at all the levels need to practice what Chambers (1983, 1993, & 1997) calls, *putting the last first* and *putting the first last*, or what George (1984) calls, *strengthen the weak, weaken the strong*. With a more personal touch, Chambers (1993) points out:

The problem is not ‘them’ (the poor), but ‘us’ (the non poor)... Those with power — ‘us’ — do not easily give up. The challenge is then to find ways in which more and more of those who are powerful and privileged can be enabled to work to start and strengthen processes which in turn enable and empower those who are weak and deprived (p.14).

This transformation of powerful development practitioners and actors (toward their disempowerment) and the use of AI will bring diversified (as opposed to uninformative), bottom-up (as opposed to top-down), and locally-rooted (as opposed to externally-transferred) development initiatives.

Does AI Replace the Other Paradigms and Have Sufficient Empirical Evidence Toward Becoming a Proven Paradigm ?

The authors’ view presented in this paper is biased for AI in light of its complementary and compensatory potential towards the other approaches. Nevertheless, the authors do not completely equate themselves with AI advocates who are “very evangelical about its own adva

ntages” and “often dismiss other approaches as deficit-oriented or problem-solving” (Dick, 2004, p.427). The authors believe that the banking and problem-solving approaches do and will still have its valid place in the arena of international development collaboration. There are and will be still devastated regions (such as post-conflict societies) where literally the vertical transfer of resources is legitimate toward attaining the survival level of people. There are and will be, of course, countless regions where problem-solving needs to be facilitated. Yet, as seen thus far, the banking and problem-solving approaches have been dominant as the community-level practice (e.g., PRA), the policy-level practice (e.g., in Kenyan agriculture), and the orientation of development (i.e., *fixing things* toward modernization), and this paper shows that those approaches have certain shortcomings. AI, as a new paradigm for international development collaboration, will complement these approaches and compensate for their shortcomings rather than replace them, as mentioned for the particular reference to PRA.

AI currently does not have sufficient empirical evidence toward becoming a proven paradigm in international development collaboration and therefore calls for more empirical research. The authors exhaustively go through existing literature on AI in the international development arena, but there exist only a handful of them — let alone, empirical research. This lack of research is not just for AI in the international development arena, but for AI in general, as Buche and Kassam (2004) point out that there exists little published research examining AI. Furthermore, Buche and Kassam conducts a meta-case analysis where they examines 20 AI cases of various settings in light of their definition of transformational change effect and concludes that only 7 cases (35%) exhibit transformational change effect. Therefore, there is an urgent demand for more empirical research that validly shows transformational change effect if AI is to become a proven paradigm for empowerment in international development collaboration.

Conclusion

Exhaustively drawing from the existing literature, this paper examines AI’s potential for international development. In particular, this paper finds that AI has potential to enhance PRA, endogenous development, indigenous knowledge and innovation, and social capital toward more empowerment-oriented development. AI is also valid from cultural preservation perspective as well as the ecological perspective.

The implication of AI for the practice of international development collaboration is potentially large. The previous ways of international development collaboration (i.e., the banking and problem-solving approaches) are to give assistance to the insufficient and inadequate area of the community. The AI approach gives assistance to the strong and unique area of the community and tries to amplify the merits of what the local community and local people have. To be sure however, AI does not replace the banking and problem-solving approaches, but rather complement them and compensate for their shortcomings. Hence, AI is expected to improve the international development efforts in a positive way.

Nevertheless, development practitioners and actors need to be aware of and exercise a caution

to the danger of power asymmetries in AI process. Finally, there is a need for further empirical research on AI in the context of international development toward making it a proven paradigm.

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- i For example, Onda (2001) describes the chronological direction from the emergence of social development (1950-1970), then the basic and human needs approaches (1970-1990), and to development led by citizens (1990-). Similarly, Nishikawa (1997) considers 1960-1980 as the era of developing hard social infrastructure, 1980-90 as the era of the basic human needs and the transition to the soft-approach, and 1990- as the era of human development with the emergence of the non-governmental sector. From the more macro-perspective, Sato (2005) views 1950-1970 as post-war/ decolonization reconstruction and economic growth, 1970-1980 as the era of the politicized North-South relationship, 1980-1990 as the era of the neo-classical economic intervention, and 1990- as development led by various international organizations.
- ii <http://appreciativeinquiry.case.edu/gem/global.html>
- iii An alternative name of this process is the 4D-procsss consisting of Discovery (Appreciating), Dream (Envisioning), Design (Dialoguing), and Destiny/ Delivery (Innovating).
- iv Empirical evidence where AI can increase bridging social capital is found in Calabrese's (2006) school and university partnership (while in the developed country context) and he concludes:

Approaching school-university partnerships through an appreciative inquiry theoretical perspective crates an environment for building trust, sharing knowledge, and increasing bridging capital. As bridging capital increases, the members of the school and university partnership form relationships based on mutuality where both benefit and have the potential for mutual transformation (p.180).