

The Appreciative Inquiry approach as a useful tool for change

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Abstract

Translate

This article discusses Appreciative Inquiry (AI) as useful tool for the sake of change within the church practice. AI as a language approach explains why it can be seen as valuable to the church. The relationship between language, thought and change are outlined. Since the current reformed church practice focuses on a scriptural turnaround, believers ought to be aware of effective aids working towards deep change. This language approach, which can be recognised in a variety of passages in the Word, is largely unknown within the reformed academic practice, but also within the informal non-academic theological practices. It is therefore necessary to discuss the AI approach, as well as the historical development, research done in this field, an assessment of AI and an example of where AI was informally utilised in a church practice for the sake of change.

Full Text

Translate

**Headnote**

This article Appreciative Inquiry (WO) as `book a useful tool for change within the church practice and why it is considered valuable to the church. The relationship between language, thought and change are explained. Since the current reformed church practice on scriptural based reverse focus should believers be aware of effective tools that can contribute to deep set change. The specific taalaanpak that is recognizable in several DDE of the Word, is largely within the reformed academic practice and in the informal non-academic theological practices unknown. A discussion of the UN approach, and the historical development, the research done in this area, an assessment of WO and an example of the application of WO which in an informal way in the church practice for the sake of change is used, is therefore necessary.

This article discusses Appreciative Inquiry (AI) as useful tool for the sake of change within the church practice. AI as a language approach explains why it can be seen as valuable to the church. The relationship between language, thought and change are outlined. Since the current reformed church practice focuses on a scriptural turnaround, believers ought to be aware of effective aids working towards deep change. This language approach, which can be recognised in a variety of passages in the Word, is largely unknown within the reformed academic practice, but also within the informal non-academic theological practices. It is therefore necessary to discuss the AI approach, as well as the historical development, research done in this field, an assessment of AI and an example of where AI was informally utilised in a church practice for the sake of change.

introduction

Change in the reformed church practice in South Africa can actually take place, but should be initiated at the start, namely to thinking. For thinking change effectively and diepgrondig can be used as a language tool of Appreciative Inquiry (WO).

Stuff expressed by words (language). Language as formulated thought is the starting point of will that would lead to action. Believers' language should therefore be a focal point in an important case where severe depression, conversion, reverse or change at the beginning of which is raised one-twenty-first century (Acta 2012: 509-5011; Du Toit 2000 46, 166; Hendriks 1999: 17-19; Smith & Vorster 2000 515 529).

According to the reformed tradition till the Spirit change through the convert in oorgegewenheid changing lives, "Restore us to yourself, O Lord, that we may be converted (Lamentations 5: 21a; Heidelberg Catechism answers 8, 32a). Romans 12: 2 states: "... let God change you by the renewing of your mind. Then you will be able to discern what is the will of God, who is perfectly good and acceptable and. The believer is not a passive pawn not; on the contrary, believers should participate actively in thinking change as the starting point for decisions and actions. Involuntarily comes the question arose why believers sufficient attention to words (language) as the first instrument and as the main channel to give their activity not actively change thinking. Language is indeed the channel of what is going on in everyone's mind (Strong 2007: 107-110; Romans 10:14, 15; 12: 2).

Reformed believers realize that the demands of the twenty first century profound thinking change request, largely display a dualism because the starting point (thinking through language) does important and even considered necessary and is not dealt with (cf.. Schoeman & Van der Berg 2011: 1-7). There are, however, reverses for obedient and outcomes desired, sought and prayed, yet the wishes and aspirations are largely still done the old manier1. New outcomes stated in the forecast, but the seriousness of starting at the starting point, forgotten or neglected.

Change, reverse conversion, or floor can not back to front occur. This means that the established traditional I-thinking (institutionalistiese thinking Van Helden 2010: 297-351) and therefore the I-language The first thing that should be addressed. Believers will mainly unconsciously (Van Helden 2013a) with the established thinking ahead (cf.. Footnote 1), but expect other consequences (cf.. Acta 2012: 509-5011; Schoeman & Van den Berg 2011: 1-7). However, should get at the realization that change should begin at the starting point - thinking and language - and not with the outcomes. Roxburgh (1997: 67) states that there can not be renewal of question if there is not a deeper, completely and totally re-founding of thinking (by language match) takes place (cf.. Also Strong 2007: 107-110).

This article focuses on WO as a tool and as a tool for use in churches - churches that strive at the beginning of floor and reversing starters. As WO in this article primarily as a tool for casual use to believers is introduced in a non-academic space is not focused primarily on the formal academic approach of WO. According to Branson (2004: 19) WO not just a method, but also a process and an attitude. Through literature, which to a great extent include the Sociological Studies, as well as the informal presentation of the UN approach on invitation by interested congregations, the following aspects are considered important for understanding the Appreciative Inquiry: What Appreciative Inquiry entails; Scriptures with taalaanpak pertaining; history of WO and research done on the basis of WO; A real evaluation of the UN approach; and finally the appropriation of WO in the traditional Reformed churches. An example is given where the process is used in a reformed church to think change and outcomes relating to facilitate a scriptural reversal.

## WO - A Appreciative taalaanpak

WO as an appreciative taalaanpak can be implemented when a particular matter or matters amended and would be improved. Instead of focusing on the problematic side of things (cf.. Footnote 1) is on the basis of the WOanpak rather on what already exists and is considered well focused; what were considered or appreciated in relation to the matter in question. The process therefore starts by what name already depleted good and commendable appreciatively. To speak in this way, the believers gratitude comes over the matter in question to the fore. Gratitude is important in the lives of believers and explains in part why the WO approach so strong in faith communities appeal (Branson 2004: 43). To be thankful in all things, is indeed a characteristic of the attitude of disrespectful believers (1 Thess 5:18; cf.. Heidelberg Catechism answers 2c, 116).

Language is a tool that allows originated the gratitude attitude among the participating believers (Whitney 2010: 77). Appreciative language can dialogue among believers in such a way develop the case under discussion, the good development (Niemandt 2013: 163, 164). This is possible because language set thinking (Branson 2004: 43-64; Cooperrider & Whitney 2005: 2-5). WO as creative angle ... helping to get the talks under way ... that a listening process can help to distinguish ... (valued; Niemandt 2007: 69, 70, 111; cf.. Also Branson 2004: 37-40; Cooperrider & Whitney 2005: 3-5, 7-10, Van Gelder 2009: 112).

The appreciative taalaanpak (WO) according to Chaffee (2005: 7, 110) is an encouraging and revitalising approach to bring about change. Branson (2004: iv) describes it as follows: "... a less state loveable and doable model for attentive conversation, critical reflection and faithful envisioning.

Chaffee (2005: 7) expands on this by stating that talks are closely approximated according to the WO-approach, in fact a source of knowledge. On the basis of appreciative questions talks aimed so that the knowledge which can be built again, may emerge. With the knowledge adds to the gesprekvoorders's thinking is grown to innovative insights (think change). It is all about the way speaking and listening.

Appreciative language, also evident in the Scriptures, is not a novelty not; it is as old as the Bible itself (Branson 2004: ix-xiii; cf.. scriptures related to WO). This commitment should believers to be a reassuring and invigorating way to promote change in a natural (organic) way (Branson 2004: 27). The participants express them through language (Branson 2004: 36) into connection with the case under discussion, after carefully formulated questions were asked about the matter (Branson 2004: 50; Cooperrider & Whitney 2005: 9). When WO be implemented, move the traditional way of solving problems (by focusing on the negatives of the problem) itself in the background as appreciation of the good (which already exists under discussion within the case) the start and focal point (Cooperrider & Whitney 2005: 3). By appreciative language emerged conversations and built an electrified, powerful knowledge pool that increases the deelnemendes enthusiasm in progress looking for new outcomes (Branson 2004: 22; Chaffee 2005: 19, 20; Nel 2009; Whitney 2010: 76) .

Cooperrider and Whitney (2005: 3-5, 7-10) emphasizes the use of language that makes use of metaphors, narratives, and wysheid- kennistoefoegings and imagination. Cooperrider et al. (2008: 3) defines WO (AI: Appreciative Inquiry) as follows:

Appreciative Inquiry is the cooperative co-evolutionary search for the best in people, their organizations, and the world around them. It involves the discovery of what gives 'life' to a living system when it is most effective, alive and constructively capable in economic, ecological and human terms. AI involves the art and practice of asking questions that strengthen a system's capacity to apprehend, anticipate and heighten positive potential. The inquiry is mobilized through the crafting of the 'unconditional positive question' often involving hundreds or thousands of people. AI interventions focus on the speed of imagination and innovation instead of the negative, critical and spiralling diagnoses commonly used in organisations. The discovery, dream, design and destiny model links the energy of the positive core to changes never thought possible.

The utility of the process should bring believers at how to reverse. WO if available, easily feasible and effective language tool provides any congregational group the opportunity to bring about profound growth and effective change through the use of the 4D process (English et al. 2003: 81-83; cf.. Also Martin 2001: 263 , 265).

## Application of the 4D process

The 4D process of Appreciative Inquiry (WO) can samevattend be explained as follows (Cooperrider et al. 2008: 103-199; Cooperrider & Whitney 2005: 15-37): The facilitator or leader all get together by themselves to improve which connects particular situation (s). In a systematic way he set the carefully formulated and focused questions regarding the situation (s) to the group. The language and the vocabulary is addressed participants' thoughts and the conversation begins by mentioning already good and right within the relevant situation (s).

The first question focuses on how each participant experienced the best special moment is in the problematic situation (s) and how the person with the participant was present at that special moment, it has experienced. The second question focuses on a specific event where the participants actually knew and felt that the situation well and was right. At the same time, participants called for the scenario and the factors and who are the persons who have experienced good and right the particular situation (s) to expand.

The answers to these questions witness the gesprekvoorders values according to their good experiences - the believers' values within the church practice because the Scriptures building (cf.. WO as mental or spiritual process).

The taalaanpak is communicative, in other words two to three people answer the questions to each other. For the sake of correct feedback, the core of everyone's input can be recorded. The feedback takes place verbally. While this process is underway, the core of everyone's talking point cryptically by the facilitator or leader recorded for all to see, for example, in a paper that was put up against a wall or a board. The information gathered in this appreciative way, is then broadly grouped to form idea lines or themes. The grouped mind lines form the point (s) dealt with in the 4D activities to develop into more insightful thinking and new outcomes (see. Also English et al. 2003: 84, 85).

Conversation is the first step of the 4D process, namely the Discover activity (Discovery). The facilitator or leader guides the participants referred to participate in the following activities: the Dream activity (Dream). It focuses on the matters referred to strive deep within the topic of discussion, wished, dreamed or prayed.

The design activity (Design) follow. This step at a time other than the first two steps of the 4D process takes place as the first two steps take time and energy. The numerous innovative insights can also benefit from maturity offered elapsed time. During this step made plans speak of action, innovation and creativity. The question at this point in the process is how the picture has evolved to the point, can continue to be a reality. It can be discreet approach and short and long term objectives can be formulated. What especially at this stage is important is to implement the process. Sustainable commitment by participants is required for this.

Lastly follow the Destination Activity (Destiny). During this phase it is designed, implemented and made a reality (cf.. Whitney 2010: 76, 77, 83). From the beginning to the end of the process set language thought to keep looking for the best opportunities to bring light is in the situation (s). In the 4D language process reflection after the Destination Activity crucial. Thus it is shown and ensure that effective change and growth did take place in relation to the particular situation (s) (see. Martin 2001: 269).

## Scriptures related to WO



Light dispel darkness

From the Reformed tradition faithful's actions pneumatologically: beginning God and for example forging change in his children so that they are able again to bring about change. Romans 12: 2 and 2 Corinthians 3:18 Matthew 7: 7 and 8 set the relationship between God's work, and the believer's actions in perspective.

Believers can be described as deeply emulating Psalm 139: 11, 12 and John 3:21 profound change chase, strives. This deals with God that light can bring in every dark situation (Chaffee 2005: 9). Congested thinking in a status quo ecclesiology which call for deep set reversing and innovation (Schoeman and Van den Berg 2011: 1, Van Helden 2010: 353), is a topical example of a problematic situation; A dark condition to cry thinking change. A further example of a dark state is shrinking traditional Reformed denominations who have already entered the path of slow death "(Gilbert 2004, Van Helden 2010) and call for serious and deep set change. The crisis of shrinking Reformed churches led inter alia to the 2012 GKSA Synod decision taken in favor of a real turnaround (Acta 2012: 509-5011). The WO-approach refreshing and illuminating possibilities in such a dark situation in churches can accomplish, by Chaffee (2005: 9) as the DNA (principles) of WO called. WO principles specified as it is expressed in Philippians 4: 8:

... whatever is true, whatever noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable - if anything is excellent or praiseworthy thing there may be - it you should direct your thoughts. (Cf.. Romans 12: 1, 2; Niemandt 2007: 69, 70)

The WO-approach is accordingly a ligbewerkende tool and instrument to approach dark situations and work together to improve it (Ps 139; John 10:10; Branson 2004: 44; Chaffee 2005: 9). When thinking as the starting point of depression and change within an ecclesiastical dark situation are concerned, it reveals the believers' striving for in your light to see the light (search and find) (Ps 36:10 Matthew 7: 8 OV). The collective attitude in cooperation with erect together everyone's thoughts on the good and commendable, "displays the unit in search that is driven by the commandment of love (Van Helden, 2014: 4-6); the mutual love is therefore a principle behind the WO-approach: "I give you a new commandment: love one another. As I love you, you also should love one another "(Jn 13:34).

The WO-taalaanpak that are used within a congregational setting, showing the pursuit of light and truth as the believer's new nature (in Christ), liefdesgedrewe relationships and effective organization wants a practical way (Whitney 2010: 74-76). Participating parishioners - individually and collectively - give their best contributions in their conversations (language) around the dark situation under discussion. The constructive information that every man, does not focus primarily on the negative in the situation, but on what already exists and what is right and good and that for the sake of change can be built.

Because all people, including Christians, social functioning, as the congregation gesprekvoerders to prepare a source of unlimited relationships and knowledge as each unique congregation of God and established (2 Corinthians 5: 5). If the image of God can believe their knowledge and experience in cats freedom (Cooperrider et al. 2008: 26-30; Chaffee 2005: 7) benefit offering the town and share. This happens because everyone gets the opportunity to formulate their unique thoughts on the questions posed and utterance. In the course of the believer's life is indeed learned a lot and experienced that as well and can be considered useful and that can be for the congregation of value in respect of the dark matter in question (cf.. 2 Corinthians 3:18; 2 Corinthians 5: 17-21).

Trinity

When the esteemed knowledge formulated by the gesprekvoerders, it sheds light on the situation under review and prepare their new insights (mind) within the framework of the UN (see. 4-D) process, to improve the situation developed. The mutual discussion by the participating believers find so Magnusson (2012: 46-48) at the deepest foundation in the Trinity. God the trinity became completely in love, a mutual relationship with each other and working together; in no action contact one of the persons on without the other. Magnusson (2012) states that:

the devine will and activity originate in the Father, are actualized by the Son and are perfected by the Holy Spirit ... Not only does God reach out to humanity and the world, but God also encircles the world .... (p. 48)

Believers have the space to work together in loving unity within a united communicative relationship with each other for the sake of the kingdom. If the image of God movement believe therefore in relationships to RESIDENCES ... in the lives of each other (Magnusson 2012: 49). During World War process manifests the community of believers actively because they give themselves to God and all other persons as far as is possible and a reception or theirs in return. This perichoresis of love is the likeness created and manifestation of the Holy Trinity (Magnusson 2012: 49).

WO as mental or spiritual process

Inside a church is the believers' conversations during the WO-process wording of the waardesen truth claims are grounded in Christ (the Word). He is the Way, the Truth and the Life (John 14: 6; Cameron et al. 2010: 17-31). Truth and light embodied in Jesus Christ's person. Because the believers communicative (words) appreciatively looking for what is acceptable, right and good for him, the ligbewerker (Christ, the Word) present in person where two or more are gathered in his name. A spiritual or spiritual experience practical experience when the principles that are located in Philippians 4: 8, lived between the participating believers. The truth that comes from these discussions forward "is thruth to be grasped through the practice of the Christian life" (Cameron et al. 2010: 17).

If the possibilities are dreamed and prayed in the situation, the beautiful, the commendable, deugdevolle and what is good, a priority. When combined spoken in this way, come what learned over the years by those who believe in the "practice of the Christian life and is experienced as a motivating force to the fore. In ordinary life practice where the dark matter is involved, arises the believer's strength from the great positive power of Christ as the living Word (Strong 2007: 99; Van Helden 2010: 375). Within this' spiritual sensibilis (Whitney 2010: 77) is the problem (dark matter) is no longer the focal point. The focus has shifted by taalaanpak to this which we strive. This leads to the emergence of a strong involvement process organically propulsion.

Whitney (2010: 74) research shows why WO as a language tool is so useful - especially in groups of believers. Together creates the participating believers a common space in which gratitude, appreciation, drive and change experienced (Whitney 2010: 85). In the common area is experiencing spirituality or spirituality. It is also brought about by the faithful unit experienced in language (vocabulary) when energizing involvement experience and a mutual collective consciousness, based on knowledge of Scripture and Scripture Values are established.

Quest from skrifgedrewe values

Scripture is the guide for believers (Van Helden, 2010: 300) 's actions. Scripture Knowledge and values form the common denominator between the believers. They know, for example the Great Commission, and know that they obey this should be (Chaffee 2005: 4; Van Helden 2010: 331-334). Thoughts arising from skrifgedrewe instructions, directions and principles and strive to make it in the practice, is always expressed through language. During the consultations, the knowledge pool by rational, mental (spiritual) and intuitive aspects filled (Chaffee 2005: 7; Whitney 2010: 84, 85).

The formulated values reflect the essence of gratitude and positive power (cf.. 1 Thessalonians 1: 2, 3; Branson 2004: xi, 40, 43-58). At the same time experiencing each engagement, appreciation and recognition. Through the joint quest (cf.. Matthew 7: 7; Chaffee 2005: 13) is very wise, created confidence and more than just a sense of cooperation is established. This happens because everyone expresses his deepest heart desires regarding the good and acceptable (light, Scripture) with

respect to the relevant dark situation. A Value-life practice of believers is therefore a theological matter.

The involvement of believers with a common value system (lg. Come through a participatory language process as guiding instrument forward) emphasizes that language (statements) is an integral part of theology in practice (Wepener 2005: 112). Wepener (2005) state the following:

God is actively working in the world, and is not only an afterthought to explain what is happening in the world ... the description of what is happening in the world is a theological task. (p. 11)

The living Christian practice is the content for the taalaanpak as participating believers express their deepest values and share; values that keep in their hearts and nurtured (cf. Lk 2:19, 51; Cameron et al. 2010: 52). The practice of life, as a theological matter is detectable by WO process when honest discussions collectively experienced as meaningful. Spiritual resonance is established and a we-belewenig instead of me, them or you manifest within this good and pleasant climate with the aim to change for the better (Branson 2004: 22; Nel 2009; Niemandt 2013: 163, 164).

#### Willing and able in the new life in Christ

According to Whitney (2010: 76) till the climate that the WO-language process for the one-and-twentieth-century religious establishment, some epiphany. Whitney (2010: 78-82) says it is also part of the reason why the taalaanpak mentally or spiritually experienced. The experience of WO as a language tool is life-affirming, good, true and beautiful (Whitney 2010: 83). This effect 'a life-the enhancing dynamic (Whitney 2010: 85) that directs thought to be shining (cf.. Branson 2004: 43-64; Cooperrider & Whitney 2005: 2-5; Van Gelder 2009: 112). Spontaneous language that leads to luminescent changes show that the believers willing and able (Phil 2:13) to live the new life in Christ in the practice of life.

#### WO be rediscovered

As stated earlier, the purpose of this article is mainly to introduce WO to theological non-academics; it's not just about the method that would follow academics, but especially the informal consultative process religious groups, the approach and the attitude thereof (Branson 2004: 19; Martin 2001: 261-267). For academics who are accustomed to traditional methodologies, the WO as participant observation of reality largely unknown (Cameron et al. 2010: 34-37; Schoeman and Van den Berg, 2011: 1-4; Wepener 2005: 116-124). For many believers may UNO approach also seems like something new, but in reality the way language is used, not recently devised by man.

Branson (2004) suggest the following:

Mark demonstrates the appropriateness and the power of this approach by lifting up the central place of the positive - thanksgiving and gratitude - within scripture. (p. xi)

In the Bible, Paul started throughout his letters with acknowledgments of good business, before any other matter in question (eg. 1 Thessalonians 1: 2). Branson (2004: 43-64) also refers to the seven letters in Revelation where the author, John, following the revelation by Jesus on Patmos, only focus on the good things in the churches (Rev. 2:19). Yet the negative things are not left out; by way of approach is the believer, however, to what admirable and well led in the eyes of the Lord (cf.. Also Chaffee 2005: 2, 10).

The Gospel writers Matthew (5:14, 15) and Luke (18: 35-43) express some of Jesus' actions such that the words (language) making the appreciative being addressed, guided and to bring it out what is pleasing to God. The exact question as the starting point to establish focused thinking is so suggested an innovative luminescent effect can be achieved (see. Mark 5: 9; 5:31; 8:27; Luke 18: 35-43; 2006 McLaren : 49).

Expanding on these examples, it is interesting to mention briefly the following first example in Scripture: God created and it was very good (Genesis 1:31). After the negative questioning by Satan (Genesis 3: 1, 4), the person acquired knowledge and negative thinking (Gen 3: 4-6). Using the knowledge of being good and evil aware (Genesis 2: 9; 3: 6, 11), the human ability got to appreciate choices (and distinguished) to exercise and to set or change his mind . By questioning seek God created Adam and Eve first to (Genesis 3: 8) and even bring itself to give the possibility of hope, a benefit because of the sin which is the mother promise (Genesis 3:15).

Through these few examples it is shown that appreciative proficiency spend question emerges - knowledge gained through life and part of every man and woman. In this way, learned something new together, minds grow and change in thinking can be achieved (see. Also John 4: 5-26; Mark 6: 37-44; 8: 27-30; 12:16, 17 and parables). Niemandt (2007) articulate questioning as a language tool as follows:

Appreciative inquiry is to establish a process of spiritual discernment that people form the right questions. (P. 70)

If the believer gesprekvoerders sustain this approach in cases where change is needed, a Christocentric thinking in motion comes within the spirit can work with Christ transformative in the believers (Branson 2004: ix-xii). The believer is indeed advised in Scripture to sharpen a blunt ax (Ecclesiastes 10:10; cf.. Branson 2004: xiii); believers must be driven to take the volitional self to do something when a situation is no longer effective. For believers ought WO approach to be merely a rediscovery of a way by which the light and truth, but also gratitude, easily emerge (Chaffee 2005: 10).

#### History of Appreciative Inquiry

Theology was until the second half of the last century as an autonomous field of study untouched stood among other areas of research. New methodologies have since developed so moved Theology's position and today forms part of the social community phenomenon (De Wet 2006: 57-87). Practical Theology is part of this shift. Although Practical Theology at the beginning of the twenty-first century is a relatively young discipline, it shows very strong as current discipline (Heitink 1999: 155; Pieterse 1993: 2, 51; Pieterse 2010: 8; Van Gelder 2009) .

Practical Theology as current discipline is that part of Theology critical of the actions of believers and how God through His Word in their lives is shaped to reflect (Heyns & Pieterse 1990: 1). Practical Theology is not only in academic circles at home (Cameron et al. 2010: 79- 82), but displayed his nature, namely theology in practice, increasingly at the ordinary faithful in their everyday religious and problematic circumstances (Branson 2004: ix; Burger 1999: 19, 20; Martin 2001: 261-275; Retief 2009: iv-26).

#### Action Research as a forerunner of Appreciative Inquiry

After World War II there was a research method developed in the northern industrial democracy areas that bring benefit changes than outcome. This led to the development of Action Research. This method of research was more like a social movement than an academic field ... within and across many academic disciplines (Cameron et al. 2010: 39). Action research has grown since those days and focus at the present time largely on interpersonal relationships, effective leadership, administration, group dynamics and organized cultures (Allen 2007).

The possibilities Action Research posed for the sake of change, soon had great success in professional practices such as health and education (Cameron et al. 2010: 40). It did not end there because the public sector, including churches and faith-based groups, also saw the benefit of this approach and to apply it (ibid: 41).

Theological Action Research (TAR = Theological Action Research) here by saw the light (ibid: 47-51, 64).

TAR provides a methodological and theological approach that is dedicated to the development of theology for religious practices (Cameron et al., 2010: 5). Practical Theology and Action Research was established by TAR together and through this commitment, a new way of thinking emerged (ibid: 79-82). Cross-pollination from other disciplines, despite earlier academic prejudices and kompartementering (ibid: 7-13. 58; cf.. Research on the basis of WO) has systematically contributed to the sociology of religion is brought into the research (ibid: 32, 41-45, 47, 82) because a new way of thinking has emerged about talks on the basis of theological reflection (ibid: 47).

Outside Practical Theology is Action Research also committed many other areas, such as agricultural development (Chambers 1997), technological development (Greenwood & Levin, 1998: 33), educational reform (Darling-Hammond & Snyder 2000), environmental management (Motteux et al. 1999), public health (Greenwood & Levin 1998 20), information systems (Champion & Stowell 2003), organizational change and development (Retief 2009: 44; Greenwood & Levin 1998: 69), business management (Whitney et al. 2004), and science regarding anthropology, behavior, medicine, psychology, sport and quantum physics (Chaffee 2005: 8).

Action Research is continuing through a variety of ways of carrying out or bring approach. For just to name a few: Participatory Action Research (PAR; Wepener 2005: 111-118; Whyte 1991), Participatory Rural Rating (Chambers 1997) Action Science and Action Learning (Reason 1994: 49; Whyte 1991), Story Listen (Magnusson 2012) and WO (Branson 2004: 1-156; Cooperrider et al. 2008).

According Cooperrider et al. (2008: 3) and Dick (1997) is the nature of WO inviting into human and organizational fields change to bring about good. This approach is at Case Western Reserve University began in the eighties of the last century and as a spiritueelbegronde method, procedure and attitude (Branson 2004: 19) experienced rapid growth and global settled (cf.. Cameron et al. 2010: 5 12). By 1999, especially Cooperrider known as vestiger of this approach (Branson 2004: xiv; English et al. 2003: 80, 81).

The WO approach gradually became so used to believing communities more with WO familiar, it is a very useful tool for the sake of good changes considered: ... the remarkable gift appreciative inquiry represents for ANY community of faith and practice "(Chaffee 2005: 20).

#### Research on the basis of Appreciative Inquiry

The researchers established WO worldwide (Cameron et al. 2010: 7-11; Whitney 2010: 73), is too much to mention (among others Chaffee, Cooperrider, English, Stavros, Whitney, Trosten-Bloom, Cherney, Fry, Branson, Reason). Appreciative Inquiry as a method, process and as attitude (Branson 2004: 19) told many people that improving change in a given situation on a formal and an informal manner would bring about the opportunity for area.

The surprise of the UN approach is that it is not exclusively a method for academic purposes (Brydon-Miller et al. 2003: 21; English et al. 2003: 71-86). The approach is such that non-academic persons and groups, such as ministers, facilitators and group leaders this with great success in an informal manner can use within their specific context. Retief (2009: 44) states that the WO-process, especially in South Africa has the potential to bring about profound change. However, he adds that it is not actually used in the larger South African congregational context or recognition enjoyed:

This observation had been confirmed by the puzzled reaction of pastors when the topic of this research study had been discussed with them. This study therefore intended to make a contribution towards the church community in terms of its ability to successfully manage change.

Retief (2009: 54) did a study on organizational development, during World War process with great success has been made in a church. Retief's research is therefore not a theological study. African theologians like Niemandt (2007: 68) and Nel (2009; cf.. Also Schoeman & Van den Berg 2011: 1-7), also specifically mentions the usefulness of WO 'as creative angle (Niemandt 2007: 69). Nel (2009) emphasizes the value of WO for congregational, inter alia on the basis of Woolever and Bruce's research. What the process so attractive is the fact that any group, whether individuals, the leadership of the church (collectively), WO can use to discuss any dark situation. It literally includes any situation, for example, aspects of the liturgy, discipleship, evangelism, community of faith, or what should have been attention (English et al. 2003: 71-77; Magnusson 2012: 22-26; Martin 2001: 261-275; Schoeman and Van den Berg, 2011: 1-7; Wepener 2005: 111). Schoeman and Van den Berg (2011: 1) research also stressed that an appreciative approach for church purposes cut out.

The biggest thorn in the flesh already discussed at the end of the last century pressure (Smith 1983: 296-302, 310), was the tendency that social and theological sciences largely limited mutual investigations. The reason for this was that the view at the time was held that the Social Sciences researched the secular life, while Theology researched the sacred life (Smith 1983: 301; cf.. Also Morris 1983: 310, 311; Smith 1983, 1984). Wepener (2005: 111-118) argues against the earlier view of kompartementering by asking God constantly active work in the world; therefore anything that happens in the world, a theological matter.

Ganzevoort (2006: 151) spans also this dualism and emphasizes the lived religion in all its forms ... with a view to understand in themselves and better coexistence. Osmer (2008) extended like this on society:

(Practical) theology must face up to the challenges of a postmodern context characterized by a high degree of pluralism, fragmentation, and scepticism ... It must find new ways of developing truth claims and values that will be persuasive to a sceptical postmodern world. (p. 154)

Using a tool such as Participatory Action Research and WO as subdivisions of Action Research, according to the perspective of, inter alia, Wepener, Ganzevoort and Osmer, an integral matter of theology, in particular of Practical Theology.

#### Evaluation of Appreciative Inquiry

According to Chaffee (2005: 4, 5) should the possibilities that lay in the WO-approach, never to be seen as a one-time quick fix, a wondersalfie, a do-it-yourself process or something new for the sake of change no. What WO does offer is a sound framework for learning and understanding (ibid: 8). This will develop better relationships, while meaningfulness (light) is experienced in the relevant situation. Chaffee is also believed that WO in general the individual enriched in the process, while a joint experience of freedom, joy, hope, confidence and revitalising (ibid: 4, 5) have been established.

#### Benefits of Appreciative Inquiry

The advantage of WO within faith communities is that the context and the values have been part of the church (Martin 2001: 264; cf.. WO as mental or spiritual process). Common values do therefore not have to be discovered by an external process. Believers call in the appreciative approach those things to see they really more involved in the situation, what they stand for and what they hope (Whitney 2010: 86); things that are important to them and what the believers are truly grateful. WO therefore focusing on what can be (English et al. 2003: 86-88), namely a deliberate process of hope alive in the faithful, to make a reality. In addition, WO an enabling workable taalaanpak through on small or large scale more of what already exists or what has been achieved, can be learned (Whitney 2010: 73, 86).

Chaffee (2005: 7) says that this way of empowerment and learning should not be underestimated (cf.. Also Wepener 2005: 116); it can rather than a gift to be seen for faith communities. Because the process is not working objective, abstract concepts, but with language, learning, relationships and living systems are made during the talks profound sense of the matter.

By focusing on believers' aspirations, knowledge and experience cats are at a very energetic and creative way by many possibilities to move forward to the establishment of a changed outcome. Faith communities benefit greatly from this approach (Martin 2001: 263-275): general knowledge and including simple process for clergy useful, since they are not necessarily familiar with, or somewhat interested in an academic approach not. Churches can use this approach to their own unique situations, their own leading questions, work through this in their own time and space and come to their own context itself to solutions.

As can carry a large number of people simultaneously about their values and wishes call (Whitney 2010: 76), the focus is on an informal basis on the best in each participant. The process allows the deelnemendes to unity, as well as to experience the variety offered. Mutually be learned from everyone's knowledge as well as restrictions in respect of the situation (s) and the call is directed such that it is conducted in the affirmative form (Whitney 2010: 86). This means that talks about what is good and right in the relevant situation trade and not on what wrong is not negative or bad. The language testify and therefore confirm aspects right is good and positive. This framework prevents negativism, elitism and egocentrism. The outstanding and surprising events during World War is the great power that emerge within the group (Chaffee 2005: 7; Cooperrider et al. 2008: 26-30; English et al. 2003: 80). Power and deepened relationships be unlocked because the focus is on what lies participants to the heart.

Although the nature of the process is enriching the human brokenness, weakness, imperfection and problems can not be excluded or ignored. Since taalaanpak what good is right and praiseworthy to highlight, organically away from things that are not constructive and propelled to an illuminating and healthy new site (Chaffee 2005: 8, 9; Cooperrider et al. 2008: 4; English et al. 2003: 87; Whitney 2010: 73).

As Cooperrider, Whitney and others, says Retief (2009: 44) also WO sake of change, great potential and can pose exciting new possibilities. The WO-process as inviting experience to make a positive revolution for the sake of change in any grouping or management there and to develop an appreciative culture (Whitney 2010: 73, 84).

Leadership is largely affected by the WO-approach. According to Scripture, it is the job of leaders to people such a way that they themselves can come to scriptural based solutions (Gilbert 2004: 12-38, 43). Leadership that focuses on managing change to appreciative participative leadership; mechanistic models turn to active selforganising; and a downward spiral of negativity surrounding a particular dark problem spiral upwards in an enriching, appreciative, energetic process (Whitney 2010: 86). The relevant problematic issue is not 'outside' (Moore 2008: 216) led by just one person (an authoritarian operation and not participating researcher) management (Martin 2001: 272). It is well within the group appreciative participated to determine what is already good and then go from there to move forward so that effective solutions can be established for that matter.

WO is for those involved a way of thinking - thinking within a framework. It is to appreciate by a holistic approach and choose what is already good and beautiful existence (English et al. 2003: 87, 88 cf. Also Schoeman and Van den Berg, 2011: 6).

#### Disadvantages of Appreciative Inquiry

The biggest drawback in the context of this article is that the benefit of WO South African believers and religious leaders is unknown. Within academic circles, Smith had written in 1983 to kompartementering and bias detrimental for the expansion of WO (cf.. Research on the basis of WO). The fact that this drawback came from the academy today can still be a deterrent for those who are not with the WO process known, since the perception can arise easily that a dark situation must be approached academically (cf.. Also English et al. 2003: 82, 83).

Schoeman and Van den Berg (2011) states in their recent article the following:

Perhaps the time is ripe for just now, from a different angle, looking for new answers and strategies, and in the process not only to provide a contribution to a specific positive congregational development, but also enriching pastoral perspectives to the people providing relevant. The purpose of this article is to explore appreciative and positive aspects in this regard. (P. 1, 2)

For the handful of believers who may have the advantages of the UN approach is aware, is fear of the unknown and inexperienced way of thinking and acting, coupled with a lack of confidence and the difficulty other on convincing the process, apparent obstacles to overcome. Due to inexperience and hesitation can process initially sometimes time-consuming, avoid messy and unclear. These initial observations are speaking of the so-called chaordiese model (cf.. Footnote 1) - a change model that bring profound clarity and change (Gilbert 2004: 51-58; Niemandt 2007: 28, 29).

A further possible cause for the absence or for the slow progress in adoption and application of WO, in the believer himself location (Hendriks 2003). The traditional Christian caught up in dealing with problematic situations in established systems of thought. The traditionally safe and sacred procedures within believers live snugly confined (Hendriks 2003), reinforces the delusion that no possible change (see., Among others Romans 12: 2) or improvement is needed in the church practice. Schwarz (1999: 7) describes believers to such a point as beyond question 'in view of their church practice. The lack of awareness of this condition in faith prevents them from take decisions that can pass through faith courage to serious reflection to shine the light in the darkness (Martin 2001: 263, 264, 267-275; Van Helden 2010: 371, 351, 364). A number of critical remarks in the context of Schoeman and Van den Berg (2011: 5) article on WO provide valuable material for further research.

#### Beneficial or detrimental?

The following issues can be considered advantageous or disadvantageous. It is essential that the initiators and participants in the WO-process realizing that commitment is essential throughout the process. Because it takes time and sometimes confused turns out to be, it is necessary that all those involved in the case should remain persistently committed. The process is not usually done only once and therefore the case can not be quickly considered completed. Improving situations require all 4D process must be undertaken (cf.. WO - A Appreciative Taalaanpak) that reflection be implemented and that everyone involved and must be prepared to revisionering (Brouwer et al. 2007: 56).

#### Appropriation of Appreciative Inquiry

The level of WO-appropriation and utilization within the church practice differs from the level in the academic field (English et al. 2003: 84-88; cf.. Also Branson 2004: 1-17; Cooperrider & Whitney 2005: 7-35). Within the congregation setting the stop informal and the intention is not about to offer the procedure as academic research, but rather as a process that must be carried on the church's own unique way. The leadership of the church to the process itself throughput, or they can make use of a facilitator. The facilitator can assist during the whole process, or only perform preliminary. As WO not just a method is, but also a process, an attitude and a way of life (cf.. Branson 2004: 19), it is not always necessary in a town belonging to the WO-way of doing accustomed to announce that the WO procedure followed. When parishioners prepared and willing to be part of the UN process, they show themselves that they are ready for change.



Profound change follows a deeper route than usual traditionally centered approach to problem solving followed by linear (cf.. Footnote 1; Branson 2004: 22; Gilbert 2004: 51-58). Believers who really diepgroondig to repent and want to pursue the light, appropriating WO easier for themselves as Christ (Light and Truth) Alpha and Omega is to reveal the light within dark situations in seeking believers.

An example of the UN approach within a reformed congregation: An example of the UN approach in practice are discussed briefly (Van Helden 2010: 539- 556; cf.. Also 2013b, 2013c). Facilitating occurred introduction in the town, because the facilitator conducted the process during the first two steps of the 4D process. Usually the 4D process is not always done in the space of a few hours. The last two steps in this town at a later stage, without the facilitator was present, passed. The reasons for this was because it was not possible for the facilitator time wise to be back here and the participants during the last two steps of the process besides themselves actively in the execution of the process working that made therefore redundant facilitator.

The first meeting was organized to bring the causes of shrinking congregations under the council's attention to focus on the Great Commission to impose and to Christ as the large inverter circumstances to know it. And the council members on a one-to-one basis with each other about good business talk that, despite the negative, indeed experienced in the shrinking operation. There is also the wishes, desires or prayers focused on how the council the ministry would like the experience.

The first two parts of the 4D-cycle, namely the Ontdekaktiwiteit (Discover) and the Dream activity (Dream), was passed during this meeting. This was done in response to questions about kerkkrumping and church growth, for example by asking: What excites you in church? What things is what gives life to the church? What is it that's nice, successful and well in the town? What is it that gives the best results? Which moment and people are in the good experiences of the church? What were you a real highlight in the church life? What motivates and inspires you in the church? What is it in the church that has a positive effect had on you? Where did you see something that is working well and really effective? Think of a specific events of the good in the church life witness and tell your interlocutors thereof. Give details of those where, when and why it happened and told that was the result.

The group listened pairs at each other. During the conversation a lot information (knowledge) heard. Everyone then just two of the issues that came through the conversation forward, write concisely and verbally gave feedback on the matter. The knowledge is broadened in this way because everyone could hear the variety and corresponding input. The facilitator it according to an eight-point framework recorded on the flip chart and presented. Reflection showed to feedback that there is a long list of good points in the church practice exists which never spoken or never worked on.

The next step was to direct the participants to the future (Dream activity). The participants had each other of their wishes, prayers or desires told about the declining trend. And everyone has the information that this may have obtained written down briefly and gave feedback. The facilitator also wrote down the information on the flip chart.

The questions for this activity was formulated as such the council members themselves had imagined the ministry CAN be, for example: What is your vision, dream, prayer or purpose for this church? What allows you Reformed identity in the church have come to the fore? What the ministry will make you feel proud? What would hope in the church grow? What do you actually see in this town, experience and? Suppose you go for a period away from the church, and in this period happened the things you dreamed, how would you describe the church to your return by what you see and experience? Reflection after the conversation showed that wishes and prayers for the ministry was never pronounced.

The facilitator has the wealth of knowledge on the flip chart on the basis of an eight-point framework presented. Trends are available indicated by making the frequency of wishes or dreams on the eight-point framework. This high adjourned the meeting. The last two steps of the 4D-cycle had the following event is postponed.

This example where the WO-taalaanpak's first made two steps, involving every Council member. An atmosphere of energy, excitement, hope and enthusiasm prevailed and the realization to obey the Great Commission, were paramount.

Approximately five years after the end of this meeting, on 13 April 2014, a conversation with Z. Botes, a parishioner who was part of the management team for the multicultural ministry conducted. She mentioned that the town has started a multi-cultural ministry in cooperation with surrounding communities. Although this road is slow and difficult, it constantly in prayer dedicated to the Lord and He praised the growth already there.

conclusion

The WO-approach is seen as a useful and effective tool, especially for religious groups since the WO-process the thoughts on business focus well, right and praiseworthy as the Scriptures written in Philippians 4: 8. The thinking on what light (improvement) bring focused. The history of WO and research done on the basis of WO show that the appreciative approach worldwide not just as a methodology to be used in formal academic circles. WO is largely effective in any problematic situation in an informal way, also used in the church practice. Within the inverting attitude of reformists should anyone who is serious about deep change of the refreshing new possibilities to be aware that parishioners themselves can discover the application of the UN instrument. The approach offers believers the space Together crucifying their old nature, obedient new thinking by establishing new outcomes and reversing thoughts, to honor and glorify words and deeds of God and use his kingdom.

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Co Things interests

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## Sidebar

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## Footnote

1.Daar are two models by which change can be achieved in a church, namely the linear and chaordiese models. In the linear model is problematic situation (s) clearly identified and held to find alternative solutions a brain storm. Following the creation of alternatives, find decision-making farm and implementation takes place. The linear lens to effect change can be effective if the situation (s) is clearly demonstrable and if there is more than one solution is proposed. The chaordiese lens is effective when deep levels of change is essential. In deciding on this lens when a congregation realize that no surface on an issue can not be decided and believe

change must be achieved so that it can lead to deep set and effective solutions. The problematic situation (s) is usually difficult omskryfbaar and the what, how, where, when and who is involved, is not always exactly demonstrable. This lens forge deep levels of change by working with the realization of the seriousness of human pain and sorrow Together with the realization that possibilities of deep change exists, but nobody really knows how to accomplish this. The next step in this dark situation is completely out of the congregation boxes (Gilbert 2004: 55) from breaking away. The willingness for this purpose initially caused a seemingly unattractive area of uncertainty. When faithfully be taken within this time, rises new and creative ways to make deep and effective change there. This can cause deep change and not just the simple outgrowth or older assumptions and patterns of life Congregational not be (Gilbert 2004: 51-58).

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