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Making the Invisible Visible

The Dynamic Interplay Between Purpose, Power and Leadership In Organizing Complexity

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Bill is an innovator of both theory and practice in the fields of leadership, organization and social development. He has created and implemented new approaches to organization for multinational corporations, for governments, the World Bank and the United Nations in many parts of the world. Over the last seven years he has been developing the concepts, called AIC (Appreciation, Influence and Control), to the development of leaders to better match this global experience.
The story of his work is published in The Creative Power: Transforming Ourselves, Our Organizations and Our World *(Routledge, 2009).*

Only wholeness leads to clarity—Schiller.

Introduction

The philosophical, theoretical and practical base—on which the AIC Organizing Process described here is built—evolved from a ten-year action research process that applied systems concepts to the design of World Bank Projects. We named it AIC—appreciation, influence and control—after the three powers that emerged as central to both the theory and practice.

The research team discovered that two thirds of the projects we studied were failing, and the basic cause was a lack of common purpose and inadequate understanding and use of power relationships (Smith 1980). Subsequently, we have discovered that this finding applies not only to the World Bank but also to the design of any complex project. It appears that power is the invisible water in which we swim. We had no models of power that adequately encompassed its ubiquity and pervasiveness. Similarly, the concept of purpose was interpreted too narrowly as a goal-orientation. The existence of purpose in nature was even denied as a causal force in the evolution of science (Sermonti 1998). Consequently, we emphasize purpose at its lowest level and overuse the most visible form of power: control. We only see half of the power of influence—that which helps us gain control.

We do not see the part of influence that increases our appreciation of the whole situation, and we do not value the power of appreciation to reframe and give meaning to all of our powers. In effect we only harness about one third of the power available to us, and this lack of understanding contributes significantly to the two-thirds failure rate.

The rate of failure may actually hide a form of success. All of us in the background, even unconsciously, work to achieve broader and higher levels of purpose that affect our own lives outside of the structures and strategies of the work for which we are paid. In pursuing our deeper, less conscious purposes we provide a complementary collective process that advances and improves the quality of life for ourselves, others and our world. We and our purposes, as individual/collective parts of humanity, provide the invisible source of power. When we make this power visible and release its capacity our work has shown that we can tackle the greatest issues of our time with great effectiveness.

Our action research program learned to create organizing processes centered in purpose and using control, influence and appreciative powers equally. In the process we made visible an even greater discovery: Purpose is our source of power i.e., it is purpose that creates the three fields of AIC powers that surround every project. The result of applying these concepts in practice greatly exceeded our expectations. There was an evolution in the time and space scale of the projects from single, short-term projects up to sector- and country-wide applications, with five to twenty years' time spans eventually tackling the role of the World Bank and its regional counterparts in Global Development with a fifty-year time span. The book *The Creative Power: Transforming Ourselves, our Organizations and Our World* (Smith 2009) describes the development, application and implications of the AIC philosophy and organizing process.

Reflecting back on this work we now realize that the big issues of our time—poverty, inequity, health and energy, for example—are our greatest issues precisely because they affect all people. We cannot solve them without the participation of everyone. Yet there are no commonly recognized or institutionalized processes for linking individuals to such large issues. We realize that one of the most effective things we can do is to make visible to people the full extent of their own power and show them how they can link to these issues, at least through appreciation. We need a widely understood and practical reverse organizing process that grows from peoples' purposes to organizational and then societal purposes. We draw on Fantapie's (1942) work on entropy and syntropy to help understand and explain this.

Our individual/collective leadership provides this reverse, upward appreciative spiral. This spiral meets with the downward spiral for control—governments, social institutions, corporations—and meets in the middle in an influence process. This influence process produces a circular flow of influence that links both spirals and gives equal attention to power flows from influence to appreciation and from influence to control. This circular process, centered in influence, takes place recursively at every level of organization—within single individuals to meetings between individuals to meetings between strategic groups and policy-making between organizations. It breaks the current pattern that relies too heavily on the use of influence for control and which contributes so much to our failure to use our power effectively.

Theoretical and Practical Roots

With hindsight it has been important to realize and acknowledge that the roots of the search that produced this body of work came from the kind of circular process envisaged here—something that happened naturally i.e., with no model, plan or process consciously applied. My first job with BOAC, Rome Airport, Fiumicino, became the best-performing airport on the airline's network of agency stations in six months, without spending extra funds and without management control (these agency stations were run by local staff and were not under the direct control of BOAC staff.). At the time neither I, nor anyone else, could understand what had happened. The experience was enough to persuade me to leave England and seek answers in the more organization—and management-friendly united states. There was something invisible in me, in the Rome airport and in the whole situation that produced that performance. But what was it, and what could it become?

An MBA specializing in Organizational Behavior, several years as a consultant for A.T. Kearney and an internal consultancy to the International Division of G.D. Searle gave no answer. I finally realized that there was no existing answer; there was no book or gray-haired individual I could consult for an answer. It was with great trepidation that I realized I must find one myself. Despite having three children in high school, a perfectly good career and against most of my colleagues' advice I took the leap to tackle the problem by pursuing a Ph.D. in social systems sciences at Wharton Graduate school of Business.

I chose that school because of the serendipitous discovery that three people whose work I knew separately and who seemed to provide the three vectors that could help me reach my goal were not only at the same school but also in the same department: social systems sciences, known to its students as S^3. Russ Ackoff's ideas on purposeful systems gave me the holistic systems space that

seemed necessary to include in what my intuition told me was the right direction to pursue. Eric Trist, formerly of the Tavistock Institute, with his ideas on the joint-optimization of social and technical systems, also produced a key vector—especially as he was beginning to explore the design of ecological systems. In this vein he taught me that I would never find the answer to organizational performance by studying the inside of organizations. Hasan Ozbekan was also key in that his work led me to see that organization was not about the design of structures but the design of processes.

Serendipity again led me to Francis Lethem, in Policy Advisory service for the World Bank, was struggling with ideas on how to improve the performance of Bank projects in the newly created social sectors of poverty, population and health.

Development of The Concepts and Practice

At that time the World Bank's project-planning process—called an appraisal process—was developed primarily from large physical infrastructure- and economic-planning projects and was regarded as one of its prime assets. Very much influenced by Robert McNamara's experience with analytical numbers-based systems approaches, the appraisal process proved inadequate for the newer, more social-oriented projects. The different perspective required for social projects caused misunderstandings and conflict between the more social-oriented staff and the traditional physical infrastructure-oriented staff.

I used Eric Trist' and Fred Emery's ecological systems model to show the Bank that its approach was too narrowly focused on a project's internal environment i.e., it failed to take notice of events in the transactional and contextual environments. As a result more than two thirds of all newer projects were failing to meet their goals (Smith 1980).

It was in designing approaches that took into account all three environments equally that I made the first significant leap in addressing the issues arising from my experience in Rome. The project staff, helping us to put our ideas into practice, found the idea of three environments very useful; but they had difficulty in the field using terms like "internal", "transactional" and "contextual". My linguistic training told me we needed action words instead of the more Latin abstract words. So I asked, "What do we do differently in each of those environments?"

The answer for the first two environments came within twenty minutes of our asking the question: We control elements in the internal environment, but we can only influence elements in the transactional environment. It took months to come

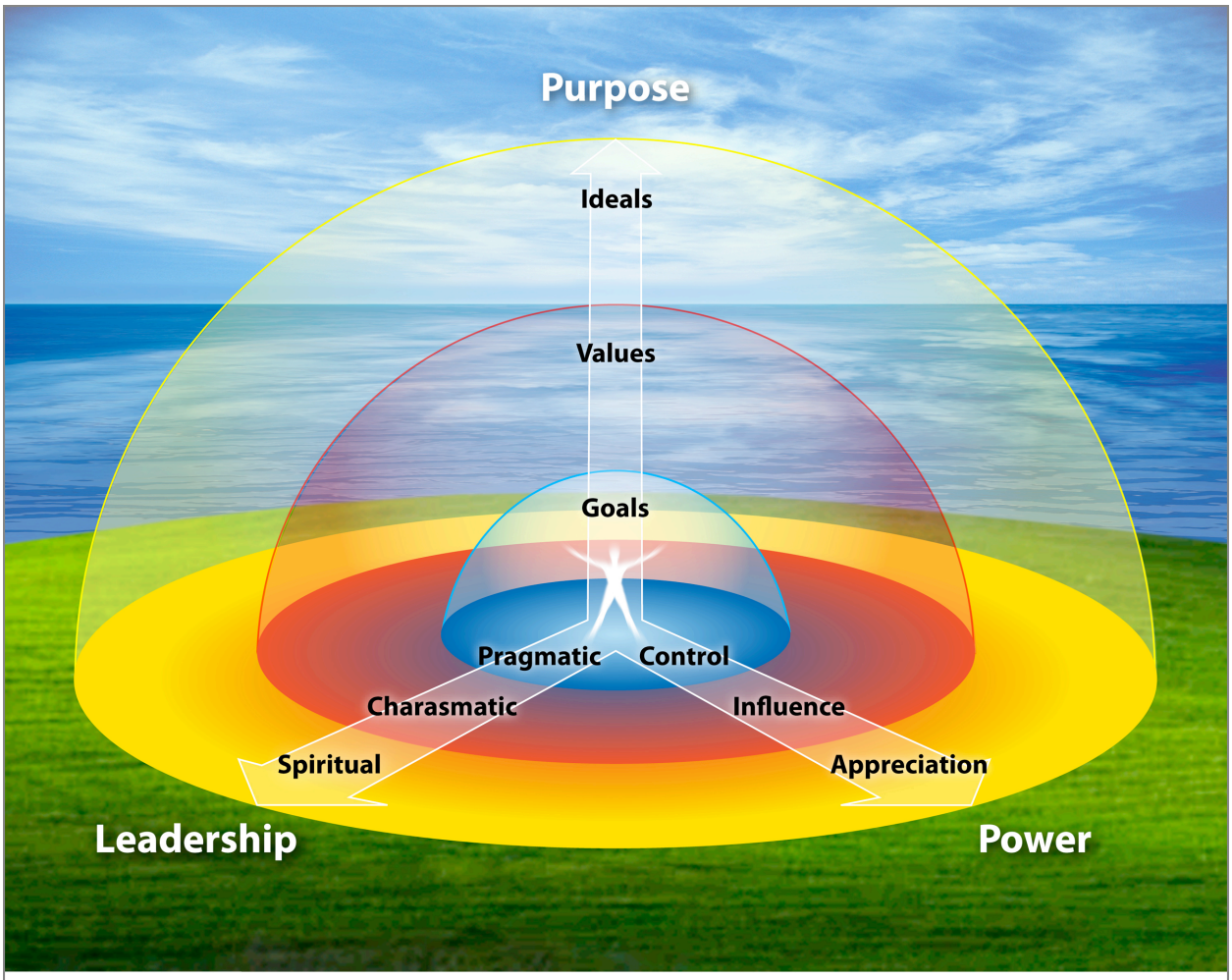


Figure 1: The AIC Model in Three Dimensions

up with a name for the contextual environment. What is it that we do with all those elements that affect our project or are affected by our project but which we can neither control nor influence? I finally borrowed the term from Sir Geoffrey Vickers, author of *Art of Judgement* (1965): We "appreciate" them. We understand them in all their aspects, the possibilities they create for us and the realities they surface for us.[1]

So the first breakthrough concluded that if the environment of a system consists of all the elements that the system cannot control, then system environment relationships are power relationships. The transactional environment becomes the part of the environment we can influence, and the appreciative environment becomes a third set of power relationships: those that affect our purpose but which we cannot control or influence.

Within months we were ready to make the second—and perhaps the most important—breakthrough of all: If system environment relationships are power relationships then each project has a field of control, contained within a field of influence and contained within a field of appreciation.

Where Did This Power Come From?

The answer came instantly and with great impact: *Power comes from purpose*.

Each power field is associated with a different level of purpose, as illustrated in *Figure 1*. What we typically think of as purpose is a goal, something we decide on and have control over. We don't see values—the purposes we serve with others—quite so clearly as goals, because we can only influence but not control them. Ideals provide an ever-open source of purpose that we can forever appreciate but never attain. It is even more difficult to see that ideals create a field of power that creates the conditions for the exercise of all other powers.

Each purpose and power requires a different kind of leadership process for its pursuit:

1. Controlled goals require a pragmatic approach and rely on the ordering of certainties.
2. Influencing values requires a more charismatic, relational approach that relies on weighing probabilities.
3. Invoking ideals requires a greater mental-spiritual approach that relies on discovering new possibilities.

We realized that this process of integration of purpose, power and action is what we all do as leaders of our own lives in pursuit of our own purposes. Instead of just labeling this integration as the process, we substituted the more commonly understood term leadership. This labeling also gives us new insight into leadership as the process that integrates purpose and power (*Figure 1*).

We envisaged three power fields around every project. We had to struggle to learn, in practice, what we had to do differently in each of those fields. The Bank's instinctive reaction was to develop analytical approaches for each environment. We soon found that the transactional/influenced environment was far too dynamic and time-consuming to track analytically; as soon as you had an analysis some elements or the relationships between them would change and you would have to re-analyze everything. We needed something beyond analysis. Our first attempts at analyzing the contextual/appreciative environment also drew a

blank. It was difficult to come up with analyses that were relevant and helpful in the dynamic situations that occurred as the projects evolved.

It was then that we understood that we had to create a design process that carried out active appreciating and influence with the stakeholders, and the AIC organizing process was born. The process would contain built-in norms of appreciation, influence and control that guided interactions. We elevated our approach from two- and three-dimensional analysis, as illustrated in *Figure 1*, to evolve a four-dimensional, actor-centered process of engagement over time; and would extend to five-dimensional syntheses to account for the highest levels of purpose and meaning (*See Figure 7 at the end of this paper.*).

Vickers' work, further developed by Eric Jantsch in *Design for Evolution* (1975), helped us with appreciation. The concept of stakeholders gave us the practical grounding for our approach to influence. Stanford Research Institute's Long Range Planning Service had come up with the concept of stakeholders; and at Wharton Howard Perlmutter, Eric Trist and others began to apply the concept to organizations as a good practical idea for addressing the "transactional" environment. I introduced the idea to the International development community where it became the practical anchor for the influence process. Some four or five years later Ed Freeman, also at Wharton, wrote the first book on the approach: *Strategic Management: A Stakeholder Approach* (1984).

Together these three conceptual breakthroughs gave us a new and practical definition for social systems:

1. A system is the set of all relationships that affect or are affected by the pursuit of purpose.
2. The boundaries of the system are determined by what the system can control, influence and appreciate within the space and time constraints in which the purpose is conceived.
3. An organization and its relevant boundaries form a whole system defined by degrees of power to achieve purpose within space and time constraints.

The Impact in Practice

In the early stage of my involvement with the World Bank, after completing the desk research, my support group wanted me to gain field experience; so I was asked to take part in an evaluation of one of the first social projects completed by the Bank: the first Population Project in Kenya. This project gave me my first experience of the power of centering our understanding of organization in purpose.

The Population Project in Kenya was designed to reduce the annual birth rate by 3%. The project was deemed a complete failure because it actually increased the birthrate. It became one of the projects high up on the list of two thirds of projects that failed. Fortunately, I had not been trained in the World Bank's process of evaluation so I did not evaluate success by whether the promised outputs were delivered. I began with the purpose of the project and then in a series of interviews drew out the purpose of all the stakeholders involved in the project. When I followed this through I found that the World Bank had created a very successful maternal health and childcare program. In the long term this greater care of mothers and children would contribute to population decrease—but not in the spacetime framework of five years in which such programs were evaluated. The people of Kenya had found a way to achieve purposes of value to them in spite of the constraints of the World Bank Program.

The very first direct- and large-scale application of AIC to the design of a program occurred as a response to the financial collapse of the electricity sector in Columbia. It was the first time that representatives from the entire country were brought together to tackle a serious issue. It was our first attempt to bring together the complementary process of linking individual to national purpose. It was published as a chapter in Weisbord's *Discovering Common Ground* (1992).

Years later, a World Bank evaluation team—who knew nothing of the original project—was conducting a study of the sector and they noticed something different in the way the Colombians went about their work. Following up on their insight, they discovered that a cadre of people from the original AIC workshops had developed approaches to policy problems that they referred to as being in the "spirit" of Santa Marta, the location of those first workshops. The use of the word "spirit" struck deeply. As a society, we use that word all the time—team "spirit", to feel in good "spirits", that some artist's performance is more "spiritual" than another's. I understood then that all those uses were expressing some kind of appreciation, some essence of wholeness that resonated with the subject. I realized that the appreciated environment of any system resonated with the spirit, the essence of "wholeness" in that system. That is why we had such difficulty in explaining it as an "analytical" approach.

This insight gave me, finally, the explanation for what happened at Rome. Being an appreciative type and not being blessed, at the time, with the traditional training in management controls I naturally created appreciative space. Serendipitously, again, the Rome staff provided the degree of influence and control required. We ended up with an equal balance of appreciation, influence and control.

So now I understand appreciation as the spirit that holds the whole together:

1. It is the equivalent of gravity in the physical word. It always attracts and never repels.
2. It is the most extensive and least costly power: It costs nothing except the use of imagination, intuition and sensing.
3. It still is the most invisible of the powers and can add most to the full use of our natural powers.

In Thailand, the most extensive project, AIC spread throughout the entire country to many sectors and became the national policy approach for development. It was used to create the eighth Five-Year National and Social Development Plan (1997-2001). It provided a new paradigm of people-centered, rather than economic-centered, planning in which the whole country was involved.[2] The success of the work in Thailand led to several international conferences on creating a new development paradigm that was more people- than economic-centered. A series of these conferences was held by the World Bank and its regional counterparts to reshape the role of the World Bank in development.

Today, the AIC philosophy continues to expand and impact our world. Recent videos show how others are using the concepts and practice under the rubric of resilience and conflict resolution in Cambodia, Uganda and Zambia.[3]

Complementarity and Fractal Organization

The current phase of development of AIC focuses on how we can develop the leadership capacity to address any of the complex issues that face any region anywhere in the world. The issue is less like solving specific policy issues, as in Colombia, and more like creating national capacities to address complex issues, as in Thailand, but with the specific recognition of the need for sustainable development of the leadership capacity to apply to any major issue.

Our capacity to do this emphasizes the role of two of nature's most powerful organizing principles: complementarity and fractal dimensions. Complementarity was introduced by Niels Bohr (Bohr 2008) to explain and unify the differences between classical and quantum descriptions of physical reality.

In the most celebrated case of wave-particle duality, Bohr demonstrated how complementarity forces the observer to accept that contradictory outcomes produced by different experimental setups are complementary pictures of the same phenomenon. Some experimental setups always produce particles and

some always produce waves. The different pictures taken together make up a whole.

Fantapie, one of Italy's most famous mathematicians, suggested that the ultimate complementarity lies between two interacting forces: one for entropy and the other for syntropy (Fantapie 1942). Experiments using these concepts have confirmed the existence of a dual nature of matter producing two realities: one which is manifest as particles (the entropic nature) that flows forward in time and one which consists of probability waves (the syntropic nature) that flow backward in time. Di Corpo and Vannini (2014) illustrate the backward flow of time within black holes in a new syntropic interpretation of gravity and in anticipatory effects found in our autonomic nervous systems. The entropic side tends towards the dissipation of energy, disorder and homogeneity and better describes the organization of our physical world; while the syntropic side tends toward the concentration of energy and matter, an increase in organization and complexity and better describes the organization of life and our metaphysical side. "The entropy/syntropy theory posits that any system—organic or inorganic—vibrates between peaks of entropy and syntropy, acquiring in time specific resonances." In nature there is a continuous interplay between the visible reality of entropy and the invisible reality of syntropy.

These concepts are very consistent with our efforts to see organizing as a dual spiral. The conscious, visible entropic process flows from control to influence and appreciation as *goals*, *values* and *ideals*. The invisible unconscious syntropic process flows from appreciation to influence and control as *instincts*, *emotions* and *motives*. Both meet in the present, the sphere that gives equal influence to the past and the future (*See Figure 7.*).

It is this emphasis on syntropy that helps us explain how each of us contributes to success or progress in spite of the two-thirds failure rate—of the formal design of complex projects of which we are a part. It is syntropy based on collective, subconscious purpose that fills in the cracks left by the in-folding entropic spiral to control.

Fractal organization is the second natural process that helps account for such hidden sources of success. The fractal images help us visualize the complementary processes a little better. Fractals are simple, basic patterns repeated at an ever-increasing scale. What appears to be a very complex image actually contains very small amounts of information. *Figure 2* shows how one small shape, a simple 'Y' figure, is iterated over and over again to produce the complexity of a living tree. What is learned at one level is passed on to other

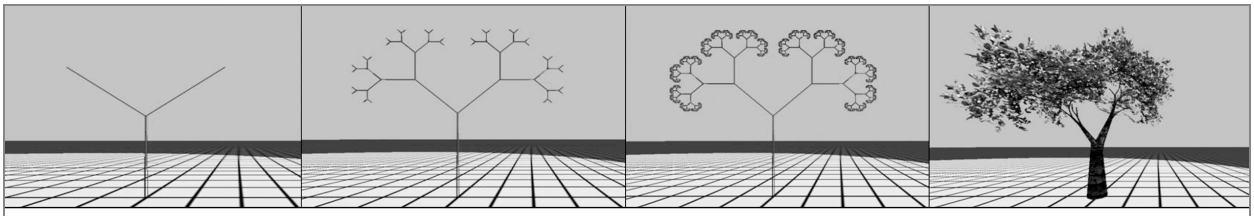


Figure 2

levels—just as nurses work on the nerves in one of our faulty limbs to educate the nerves in our entire brain that control the limb.

Figure 3 shows the base AIC fractal of a single purpose. The large (A), (I) and (C) refer to purpose as appreciative, influence and control *ends*. The small (a), (i) and (c) refer to the appreciative, influence and control *means* used to pursue those ends. So, (A-a) is a power that uses the most open ends and the most open means. (C-c) is the power that has the most closed end and uses the most closed means.

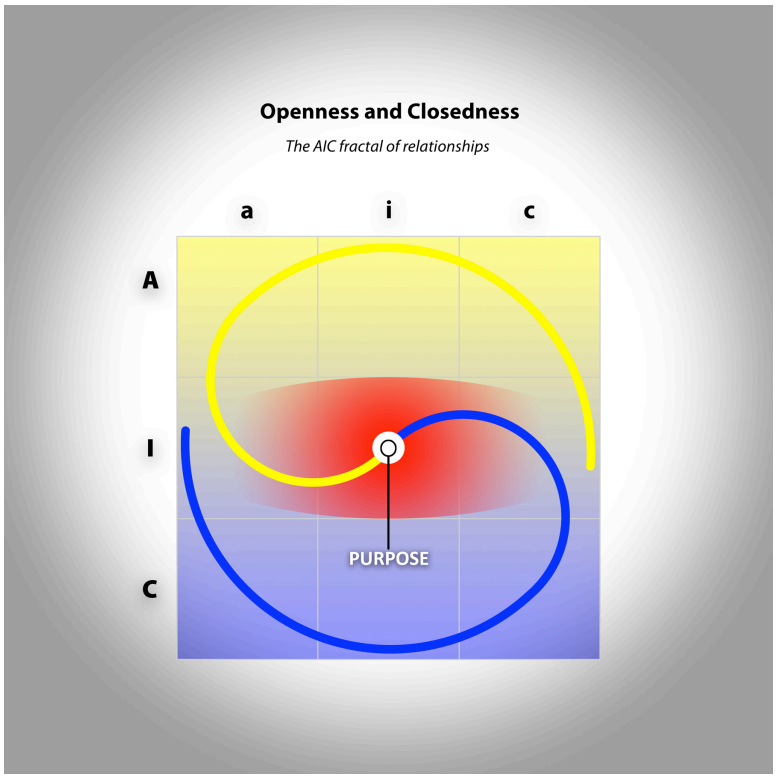


Figure 3

Imagine the center of cell (I-i), influence ends using influence means, as the center through which purpose passes as it links to all other levels of purpose. The blue (entropic) wave of control that folds inward and the yellow (syntropic) wave of appreciation that folds outward are the waves of energy produced by purpose at that particular level (Also see *Figure 7* for a different perspective.). The cell (I-i) is the point of engagement, the centre of influence and the centre of the organizing process. It is the point of potential for conscious transformation when equal attention is given to both appreciative and control waves. Such transformations can take us into higher or lower dimensions, as illustrated in the fractal image in *Figure 4*.

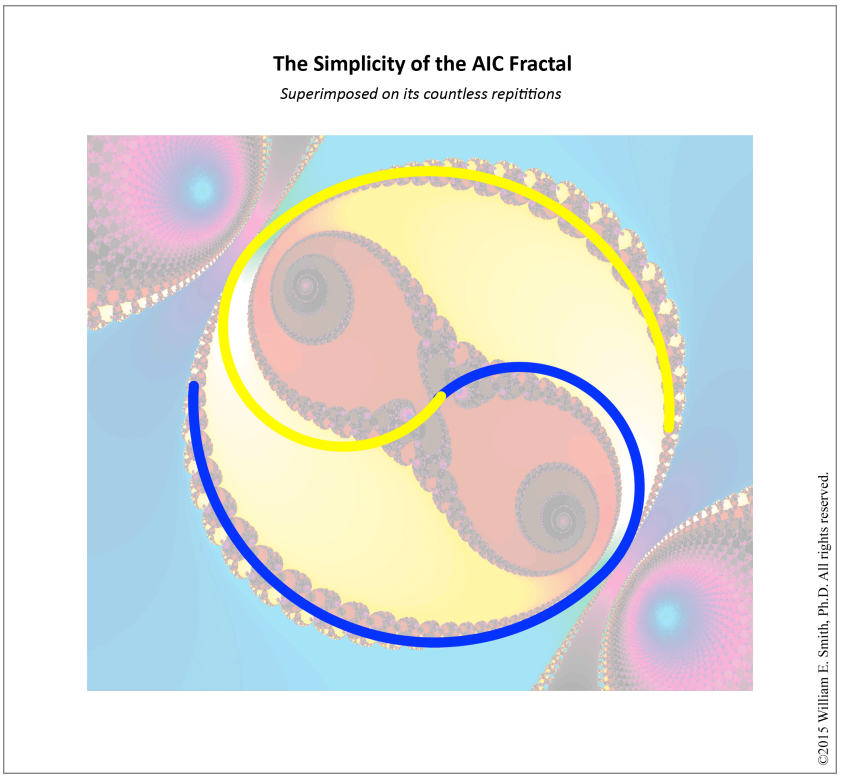


Figure 4

These illustrations help us understand that there is no beginning or end to the organizing process. There is only a centering in purpose. The ideal organizing process is one that improves this central process of engagement by mediating the effects of both entropic control and syntropic appreciative powers. A practical implication of this fractal organization is that we can represent all possible types of power by the nine powers (A-a) to (C-c), and between each is an infinite number of fractal divisions. Just as there are thousands of shadings of color that can be made from the three primary colors of light—green red and blue—so can we make thousands of combinations of power from the base powers (A), (I) and (C).[4] Each purpose produces its own unique pattern of power. These following illustrations give typical names to each type of power and show the pattern associated with the highest possible levels of control, influence and appreciative purposes.

There are 362,880 possible patterns that fall between the extremes of these pure patterns, each representing a slightly different purpose.

Figure 5 shows the power preferences for an organization with the highest possible preference for control, for example, a well-established organization in a stable environment with a low-risk profile.

An organization pursuing the highest possible appreciative purposes e.g., a company that creates products for the mind or spirit, operates in new fields with new technologies, arts or fashion and relies on creative people for success. This company's profile would be completely reversed with the use of *imagination* first (A-a) and *resourcefulness* (C-c) last.

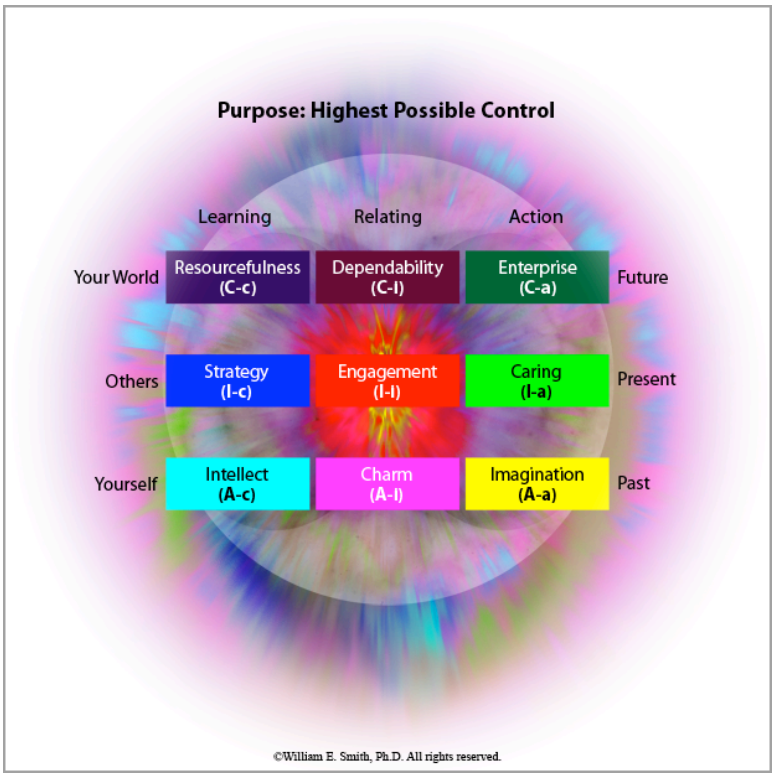


Figure 5

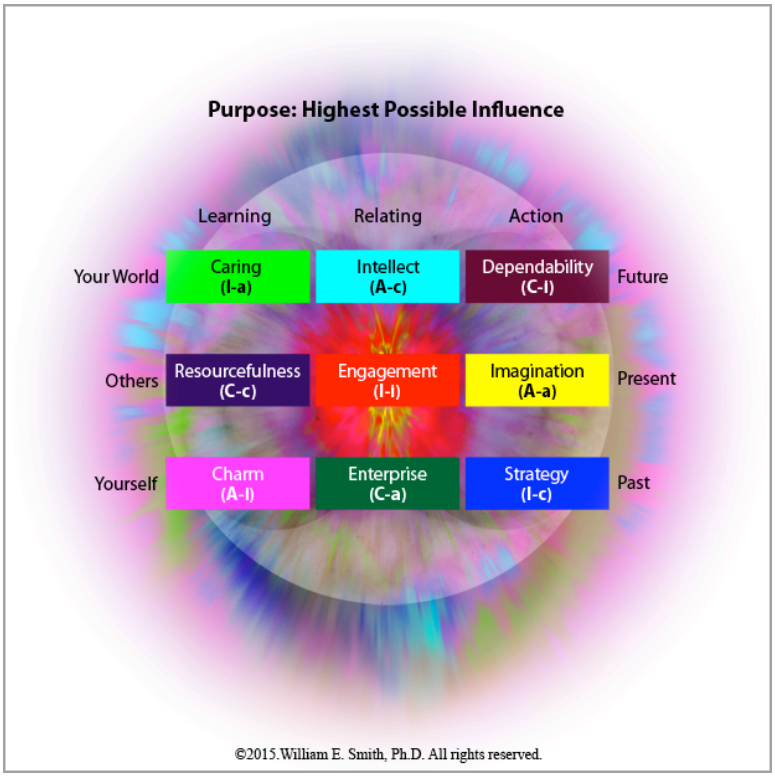


Figure 6

An organization pursuing the highest possible influence purposes, for example, whose mission is to persuade others in very dynamic markets and relies on charismatic staff, would have preferences similar to *Figure 6.*

Note, that this pure influence map has an equal distribution of (A), (I) and (C) ends and (a), (i) and (c) means on every row, column and diagonal (It's a magic square.). This emphasizes and illustrates the role of influence as a field of balance between appreciation and control.[5]

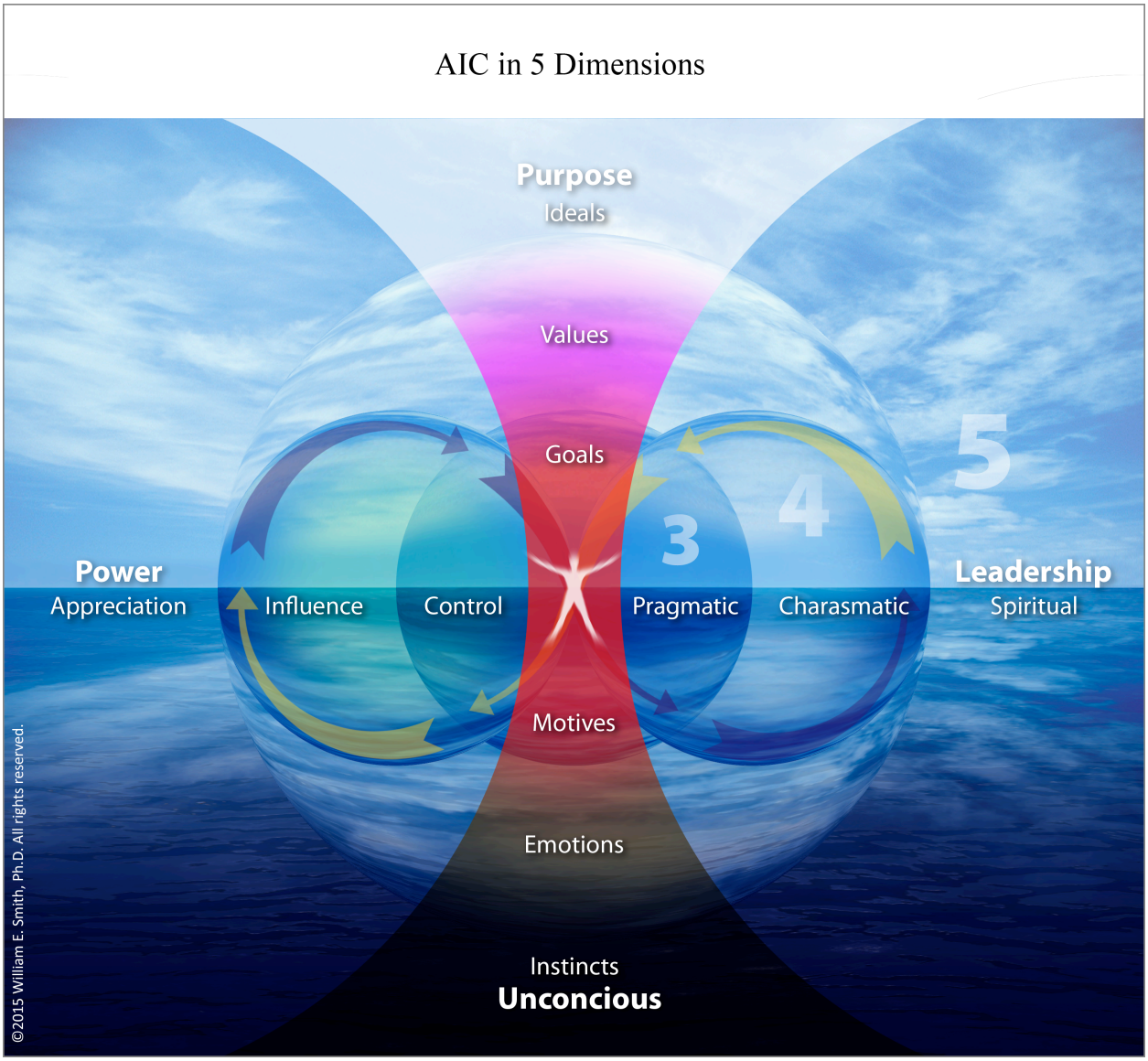
Summary: Augmenting Our Leadership Capacity

These recent developments, building fractal complementarity more consciously into our organizing process, help us to understand how to overcome the systemic failures that affect two-thirds failure of our most complex projects.

The following notes summarize the major principles and helpful practices involved—without going into a complete set of procedural details—on organizing an AIC program. Such detailed

procedures are contained in the articles on Columbia and Thailand. Recent work with Blake Ratner has also produced an extensive manual on design of the AIC approach.

In making this summary, we imagine helping a region (at least one million people) to address a major issue that affects the whole region. The aim here is to emphasize the concepts and key practices that most help in avoiding the primary causes of project failure and which contribute most to the development of a sustainable leadership capacity to address any new major issue the region might face. *Figure 7*, described in detail below, helps us to visualize the summary.



Basic Principles:

1. Purpose is the source of our power. It is expressed in at least five dimensions: 1: Ends, 2: means, 3: Goals, 4: values and 5: Ideals. Unconscious purpose is expressed as complementary subconscious instincts, emotions and motives.

2. Power is our capacity to achieve our purpose. Every purpose from ends to ideals creates three fields of power: a field it controls, a field it can influence or be influenced by and an appreciative field that consists of all relationships that affect or are affected by the purpose but which it cannot control all influence.

3. Leadership is the process of linking purpose and power to the demands of a situation in a particular spacetime frame.

Basic Practice:

The program to address the major issue develops in three phases that would then reiterate themselves to repeat the process on the same or new issues to produce sustainable leadership capacity.

1. An appreciative phase discovers the future possibilities and reinterprets the past realities evoked by these possibilities. The complementary opposition between possibilities and realities provides the tension that in turns fuels appreciative power. In practice participants ask, "What ideally would we like our region to become?" It follows up with the complementary question, "If we were to pursue these ends what realities would surface and have to be addressed?"

2. To avoid project failure the process begins with a small group whose task is to test out the degree of interest in the purpose and recruit people who have some influence on the issue. In their recruitment they try to ensure that each new recruit receives at least three times the value of their investment in the program. The informal assessment often consists of such items as interest in the topic itself, the opportunity to work with highly qualified people and the opportunity to contribute to a larger purpose. Often just one of these can give the recruit the three-times value for their investment.

3. The influence phase begins once the organizers can say to themselves that this group of people recruited, collectively, has the influence necessary to achieve the purpose. The complementary tension here is between the different values of the recruits and the emotions that they bring out in the process. This is dealt with in part by the prior appreciative process, which helps build trust. It is also helped by forming a design group of 7-15 people who carry out a

small version, a rehearsal, of the full workshop we call a "design workshop" that all recruits will eventually attend. The objective is to check out the purpose, try out the process and see what lines of action emerge. The results will tell them if the presenting purpose needs to be modified, whether the lines of action suggest the need for new or different recruits.

4. When satisfied with the purpose and the recruits, a full workshop is held with all recruits. In fractal fashion, the workshop is divided into the same three phases. The appreciative phase builds trust. The influence phase ensures that all value differences are surfaced as priorities, and that the positive and negative consequences of all are examined. The control phase allows people with similar responsibilities to work together to produce their own response to the challenges, taking into account the sources of influence and appreciation they have learned about in the workshop.

5. The control phase follows up with support to the action teams and pays particular attention to helping them with the influence part of their plans i.e., gaining or giving support to others. The tension in this phase lies between the goals selected and the actors' motives to pursue them. The building of influence and appreciative networks around these actors helps them in this process of motivation. Such regular follow-up events make a conscious effort to help everybody appreciate the contextual impact of their efforts. They begin the process of creating a sustainable leadership support system that will grow in capacity to address any issue the region might face.

Figure 1 shows leadership as a three-dimensional process that links power with purpose and enables us to use much more of the power available to us than does traditional approaches. As our practice evolved we needed maps and mindsets that allowed for more dimensions. In practice we began to realize that the fractal complementarity of our evolving approach could not be explained in less than five dimensions.

Figure 7 illustrates that additional dimensionality. It shows how the dynamic flows of influence, represented by the blue and yellow arrows from our fractal images *Figures 3* and *4*, provide a fourth dimension of spacetime, an exponential increase in power that adds the capacity to mediate through the use of our values and emotions.

The square frame separating the whole image from the text represents the limits of spacetime in expressing the fifth dimension. We can only see arcs, not the whole of the circles that lies outside our spacetime frame. This appreciative space remains open beyond the current space and time parameters. Yet we can still

sense and feel the appreciative complementarity between the open possibilities created by ideal ends and the realities evoked by our basic instincts.

The first whole circle bounds the current spacetime cycle, which is represented as two opposing circles. The two circles represent the complementarity of the values that support (+) the purpose and those that oppose or constrain (-) its pursuit. The arrows trace the edges of these two circles as the wave of positive (entropic) and negative flows of feed-forward and feedback energy (syntropic). The greater the value differences at play in this cycle the greater are the emotions created.

The control circle in the centre represents the portion of the full-time cycle that can bring things under control. It is the third dimension of known ends and means in a known spacetime frame: It is "what you see is what you get". The complementarity takes place between the expressed goals of the organizing effort and the motives of the individuals who have to carry out the activities necessary.

We develop sustainable leadership capacity by improving the process of engagement between the ideals values and goals we obtain from our external world and the invisible motives, emotions and instincts that represent our internal collective human wisdom. We must create conditions in every phase of organizing that support our full use of the natural complementary forces each phase produces. The invisible forces that helped us create success in spite of failure are now more consciously harnessed to achieve success with far less failure and far greater returns.

Notes

[1] In 1984 David Cooperider came up with the concept of Appreciative Inquiry that has since become very popular. It differs from the AIC concept in that it stresses the positive. For AIC, appreciation at its highest level is beyond the positive and negative. Appreciation is our relationship to the whole, not just the positive part of the whole. It accepts the whole as it is. Appreciation at the influence level, however, does have positive and negative implications. AIC holds that, at this level, both are essential elements in creating the tension that produces influence power. *In*-fluence is the flow between supportive (+) elements and constraining elements (-).

[2] "The Role of ODII and AIC in Thailand" tells the story of Khun Paiboon and his role in encouraging the application of AIC as a process at the village level and ultimately up to the level of the national government itself.

[3] See the manual, *Resilience: A Practitioner's Guide* (*Ratner and Smith 2014*), and video at http://coresilience.org/.

[4] The colors used to represent the powers are accurate. The central colors represented by (I-a), (I-i) and (I-c) are the three primaries of light: green, red and blue. The three appreciative colors (A-a), (A-i) and (A-c) are obtained by adding light i.e., adding the primaries together. The three control colors are obtained by subtracting light from the primaries. See "How Maps Work": http://aic-3.com/papers/How_maps_work.pdf or go to http://www.aic-3.com to create your own map.

[5] This combination forms a magic square in which every row, cell and diagonal has an equal amount of appreciation, influence and control i.e., every row, column and diagonal contains an (A), (I) or (C) *end* and (a), (i) or (c) *means*. There are eight combinations that produce this effect. You can rotate it (90°) four times to get a different magic square and you can flip each of these rotations horizontally to arrive at all eight magic squares.

For a Free Introductory Map go to http://powermap.odii.com/intro_signup.php.

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