

System change method overview



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August 2020

Thanks to Save the Children UK

Adaptive *over* technical challenges

Technical problem

- Problem understood
 - Outcome understood
 - Authority and command work
 - World view not threatened
-
- Structural authority more important
 - Power games likely
 - Charisma very helpful



Adaptive challenge

- Goal is not known
 - Leader likely to be contributing
 - Adaptive and systemic approach needed
 - Innovation required
 - Habits and assumptions must change
-
- True leadership needed
 - Real progress the only thing that counts
 - Presence required

Other indicators

- People would rather avoid the issue
- Recurring problem
- It's uncomfortable work
- Failure to resolve competing priorities
- Moving forward feels risky
- There may be casualties
- People must work across boundaries
- Progress cannot be linear



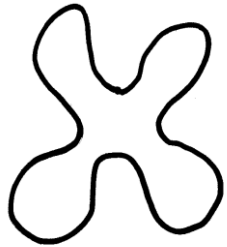
I recommend:

- Collaborate – Behaving Like A System? and Building Collaborative Places: Infrastructure for System Change
- The five conditions of Collective Impact
- Latham: A Practical Guide to Evaluating Systems Change in a Human Services Context

**SEEING THE SYSTEM
TO ACT ON THE SYSTEM**

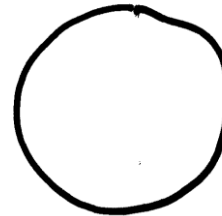
Four things you need to do to create a robust system

Differentiate: increase ability to adapt



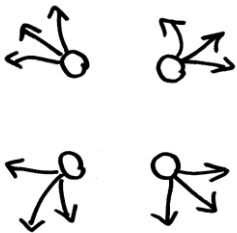
Use the different strengths and capabilities of the different cultures and organisations.

Homogenise: increase stability



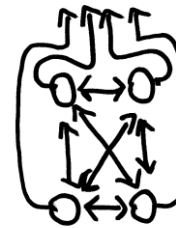
Actively learn about all the cultures and organisation. Share knowledge, best practices. Incorporate aspects of one another's cultures and practices.

Individuate: increase autonomy



Put your unique talents on the line.
Identify and encourage the full use of the talents of all.

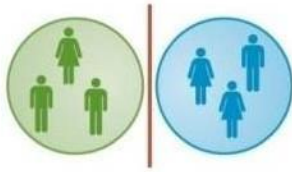
Integrate the system as a whole



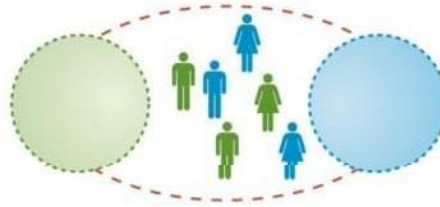
Create a compelling system mission. Feed and support one another. Modulate behavior in the service of the whole.

Barry Oshry (Organic Systems) and Stafford Beer (Viable Systems)

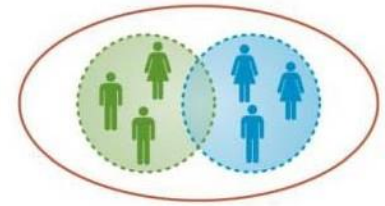
Robust systems tactics: study, welcome, value, utilise



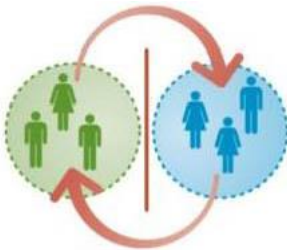
Buffer: strengthen boundaries for safety and security



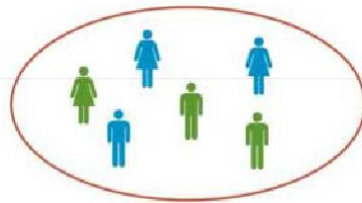
Connect: suspend boundaries for mutual confidence



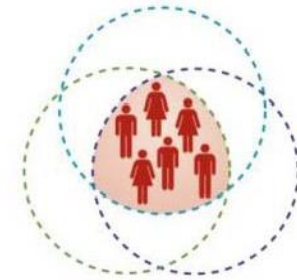
Weaving: interlace boundaries for interdependence and collective learning



Reflect: understand boundaries for awareness and respect



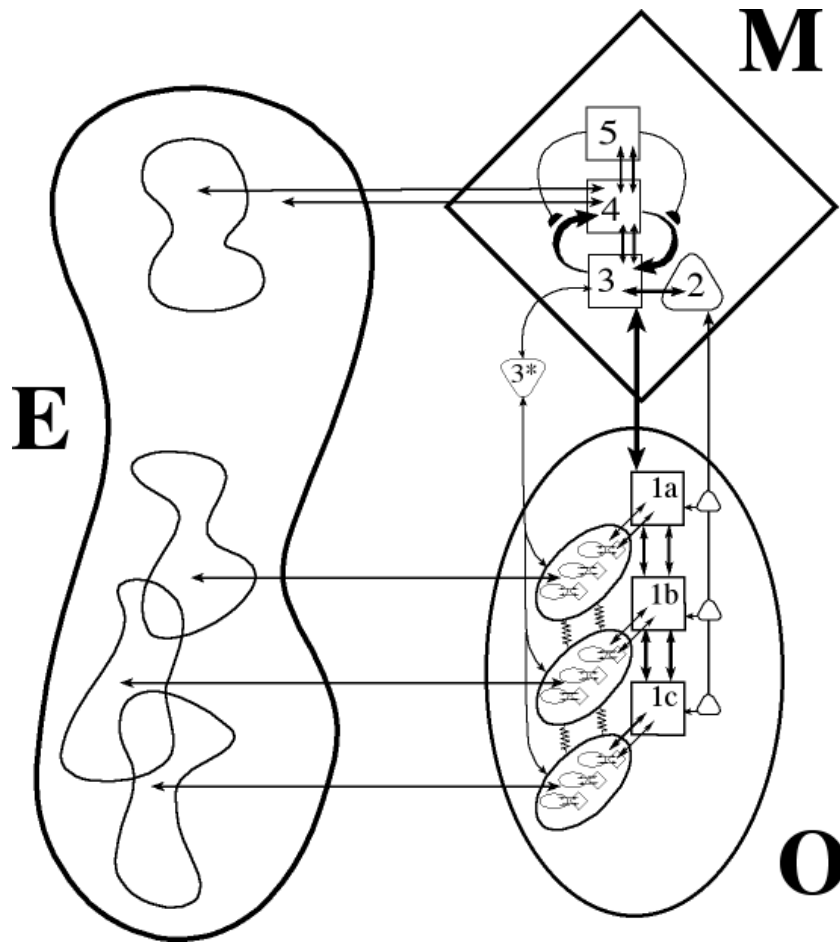
Mobilise: reframe boundaries for common ownership and accountability



Transform: change boundaries to reinvent or find alternative futures

From the Centre for Creative Leadership

Systems 1,2 and 3: us and now



Environment, management,
and operations

System 1 – implementation

System 2 – co-ordination

System 3 – delivery

System 3* – monitoring

System 4 – intelligence

System 5 – governance

Seeing the system to act on the system

Questions to ask

- Are the right interventions happening?
- Are delivery units working together?
- Are we putting our resources in the right place?
- Are we achieving effective results, and do we understand why?
- What's our role going to be in the future?
- What do we need to do and be to get to that future?
- How do we need to adapt ourselves to achieve that?

Elements of a functioning system

- System interventions
- On-the-ground co-ordination
- Intentional prioritisation
- Monitoring and understanding
- Planning for the future
- Balancing the needs of the here and now with the needs of the future

This is looking at the system **above** the level of direct delivery/impact

Seeing the system to act on the system

Things that need to happen

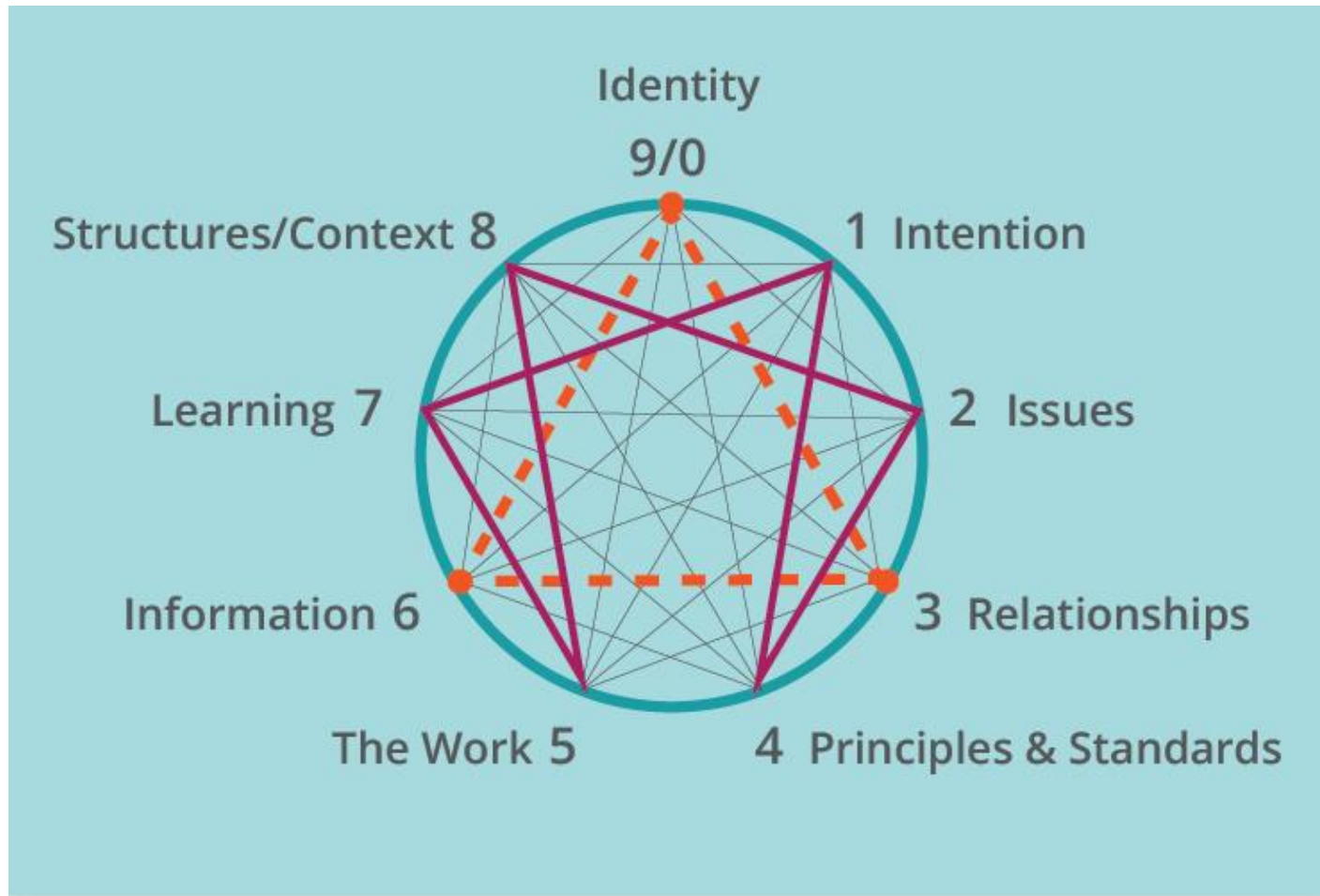
1. Are the right interventions happening in the system?
2. Are those doing the intervening working together, day-to-day?
3. Are system resources being put intentionally in the right places?
- 3* Are we achieving effective results, and do we understand why (not)?
4. What will the system need to adapt to in the future? How does the system need to change?
5. What will it need to *do* and *be*?

Functional elements

1. System interventions
2. On-the-ground co-ordination
3. Intentional prioritisation
- 3* Monitoring and understanding
4. Planning for the future
5. Balancing the needs of the here and now with the needs of the future

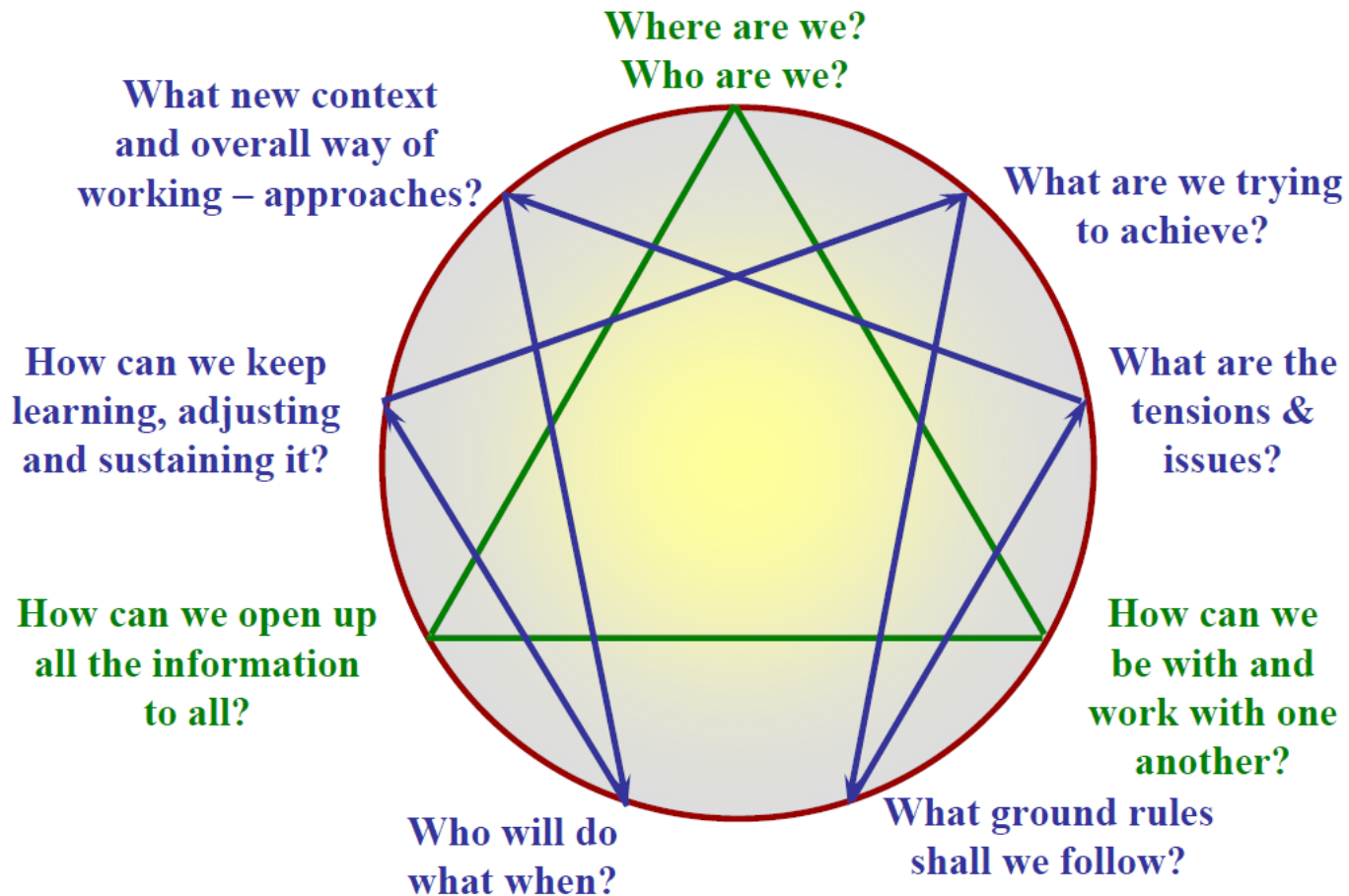
What is, and what ought to be? Looking at the system as a whole

Core model – the process enneagram



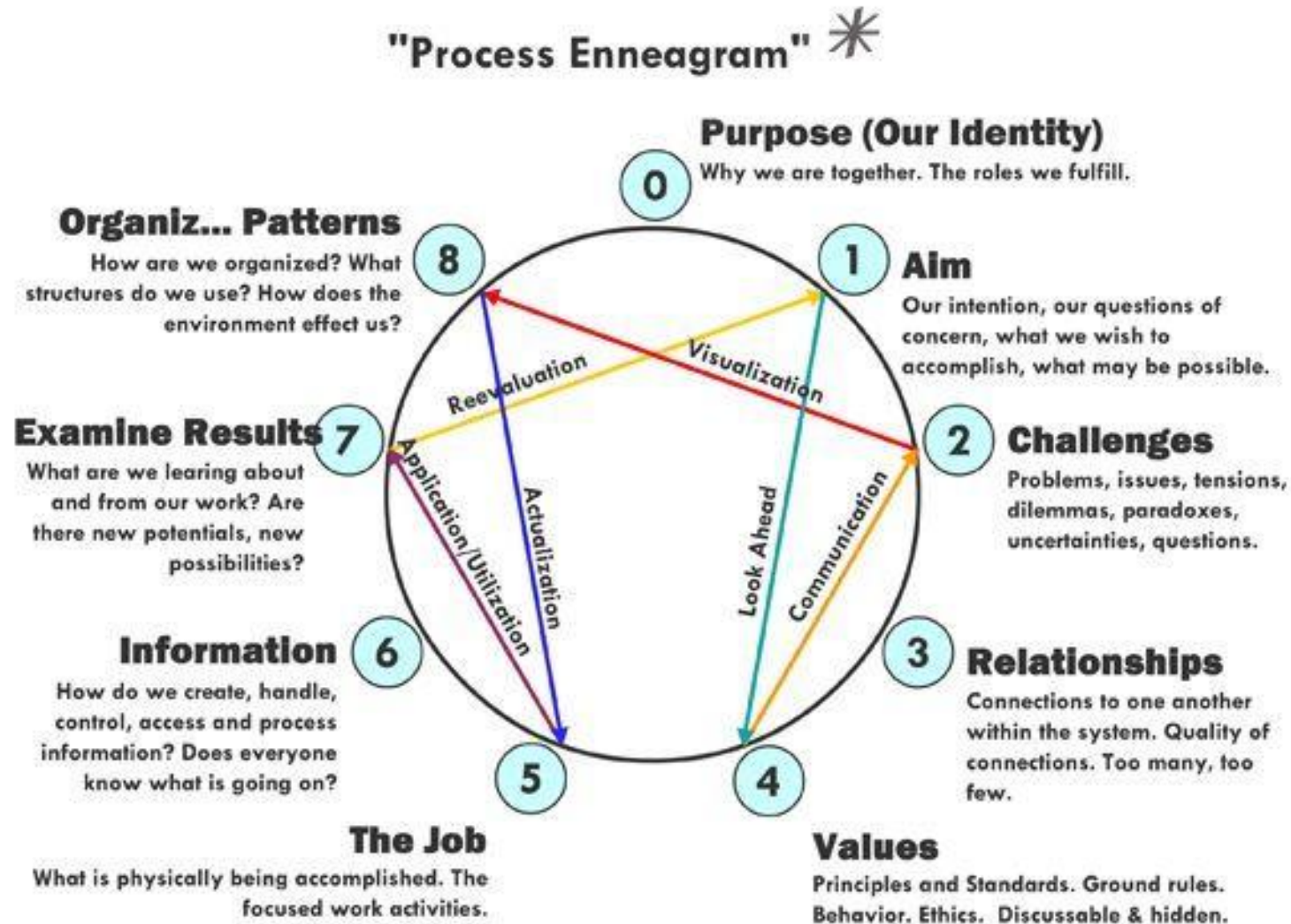
Dalmau 2002 Process Enneagram

Process enneagram explanation /2



An enclave of enneagrams – Dalmau

Process enneagram explanation /3





Define the system of interest – what produces the outcome you are looking at

Look at the systems below that level (that make it up)

Look at the system above that level (that contains it)

SYSTEMS PRINCIPLES

Map of the framework

The big picture: outcomes are part of complex, adaptive systems

Who are we, and what are we here for? / Principles and practices

Seeing the system – things you can see, and things that happen
What works, and what are the opportunities for improvement?

Intervening in the system – building on strengths and shaping positively

Learning

These are logical levels, not linear steps – all working simultaneously

Relationships between each level of the framework

The big picture: outcomes are part of complex, adaptive systems

Who are we, and what are we here for? / Principles and practices

As we see the system, we might see our role differently or renegotiate boundaries



Our boundaries determine what the systems is and how we can look at it

Seeing the system – things you can see, and things that happen
What works, and what are the opportunities for improvement?

Intervening in the system helps up to see it better and from different angles



Seeing the system allows us to choose how and where to intervene

Intervening in the system – building on strengths and shaping positively

The results of our interventions can make us question every level of the framework

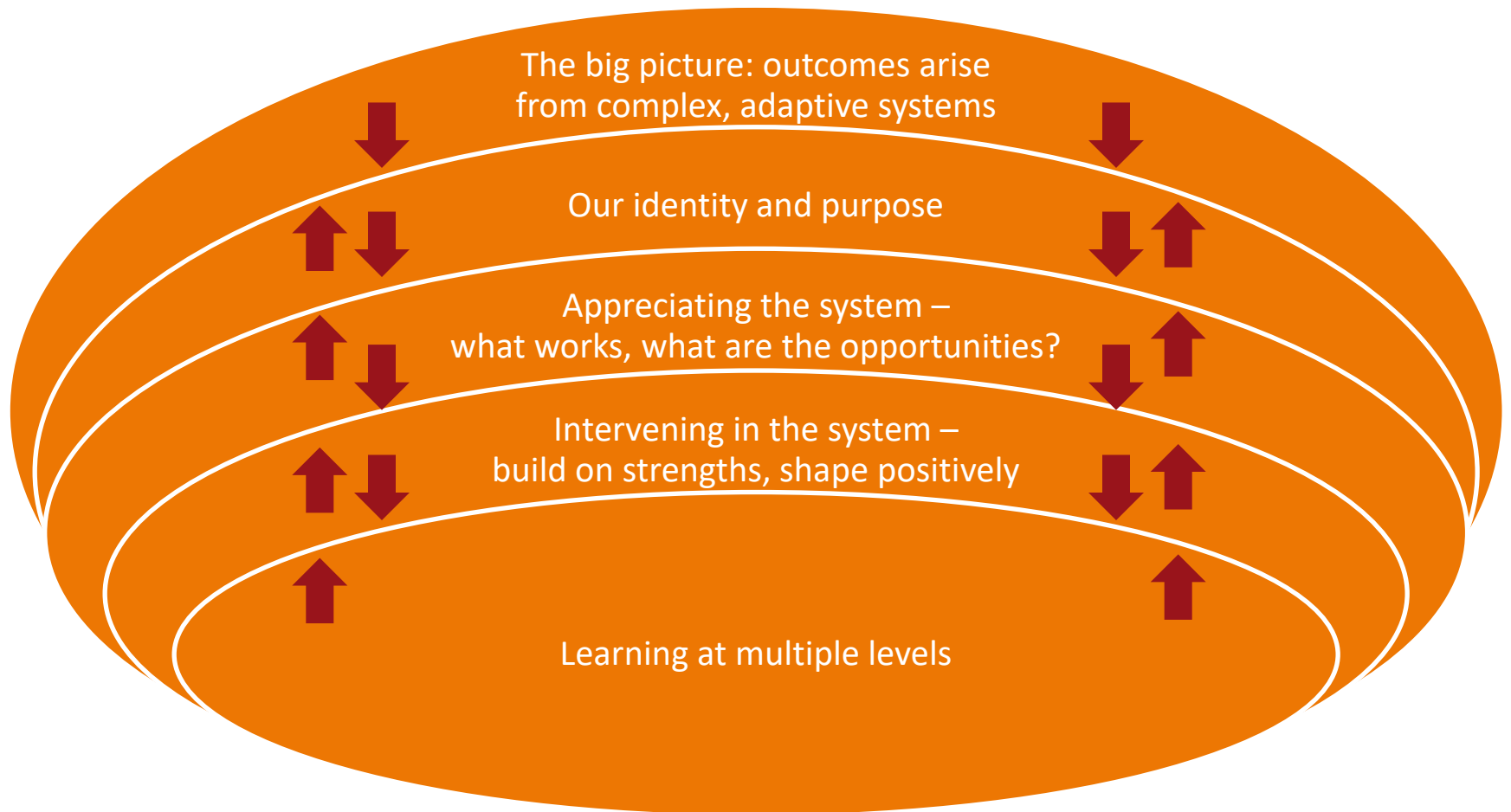


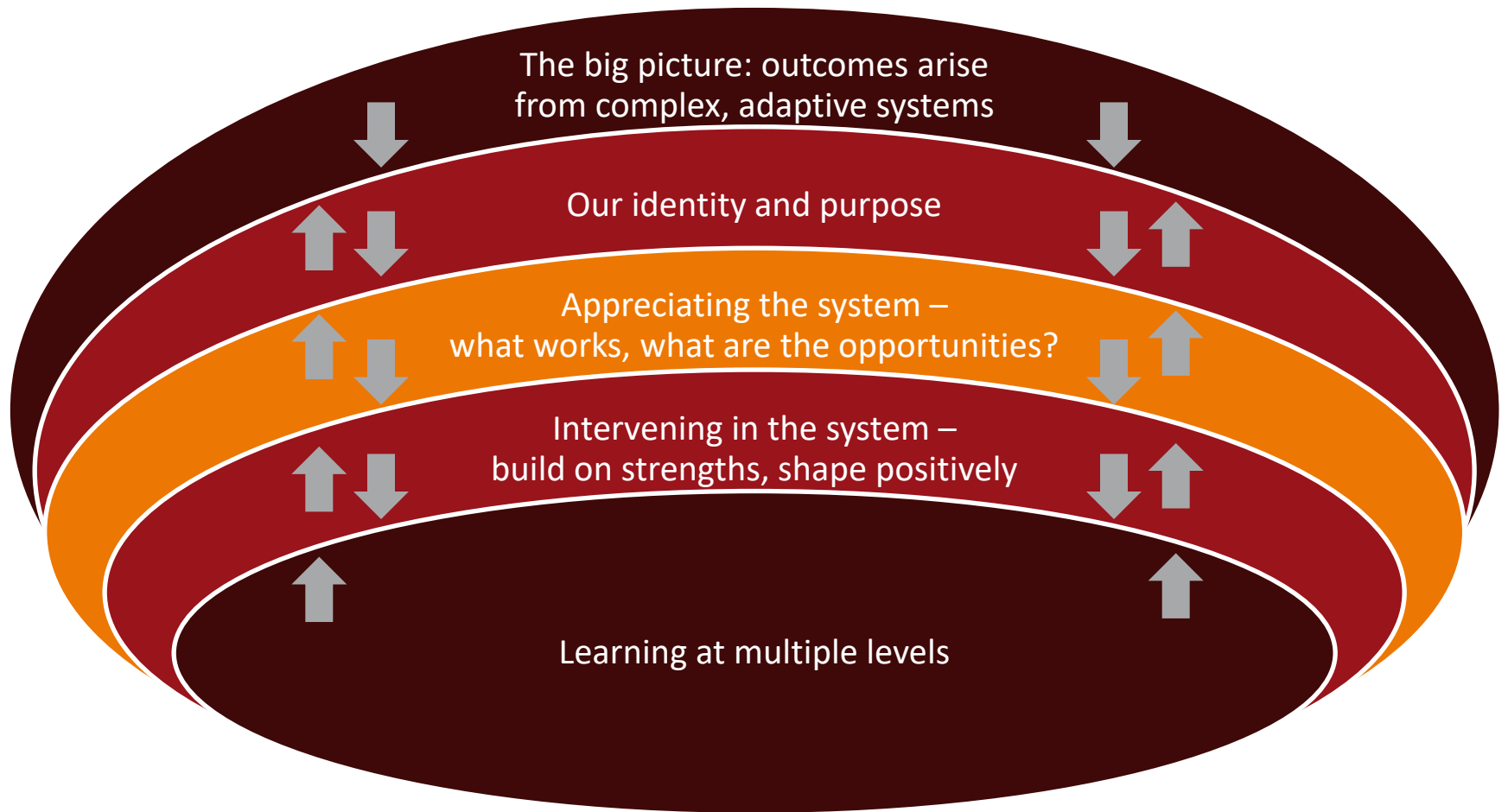
Interventions generate learning about how to work at every level

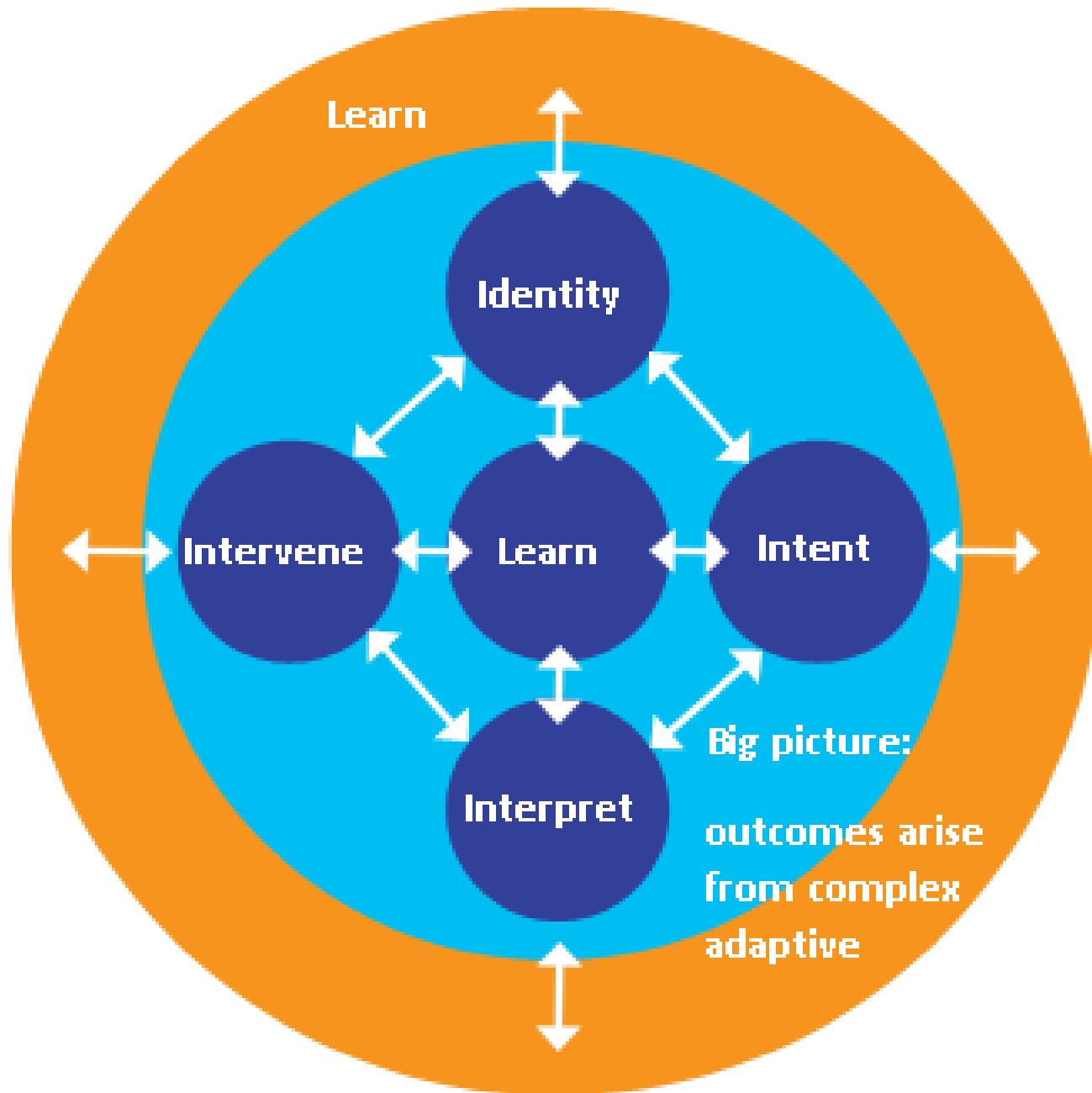
Learning

Are we learning?

This shows why the framework isn't 'step one, step two' etc







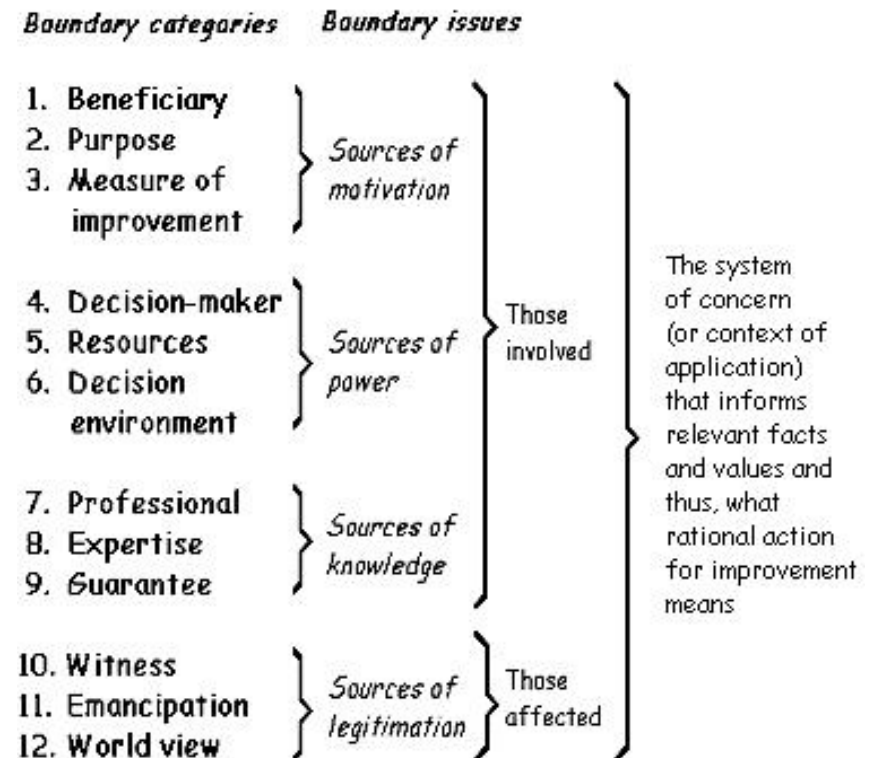


**NEXT LEVEL – WHO ARE WE, AND
WHAT ARE WE HERE FOR?**

Who are we and what are we here for?

Thinking about our identify, purposes, mandate

- What is the system in question?
- What are the outcomes we are seeking?
- What is our motivation?
- What is our mandate?
- Where do we get our power from?
- How do we set the boundaries of the system in question?
- What's the history here?
- What would everyone else in this system say?



Very valuable to use the twelve Critical Systems Heuristics questions

Critical Systems Heuristics

Sources of Motivation

Who is (ought to be) the **client**? That is, whose interests are (should be) served?

What is (ought to be) the **purpose**? That is, what are (should be) the consequences?

What is (ought to be) the **measure of improvement**? That is, how can (should) we determine that the consequences, taken together, constitute an improvement?

Sources of Power

Who is (ought to be) the **decision-maker**? That is, who is (should be) in a position to change the measure of improvement?

What **resources** are (ought to be) controlled by the decision-maker? That is, what conditions of success can (should) those involved control?

What conditions are (ought to be) part of the **decision environment**? That is, what conditions can (should) the decision-maker *not* control (e.g. from the viewpoint of those not involved)?

Sources of Knowledge

Who is (ought to be) considered a **professional**? That is, who is (should be) involved as an expert, e.g. as a researcher, planner or consultant?

What **expertise** is (ought to be) consulted? That is, what counts (should count) as relevant knowledge?

What or who is (ought to be) assumed to be the **guarantor of success**? That is, where do (should) those involved seek some guarantee that improvement will be achieved - for example, consensus among experts, the involvement of stakeholders, the experience and intuition of those involved, political support?

Sources of Legitimation

Who is (ought to be) **witness** to the interests of those affected but not involved? That is, who is (should be) treated as a legitimate stakeholder, and who argues (should argue) the case of those stakeholders who cannot speak for themselves, including future generations and non-human nature?

What secures (ought to secure) the **emancipation** of those affected from the premises and promises of those involved? That is, where does (should) legitimacy lie?

What **worldview** is (ought to be) determining? That is, what different visions of 'improvement' are (ought to be) considered, and how are they (should they be) reconciled?

Source: Ulrich, W. (2000). Reflective practice in the civil society: the contribution of critically systemic thinking. *Reflective Practice* 1, no. 2: 247-268.

Critical Systems Heuristics



PRINCIPLES AND PRACTICES FOR SYSTEMS CHANGE

Initial findings – integrating the literature: themes

POWER and AGENCY

- radical: see it, name it, outcome responsibility
- individual / community
- us in the(ir) system, codesign
- relationships
- shared learning

SYSTEMS and MEANING

- complexity
- definitions and perspectives
- boundaries and context
- points of leverage
- shared learning

Put it together and it is the system learning about itself

Power and agency... /1

- be radical
 - identify the real impactful system issues – the undiscussable. Then name it. This is a real power move
 - take 100% responsibility for the outcomes of the system (not blame)
 - look for the levers and how you can disturb the equilibrium of the system. Changing the language can be the most powerful move
 - be an entrepreneur for change, be political, develop a rich repertoire of power – both power over (control) and power to (creative)
 - use your personal power and your authenticity, your experience
- build power and agency in individuals and communities, not ourselves and institutions
- understand the primary power of relationships

Look after ourselves and conserve our power too

Power and agency... /2

- see us in their system, not us outside the system or owning the system. Most institutional clutter is incidental to people's lives. Instead, start from their perspective – the perspective of peoples' lives, not interventions of services
 - are we at the centre of our systems map? Are we even in the map? Are we the liquid to fill the gaps or the system convener and shaper?
 - codesign – how can we involve people who need the help in the design, delivery, and management of the system?
 - see the current system as an active, learning response to existing problems. A lot of energy and learning is going into
- develop shared learning about the system. Hold back from the instinct to be of immediate use – as a servant or by giving directions – as an expert, and instead look jointly at the system with the actors, so you learn together

Systems and meaning

- system mapping – to understand and see the system as a system
- appreciate the true complexity – complex adaptive systems are not predictable
- definitions, perspectives, boundaries, context
 - definitions are a major source of power – they can be challenged and changed
 - perspectives aren't just different viewpoints – they reflect different experiences, different lives, and fundamentally different systems
 - boundaries also need to be explored and challenge – where you set the boundaries defines the purpose of the system
 - everything happens in and is locked into a context
- points of leverage – look at the system for intervention points
- shared learning – how can the system begin to learn about itself?

To change systems you have to work with systems

Additional elements

- sustainability is key – energy in/energy out
 - Is what we are doing like a municipal flowerbed, which will die as soon as it stops being watered? Or a rich ecosystem that can exist forever?
- set boundaries to create freedom
 - people and organisations can only act with discretion and really put in their own efforts when they know their boundaries
- hold open the possibility of failure – to succeed in systems change we have to see risk differently and think about learning. A risk free system is the most risky of all
- self change and self support – are we learning what we need to change, and what we need to do to continue to shape the system positively?

Title to be added!



Core models: Viable Systems Model
Collaborate Systems Infrastructure
Collective Action Model

SEEING THE SYSTEM

Key infrastructure description



1. Place-Based Strategies & Plans

A vision for place, based on a shared understanding of local challenges and co-produced with the 'unusual suspects'. Too often, these turn out to be works of fiction. But system leaders can make them stick and make them real.



2. Governance

A collaborative leadership governance structure that is cross-sector, cross-cutting and which holds the whole system to account. Turning up to meetings is not enough – governance needs to support collaborative purpose and system leaders need to invest time in building the capacity of the system.



3. Outcomes & Accountability

Local accountability through shared outcomes and metrics that have a direct line to the experience of citizens and communities. What is needed is shared responsibility and accountability among partners for what really matters in a place.



4. Funding & Commissioning

Collaborative commissioning platforms and local budgeting driven by social value and asset-based principles. This means a new code of conduct for commissioners, and an increasingly key role for independent funding.



5. Culture Change & People Development

Capacity to build collaboration readiness and hold the weight of profound change across agencies. Workforce development needs to emerge from the shadows as part of a more collaborative approach to performance management.



6. Delivery

Collaborative and integrated service models that blend a hard implementation focus with the need for trust-based working at the front line. Network building and social connection are just as important as service delivery.



7. Data, Evidence & Evaluation

Collaborative learning and evaluation, supported by shared data that supports insight-based working between statutory and non-statutory partners. This goes beyond data sharing to generating collaborative insight into the root causes of need and demand.



8. Collaborative Platforms: Digital & Physical

Shared spaces – online or in person – which function as the 'junction box' of the system. Public services should invest, enable and create space for others to come together and improve outcomes.



9. Communications & Engagement

Feedback loops within and between parts of the system which enable real-time collaboration and adaptive delivery. Today the risk of not collaborating outweighs single organisation delivery risk in many areas.

Collaborate CIC – Building Collaborative Places: Infrastructure for System Change

#systemschange 28

Seeing the system

Things you can see

- Place based strategy and plan
- Governance
- Shared measurement – data, evidence and evaluation
- Outcomes and accountability
- Funding and commissioning
- Backbone function/sustaining infrastructure

The things you can see and the things that happen together allow us to see and evaluate the **behaviours of and in the system**.

This is significantly influence by the Collaborate model referenced above.

Things that happen

- Assessing our capability
- Mutually reinforcing activities
- Communications and engagement
- Culture change and people development
- Allocating resources to genuinely meet need
- Seeing beyond the here and now
- Balancing the needs of the here and now and the future

This is looking at the system **above** the level of direct delivery/impact



LEARNING

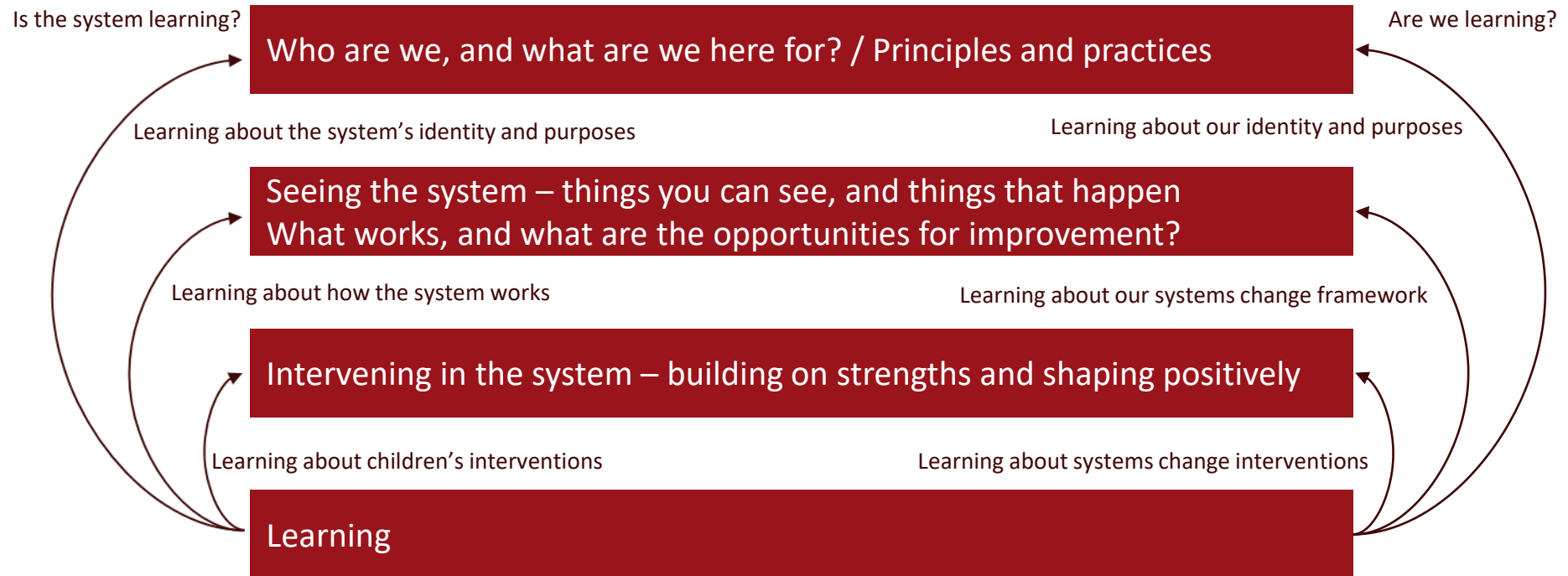
Types of learning

	Single loop learning – doing things right (Interventions)	Double loop learning – systems to ensure we do things right (Problem identification, governance)	Triple loop learning – are we doing the right thing? (Identity, purpose, system boundaries)
Us (systems changers)	Intervening in systems – e.g. learning to build systems infrastructure	Amending and improving our systems change framework	Reconsidering our role and function (e.g. delivery vs systems shaping)
The system (the place-based system for outcomes)	Intervening with and for citizens	Learning how our own system works as a system	Reconsidering what we should be doing as a whole system

Developing ways to learn *as a system*

Single, double, triple loop learning

The big picture: place wellbeing is part of complex, adaptive systems



Learning about the system means learning about ourselves

Types of learning

	Single loop learning – doing things right (Interventions)	Double loop learning – systems to ensure we do things right (Problem identification, governance)	Triple loop learning – are we doing the right thing? (Identity, purpose, system boundaries)
Us (systems changers)	How successful was our intervention? How can we do it better next time? What might we	What does this show us about how to change and improve our framework?	Should we even be doing what we are trying to do? Have we got trapped in a view of the world that is not effective? What would be more effective? Why?
The system (the place-based system for outcomes)	have done instead? How can we share this learning?	What does this show us about how our whole system works?	

Developing ways to learn *as a system*



Introducing the concepts of multiple potential levels of intervention, and linking them to the three levels of learning enabled by the three 'loops'

DONATELLA MEADOWS – PLACES TO INTERVENE IN A SYSTEM

Donella Meadows' places to intervene in a system

Physical

12. Numbers

Change number ranges to influence one of the items higher on this list.

11. Buffers

Change the capacity of a buffer. Note! If the buffer is too big or too small, the system gets inflexible.

10. Physical structures

Understand limitations and bottlenecks.

9. Delays

Use timely information and have timely responses.

Information and control

8. Balancing feedback loops

Sensing, speed of response, and direction and size of correction. Don't remove critical inactive loops.

7. Reinforcing feedback loops

Slowing growth can be more powerful than strengthening feedback.

6. Information flows

Add or restore.

5. Rules

Pay attention to rules and who has power over them.

Transformation

4. Self-organisation

Create conditions for self-organisation and encourage variability, diversity, and experimentation.

3. Goals

Change the goals.

2. Paradigms

Use people with different paradigms as powerful change agents.

1. Transcending paradigms

Keep your mindset flexible. Do not get stuck in one single paradigm.

donellameadows.org/archives/leverage-points-places-to-intervene-in-a-system/

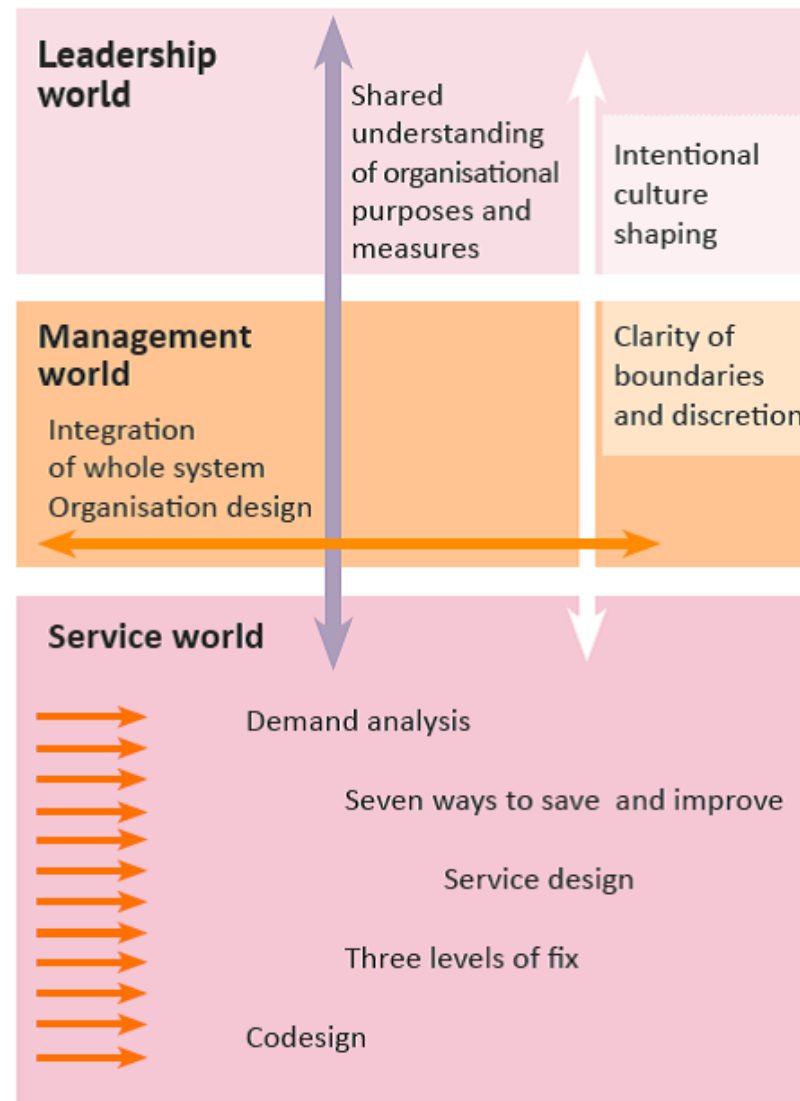
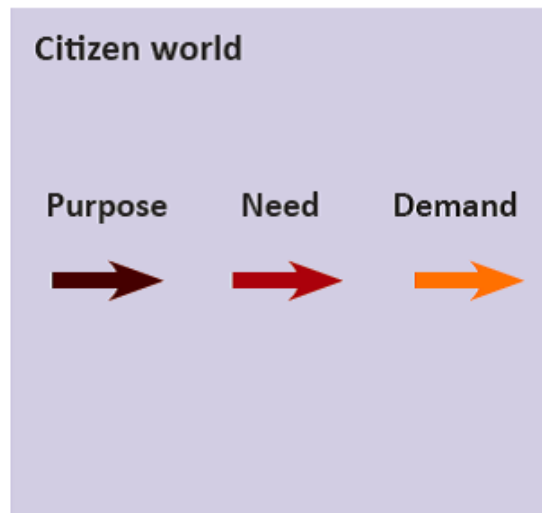
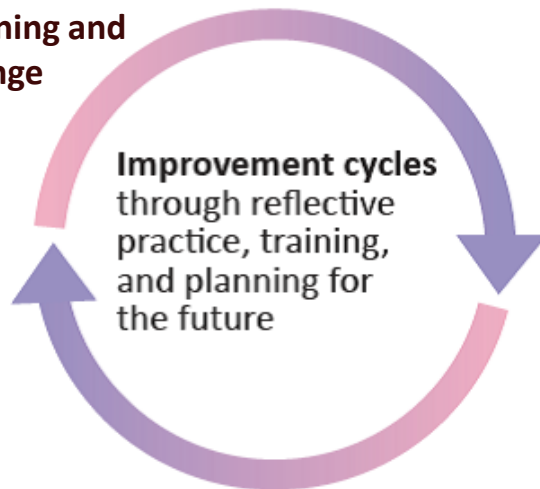
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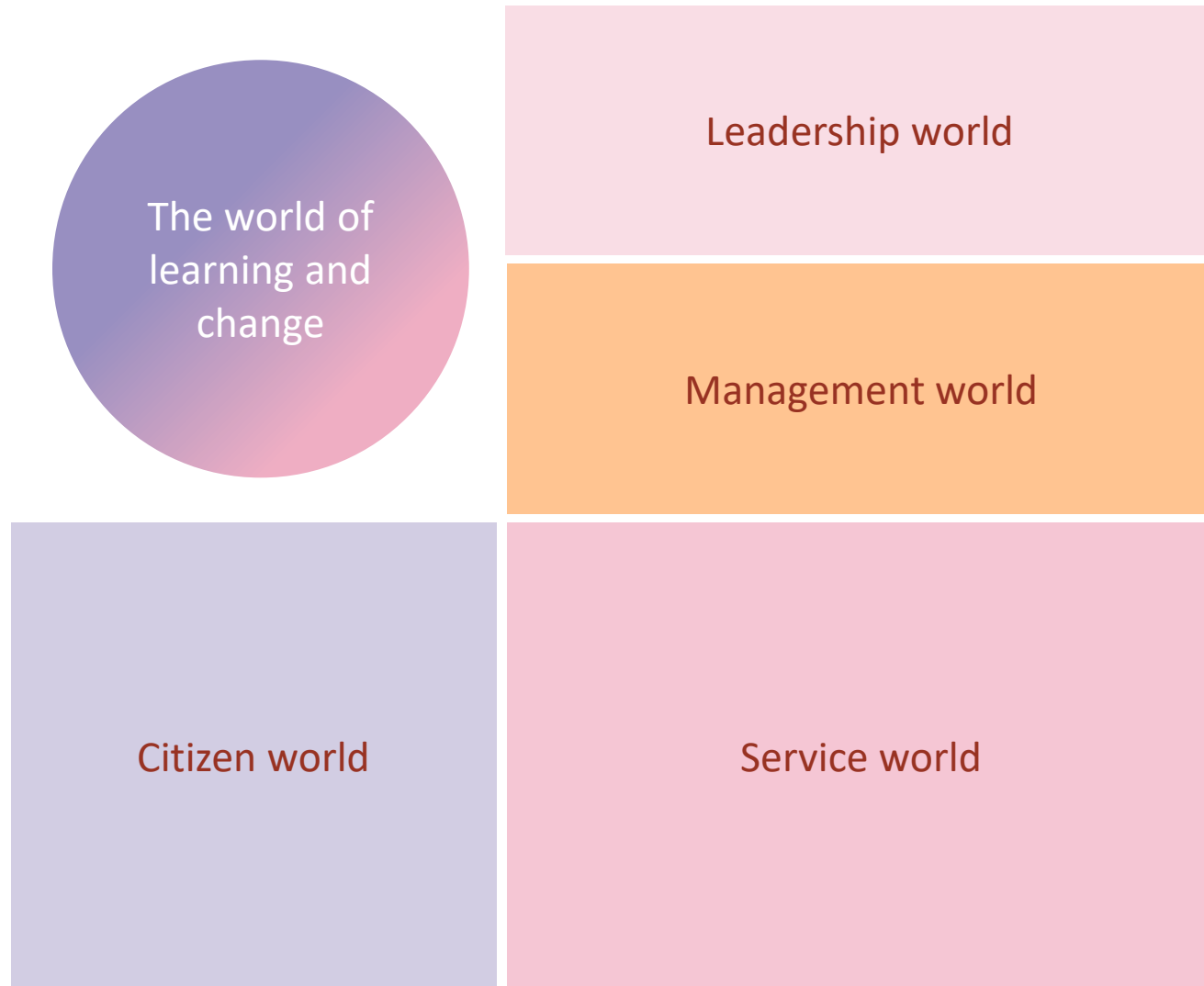
FIVE WORLDS AND BEYOND

Five worlds

The world of
learning and
change



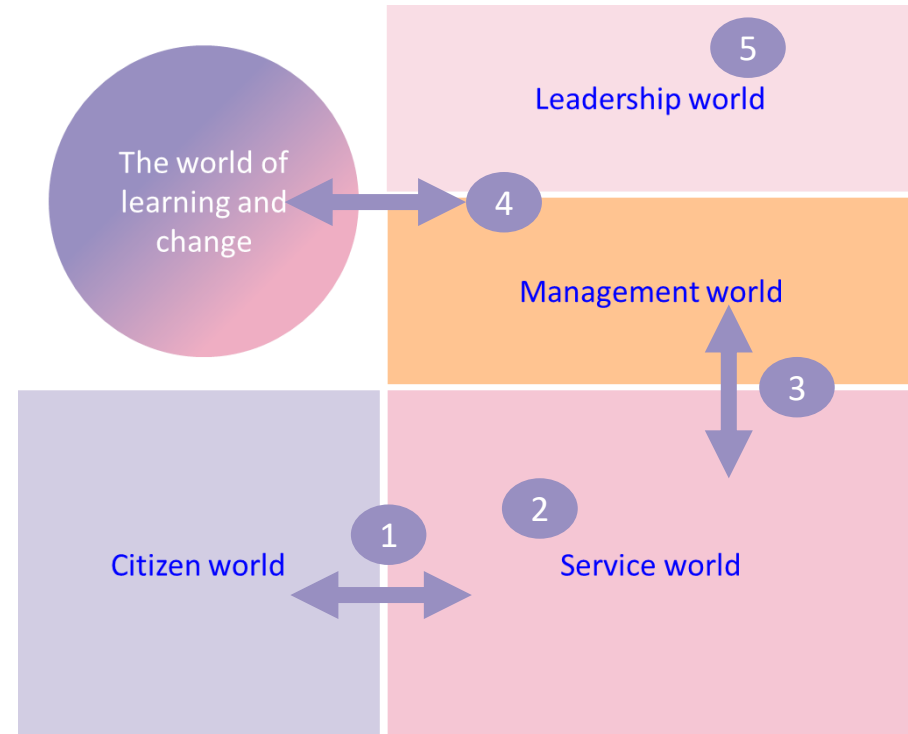
Five worlds



Organisations need to deal with complexity

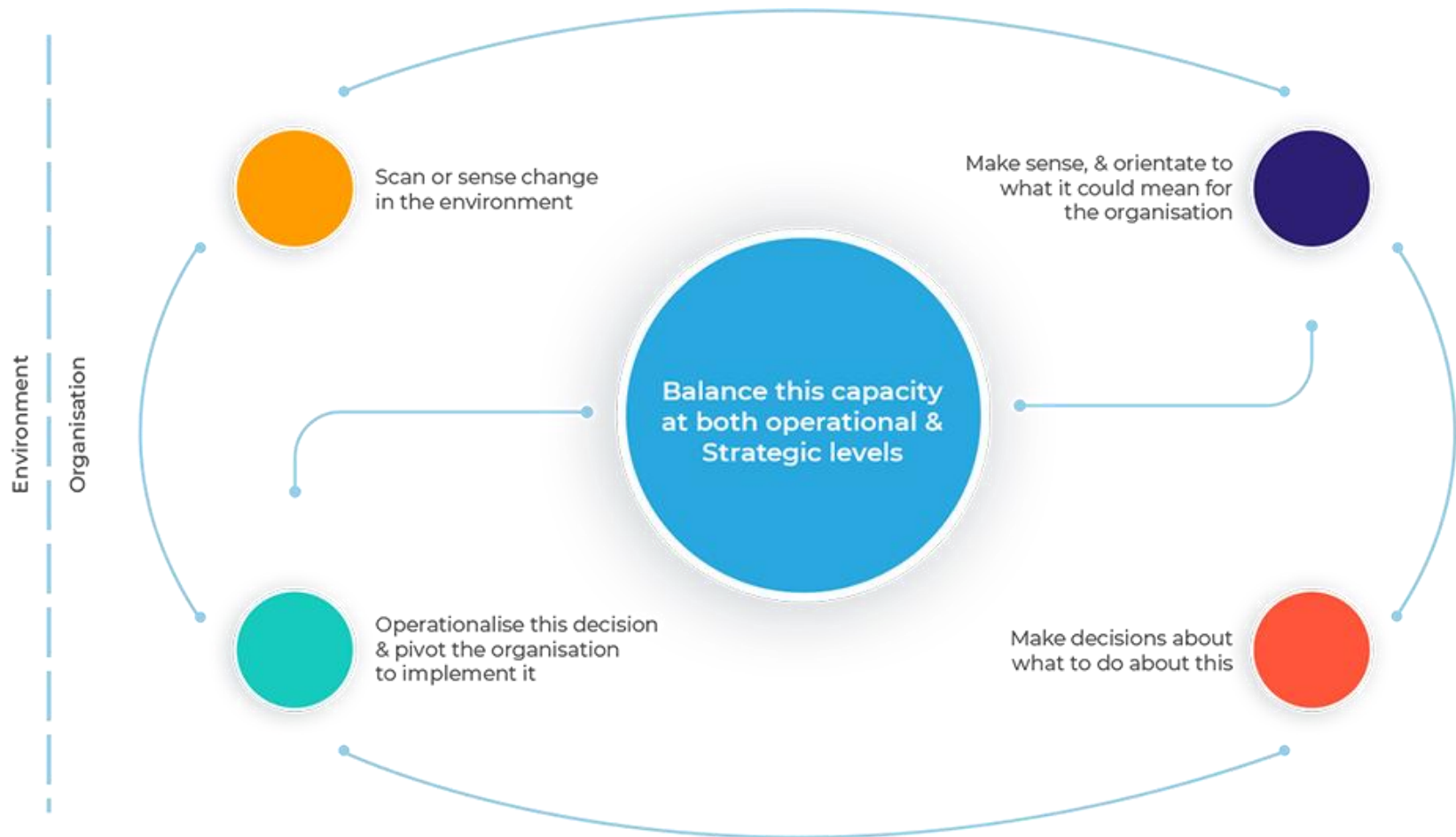
Capacity, capability, connectedness and *variety* to understand and respond to:

1. The complexity of the world
2. Day-to-day work and turbulence
3. The complexity of the organisation
 - How the work works
 - Where to put the resources
 - Accountability
 - Change
4. What will be demanded of us in the future
5. Balancing the needs of now and the needs of the future... who we are, what our role is, our legitimacy



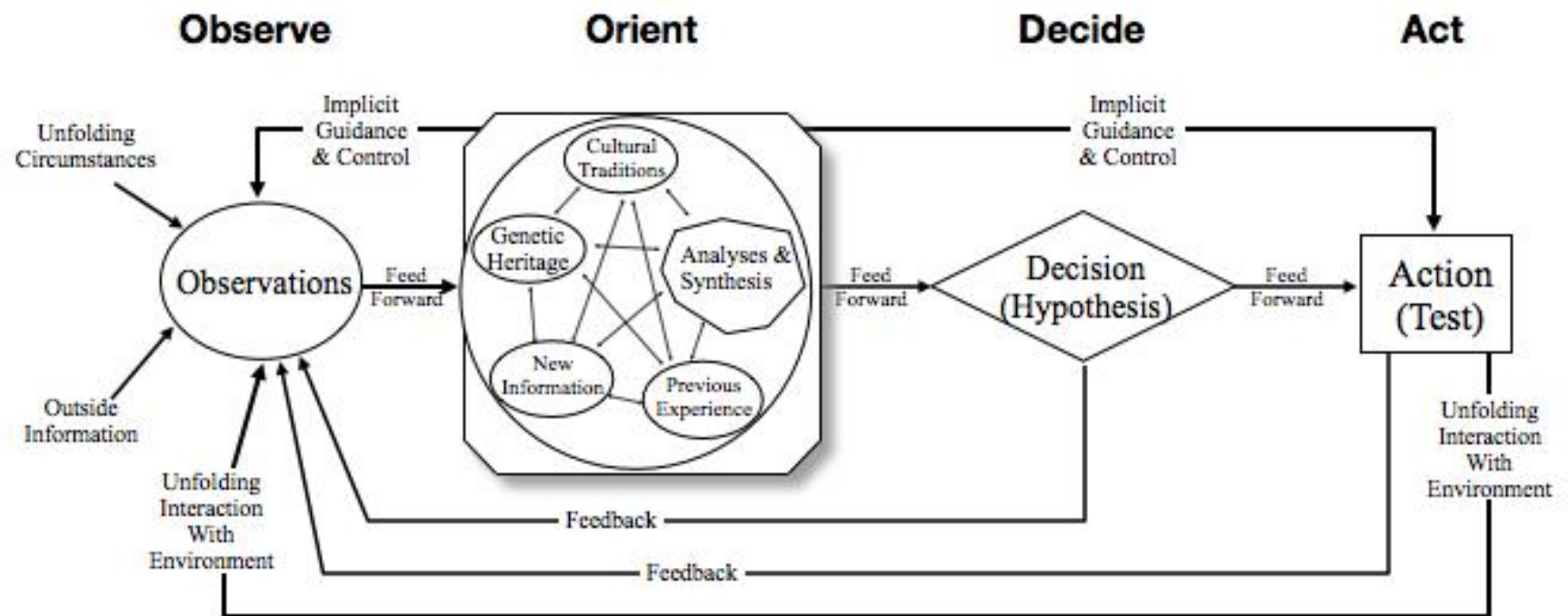
As commissioners, are we only *in* the system? Or are we something more?

Requisite Agility – process



www.requisiteagility.org

Boyd's 'OODA loop' sketch





REFRAMING THE FIVE WORLDS

Reframing the five worlds

If we are serious about a 'third horizon' aspiration for a world in which we are all citizens able to live our lives in line with our deepest convictions, what might this mean for the five worlds of the model, which is currently oriented around service provision?



Roger Duck and Jane Searles

Reframing the five worlds

The five worlds model is currently centered on service world, how 'we' help 'them' out there in citizen world. We experimented with reframing that picture by focusing on citizen world to create a third horizon vision which has a very different feel. The focus of this particular 3rd horizon vision starts from the point that there is no 'us' and 'them' - only 'us' - citizens. What if we all thought of ourselves as first and foremost citizens who happen to play many different roles, through which we engage with the world, family roles, social roles, neighbourly roles, work roles etc. but fundamentally we are all just people in relationship with each other. From this new perspective, the previous service world contains both the roles of those who help and those who receive that help and is organised much as today, with its own Managing Service world and Leading Service world. This managed service world plays a vital role within citizen world, but is by no means the whole picture. In citizen world there is no us or them, the helpers or the helped, there is a relational space in which we all take part, as citizens. Everyone has the 'response ability' for their own life, but we care for each other and provide mutual support in interdependency. So roles are not discrete things, they are active connections in the relational space. Each role has 'role-ationships' with other roles (to use a word from Brian J Robertson's Holacracy). These two-way relationships between roles are the shared responsibility of both the roles involved, both to meet the needs of their own role, and to meet the other role's needs. To do this, these roles meet together in the relational space between them.

The learning and change world is not really a separate set of roles, it is an integral part of all we do and roles and 'role-ationships' we take on as humans, as individual citizens and in all the groups we are part of - change and learning needs to be part of all the other worlds. The managing and organising on the previous version of five worlds is now specific to service world, so there is an opportunity to develop within citizen world a new approach to organising, not based on traditional power hierarchies, but better suited to self-organising groups coming together, as peers, in local relational spaces to share their ideas and develop shared values which can shape their world. These groups can in time develop collaborative relationships with other local groups, working on broader shared intent to create the space locally where all can thrive, eventually collaborating across traditional local geographic boundaries. Within groups individuals would take response-ability for the roles and role-ationships needed to achieve their shared intent as well as building personal friendships. Self-organising is a natural extension of this process, with members of the group taking responsibility for the minimum necessary roles for managing and leading needed to overview the 'doing', learning and change, alongside their 'doing' roles, and regularly moving the roles around so that there is a clear distinction between an individual and their current roles.

What would the culture and ways of knowing be like if no role exercised power over any other role and people entered into and carried roles with full 'response ability'?

A radically person-centred view



'The old is dying and the new cannot be born... In this interregnum, all kinds of morbid symptoms appear.'

Gramsci

'Acceptable ideas are competent no more, but competent ideas are not yet acceptable. This is a dilemma of our time'

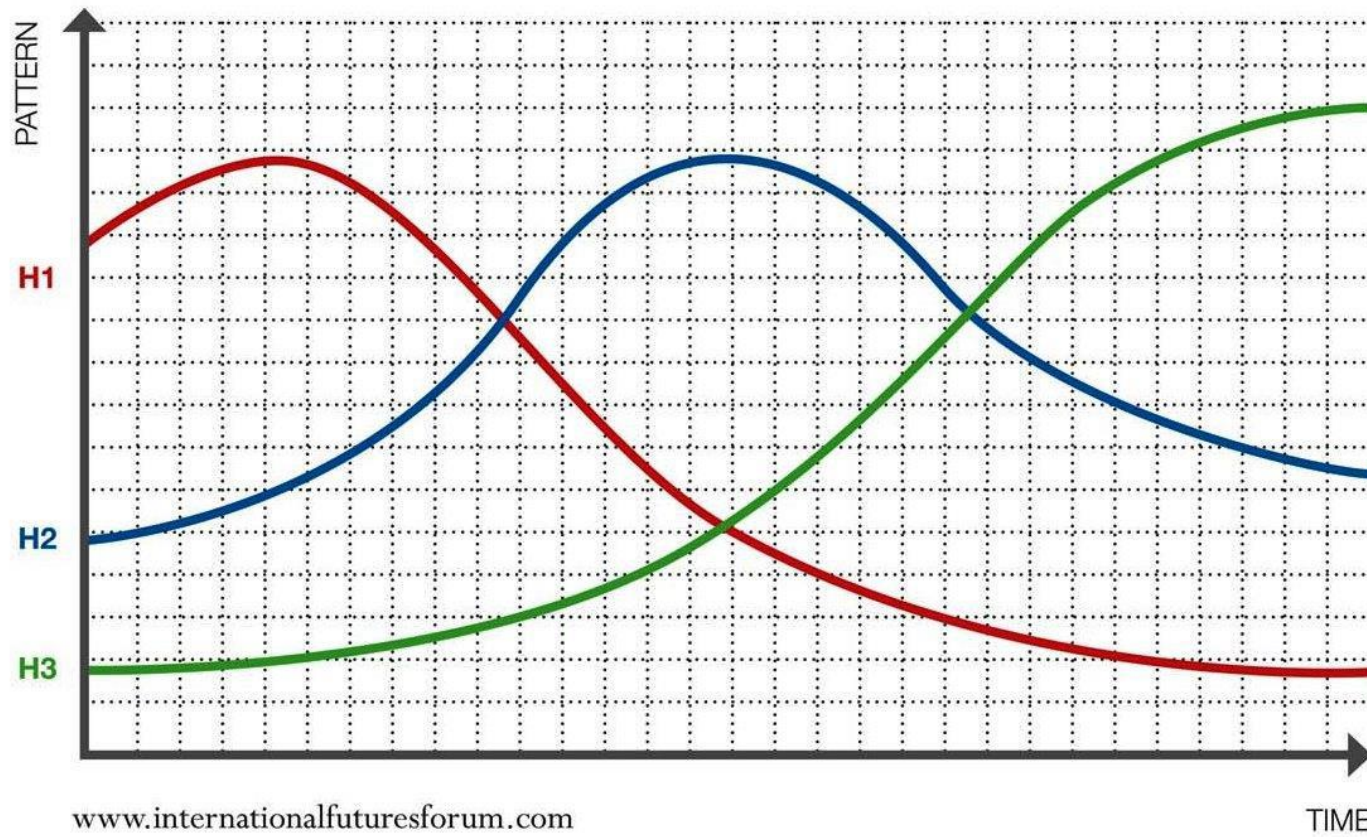
Stafford Beer

THREE HORIZONS

Three horizons

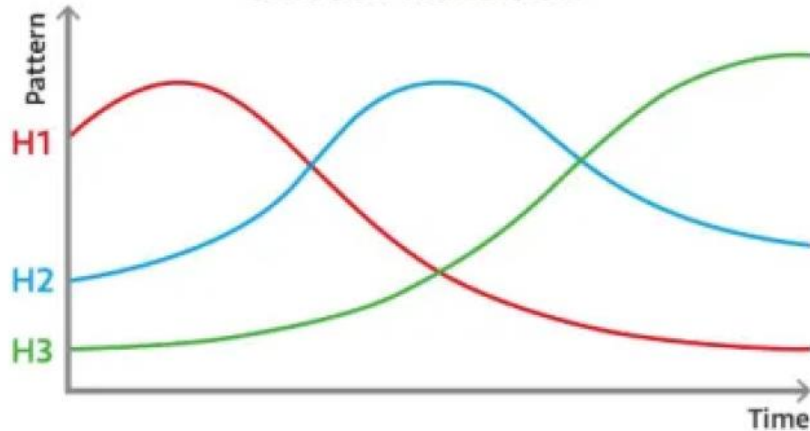


Three Horizons

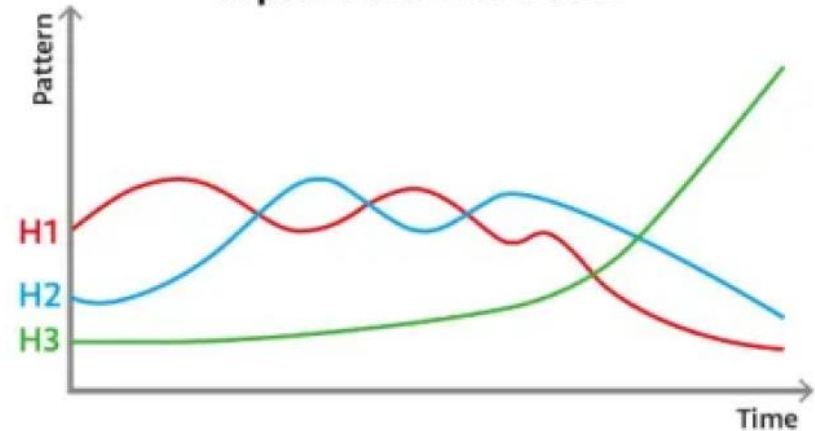


Three horizons – other modes

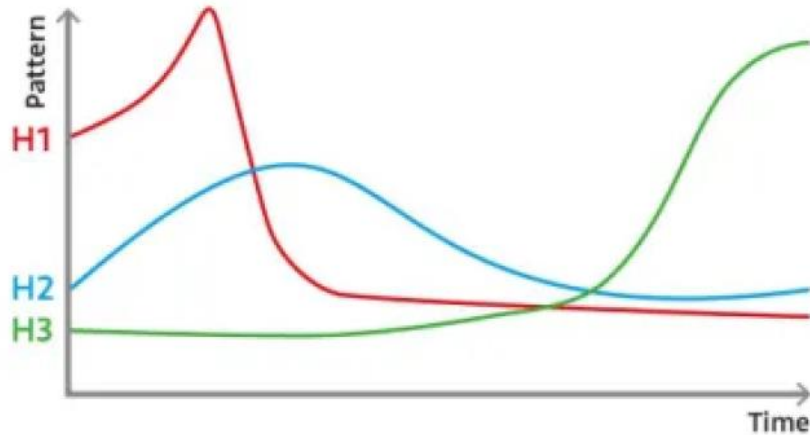
Smooth Transition



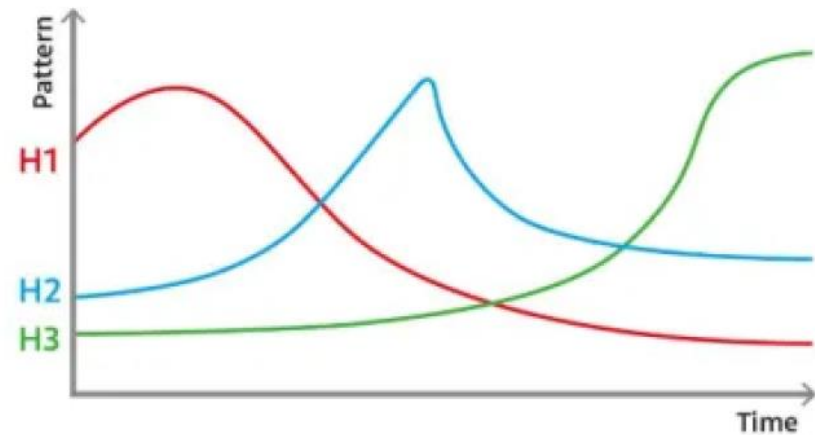
Capture and Extension



Collapse and Renewal



Investment Bubble



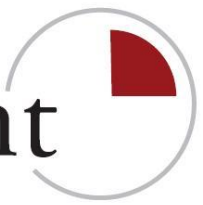
Three horizons links

- Kate Raworth's seven minute video https://youtu.be/_5KfRQJqpPU.
- Short blog article related to the video:
<https://medium.com/@matchboxstudio/kate-raworths-three-horizons-framework-intro-a-guide-for-workshop-use-5e25235c587d>
- Another short blog which focuses on that 'messy middle' and what we need to do about it: <https://www.thersa.org/discover/publications-and-articles/rsa-blogs/2020/04/change-covid19-response>

More on the Three Horizons if you want to explore:

- <https://www.iffpraxis.com/3h-approach>
- <https://collectiveleadershipscotland.com/week-1-2-three-horizons/>

RedQuadrant



We believe in conversations!

Benjamin Taylor

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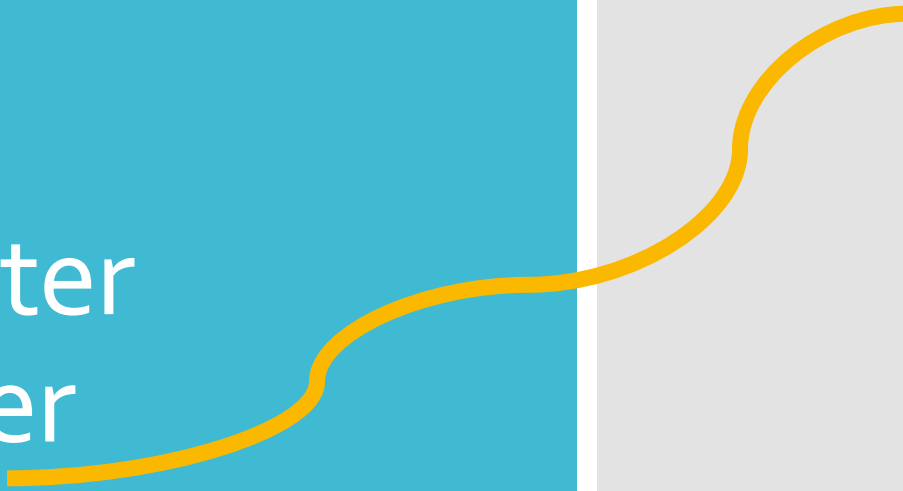
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A TENTATIVE ATTEMPT TOWARDS SYSTEMS CHANGE

Build Back Better in the days after



A Third Horizon Vision
prepared for 22 July 2020

Our Approach for 3rd Iteration

*Many contributing voices from the PSTA
Build Back Better community, collated by:*

*Benjamin Taylor
Jane Searles
Kelly Doonan
Roger Duck
Roxanne Tandridge*

- This is part of an ongoing process involving the whole Build Back Better group, not a final complete statement of 'the Vision'
- This vision is for society, not just for the future of services and institutions
- Visions need to be responsible, coherent, have integrity and a sense of shared ownership
- We have written visionary statements (Third Horizon) in the present tense, and have removed statements which are about how to get there (Second Horizon)
- The vision is not a solution. Further work is needed to understand what is in the way of this becoming a reality
- A full and rigorous account of our our thinking where we have consolidated and interpreted the original data is uploaded at:
 - <https://buildbackbetter.groups.io/g/group/files/documents//BBB%20H3%20Vision%20Analysis%2020200722%20v9.xlsx>
 - And a full version of these slides including all these connections is at <https://buildbackbetter.groups.io/g/group/files/documents//BBB%20-%20H3%20Vision%2020200722%20v9.pptx>

Third iteration

'We are all citizens'

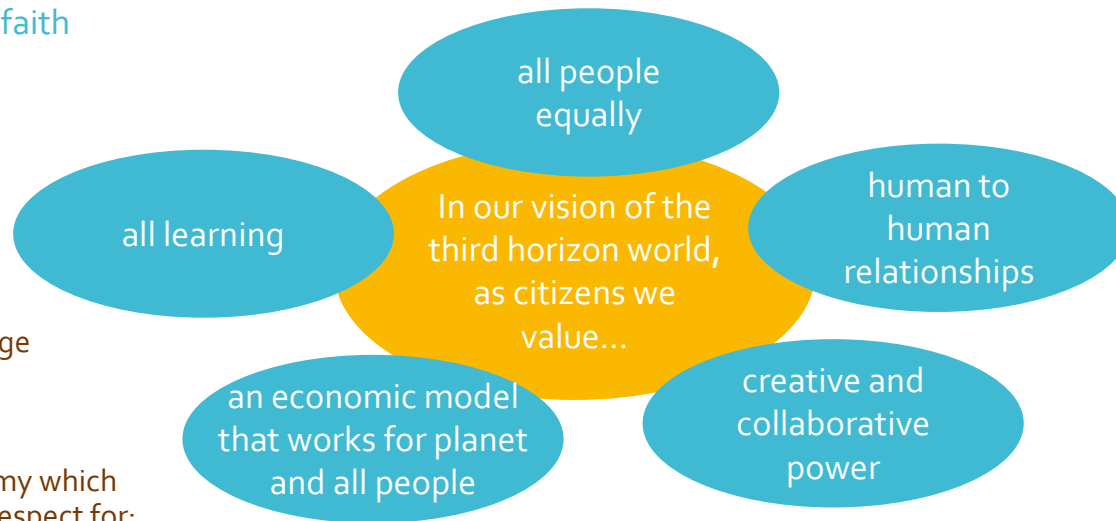
A vision about what we value, underpinned by the ethics that emerge through diverse interactions in good faith

- Learning is valued, supported, expected and recognised...
- and is ongoing, productively challenging and leads to mutual change

A values-based economy which meets needs and has respect for:

- diversity
 - interdependence
 - equity
 - all geographic scales (local to global)
- with the nature and role of money reframed

- As people we are valued because we are people. Each of us is respected and our humanity is acknowledged
- We have agency over our own lives
- We all, as citizens, proceed on the basis of empathy and kindness
- Each of us has access to the resources and support we need to live our lives in a way that makes sense to us



- I listen to others and others listen to me so that we all have a voice
- We have human to human relationships not just role to role
- A culture of seeking perspectives other than our own

- Citizens have sovereignty supported and enabled by government
- As citizens we have sovereignty to organise ourselves, embracing diversity and multiple ways of knowing
- Decision-making is based on transparent process in a learning loop around values (for example as citizens we address equality and equitable distribution of wealth)

We value all people equally (1 of 2)

Visioning statements



Last week's content

The main themes relating to All People are Valued Equally are:

- ♦ As people we are valued because we are people. Each of us is respected and our humanity is acknowledged.
- ♦ All people are important because simply we are people. All are treated justly / fairly (whatever we decide that means as a society), everyone is respected, and everyone's humanity is acknowledged. (new)
- ♦ We have agency over our own lives
- ♦ Information and tools are available to us as citizens (input)
- ♦ We all, as citizens, proceed on the basis of empathy and kindness
- ♦ (I, and we, are all *leading* our own lives) because we are all in a citizen world – we lead with empathy (input)
- ♦ Each of us has access to the resources and support we need to live our lives in a way that makes sense to us
- ♦ I, and we, aspire to what I/we want to do (and be), and are able to access resources to do it (input)
- ♦ We engage with one another in good faith
- ♦ These are the principles (new)

We value all people equally (2 of 2)

Visioning statements



Last week's content

Questions

- ♦ What does the culture value? Explore the ethics that emerge through diverse interactions in good faith
- ♦ How do we "ground" the vision sufficiently to ensure that it becomes the driver for coordinated effective action?
- ♦ How does the principle of having agency over our own lives apply to those whose agency is compromised (though physical or mental disability or illness, for example)?
- ♦ What is the vision / purpose around end of life or preserving quality of life?
- ♦ Value is about everyone, but what does justice mean in the context of judgements about the "value" of all people?
- ♦ What does it mean to 'access resources'? Specify here. Could this mean we give you a free car if you ask for one?
- ♦ Are we talking about equal access and opportunities – rather than giving resources? Does that create an issue around equality and fairness (everyone gets the same sized box?)
- ♦ All people are valued..... is this an unfinished statement. Does it become meaningless?
- ♦ Dilemma: The culture values basic human principles (input)
- ♦ Too naïve – not engaged with it (new)
- ♦ Needs the flesh on the bones underneath. More detail to make it real (new)
- ♦ Message about agency – this suggests all individuals have agency – e.g. older people with dementia may not (new)
- ♦ Vision / purpose around end of life or preserving quality of life? (new)
- ♦ There is a political dimension to this (does justice mean 'liberty' or 'equality' – what is the tension between these etc.) but that is for a different conversation. Enough to say that value is about 'everyone' (new)
- ♦ What does it mean to 'access resources'? Specify here. Could this mean we give you a free car if you ask for one? (new)
- ♦ Are we talking about equal access and opportunities – rather than giving resources? Does that create an issue around equality and fairness (everyone gets the same sized box?) (new)
- ♦ All people are valued..... is this an unfinished statement. Does it become meaningless? (new)

We value human to human relationships (1 of 3)

Visioning statements



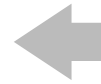
Last week's content

I listen to others and others listen to me so that we all have a voice

- ♦ I listen to others and others listen to me so that we all have a voice and people who do not have a voice in services traditionally now have one
 - ♦ I listen to others and others listen to me so that we all have a voice through spaces for public discourse
 - ♦ I listen to others and others listen to me so that we all have a voice through conversations with strangers
 - ♦ I listen to others and others listen to me so that we all have a voice through exchanging stories
 - ♦ (All of us as citizens, in our rich diversity, have a voice because) we listen to one another, including those of us who provide services
- ♦ I, and we, as citizens, have a voice (which is possible because I listen to others and others listen to me) so that people who do not have a voice in services traditionally now have one (input)
 - ♦ I, and we, as citizens, have a voice (which is possible because I listen to others and others listen to me) through spaces for public discourse (input)
 - ♦ I, and we, as citizens, have a voice (which is possible because I listen to others and others listen to me) through conversations with strangers (input)
 - ♦ I, and we, as citizens, have a voice (which is possible because I listen to others and others listen to me) through exchanging stories (input)
 - ♦ (All of us as citizens, in our rich diversity, have a voice because) we listen to one another, including those of us who provide services (input)

We value human to human relationships (2 of 3)

Visioning statements



Last week's content

A culture of seeking perspectives other than our own

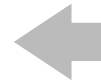
- ♦ A culture of seeking perspectives other than our own (new)
- ♦ We trust each other to identify and meet one another's needs (input)
- ♦ I, and we, develop opinions from a position of empathy, (kindness), humility... (input)
- ♦ ...and (dilemma) servant leadership (input)
- ♦ Being your whole self (in all that you do, including) at work, is OK and in fact encouraged (in each of our roles) (input)
- ♦ We each support one another in (our full humanity, including) our traumas (input)
- ♦ A culture in which the grit is a source of learning – culture of honest conversation (input)

Our behaviours as citizens support honesty

- ♦ Our behaviours as citizens support honesty (new)
- ♦ Honest conversations cannot happen alone – other behaviours have to support it.

We value human to human relationships (3 of 3)

Visioning statements



Last week's content

I and we as citizens have freedom to determine our own community

- ♦ I, we as citizens have freedom to determine our own community (new)
- ♦ Having the choice to choose the community individuals want (input)
- ♦ We are all "closer to home" (through our lives, our communities and our localities) (input)
- ♦ We as citizens experience the feel of our local communities and localities (input)
- ♦ ('We' the citizens create and maintain) welcoming places (input)
- ♦ ('We' the citizens create and maintain) welcoming places (input)

Our relationships adapt and change as we, as human citizens do

- ♦ Our relationships adapt and change as we, as human citizens do (new)
- ♦ Flexibility and adaptability to change (new)

We self-organise as citizens for strong community cohesion

- ♦ (We as citizens promote strong) community connections and cohesion (input)
- ♦ (We as citizens promote strong) community connections and cohesion (input)
- ♦ We as citizens help one another and are self-organising (input)
- ♦ We as citizens help one another and are self-organising (input)
- ♦ A culture of psych safety – strengths based re-enforcement (new)
- ♦ A culture of psych safety – strengths based re-enforcement (new)

We value creative and collaborative power (1 of 3)

Visioning statements

Questions

Citizens have sovereignty

- ♦ (People have sovereignty as citizens. Institutions of) state facilitate at a local level (to meet needs, as required)
- ♦ This means that "as citizens we are leading our own lives"
- ♦ I, and we, are all leading our own lives
- ♦ We (as citizens take responsibility for our own lives) together

Government supports and enables

- ♦ The state is everyone in society. We need to decide (as citizens) what we want the (institutions of) state to do for us
- ♦ Government (central/local) supporting and enabling communities

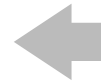


Last week's content

- ♦ What does it mean for the "community to have power"? (input)
- ♦ What is democracy in the third horizon? What might "collaborative politics" mean in practice? What are those "in power" learning about the nature of power from the COVID experience? (input)
- ♦ Dilemma: State is a servant not a driver (new)
-> State as facilitator at local level
- ♦ Any organisations for public good should be led by citizens (new)
- ♦ Everyone has a seat at the table (new)
- ♦ We (as citizens take responsibility for our own lives) together (input)
- ♦ The state is all of our (everyone in societies) responsibilities. We need to decide what we want it to do for us. (new)
- ♦ Government (central/local) supporting and enabling communities (input)

We value creative and collaborative power (2 of 3)

Visioning statements



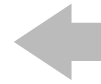
Last week's content

As citizens we embrace diversity and multiple ways of knowing. We share values and vision and organise / change ourselves

- | | |
|---|---|
| ♦ We as citizens organise ourselves | ♦ We as citizens organise ourselves (input) |
| ♦ We as citizens hold the tensions over perceptions of losing and gaining power. (We all learn and grow from the experience.) | ♦ Sharing power will mean that people will perceive they are giving up power. This is a central tension for the vision. (new) |
| ♦ Organisations are structured around self-managing teams, and leadership roles are appropriate to this | ♦ Organisations are structured around self-managing teams, and leadership roles are appropriate to this (input) |
| ♦ We as citizens develop shared values and recognise the implications for our concepts of power. | ♦ We need to consider values in the question of power... (new) |
| ♦ The values and vision that we share arise from diversity of voice and experience. | ♦ ...and recognise different voices and experiences (new) |
| ♦ (see above) | ♦ So more diversity and the larger the group the better for sharing the vision (new) |
| ♦ Changes happen through citizens building momentum for as long as it takes for the change to take place. | ♦ Community power – changes in citizens world happens through citizens, building momentum for as long as it takes for the change to take place. (new) |
| ♦ Our models/frameworks deal with complex socio-economic problems by supporting multiple ways of knowing. | ♦ Our models/frameworks deal with complex socio-economic problems by supporting multiple ways of knowing. (input) |

We value creative and collaborative power (3 of 3)

Visioning statements



Last week's content

Decision making is based on values and is transparent

- ♦ Decisions based on values means less rules. Rules can dis-empower. People hide behind rules
- ♦ Rules for transparent decision making
- ♦ Policies are aligned with with citizens needs.
- ♦ (responsibilities for decision taking), the processes involved, the shared values upheld, (and the decisions taken) are transparent
- ♦ Decisions are based on values
- ♦ Dilemma: Live to values not rules (input)
- ♦ Dilemma: Live to values not rules (input)
- ♦ Policy development built through citizen journeys (agile thinking) (new)
- ♦ Rules for transparent decision making (new)
- ♦ Decisions based on values means less rules. Rules can dis-empower. People hide behind rules (new)

As citizens we address equality and equitable distribution of wealth

- ♦ As citizens, we have effective ways of addressing equality
- ♦ (We as citizens have an) equitable distribution of wealth
- ♦ We have better ways of addressing equality in the third horizon. (new)
- ♦ More equal distribution of wealth (new)

We value an economic model that works for the planet and all people (1 of 3)

Visioning statements



Last week's content

An economy based on values

- ♦ (Allocation of effort and money is based on values)
- ♦ I, and we, as citizens, understand deeply what really matters to us

- ♦ Breaking the "success to the successful" archetype by dissolving the predominance of win/lose games as the basis for our economy – reframe what success means

(new)

- ♦ I, and we, as citizens, understand deeply what really matters to us

(input)

An economy that meets essential needs for all

- ♦ As citizens we each have our basic needs met
- ♦ (Pursuit of intrinsic reward is economically supported)
- ♦ (combined above)

- ♦ Basic income gives breathing space
- ♦ Opportunity to be economically active is de-coupled from your social capital / connections – make this more visionary!
- ♦ Allocation of effort / money based on human values

(input)

(new)

(new)

We value an economic model that works for the planet and all people (2 of 3)

Visioning statements



Last week's content

An economy that respects interdependence

- ♦ The values-led economy understands the value of the interdependencies of natural processes on which planetary and human wellbeing depend
- ♦ We all, as citizens, understand that our economic norms and assumptions are interdependent with our cultural norms
- ♦ Targets that matter include measures of gross national happiness, "spirit level" ideas and sustainability (input)
- ♦ Deep inter-dependencies with the social / cultural norms (new)

An economy that respects diversity

- ♦ Our economics is as rich and diverse as our cultural and religious traditions
- ♦ The world is so full of rich culture and religious principles. These topics have always been there. The homogeneous world of denuded worker bees does not satisfy me. (new)
- ♦ There is a diverse mix of types of wealth which are culturally considered as legitimate economic activity (barter, time banking, care exchange, make/mend/do, financial transactions, etc)
- ♦ Bartering professional services (website for business consultancy) (new)
- ♦ (combined above)
- ♦ Make, Mend and Do (new)
- ♦ (combined above)
- ♦ Wealth is created in a new way (e.g. me fixing someone's washing machine) There are different kinds of wealth, and money earned in different ways. (new)
- ♦ There are multiple currencies/multiple types of money running in parallel
- ♦ Multiple currencies multiple types of money, running in parallel (new)

We value an economic model that works for the planet and all people (3 of 3)

Visioning statements



Last week's content

An economy that is equitable

- ♦ There is an equitable distribution of opportunity

- ♦ Equitable distribution of opportunity (new)

An economy that works at all geographic scales local to global

- ♦ As citizens we care about and are engaged in our local economy and have a global perspective; the values-led economy has a mix of trade/services at all geographic scales from local to global.
- ♦ (combined above)
- ♦ (combined above)

- ♦ Caring more about my local economy (while earning more globally!) - is this part of the vision or what is happening now? (new)
- ♦ Individual wealth supports local economy, becoming a leveller (new)
- ♦ Globalisation needs a big rethink! Right kind of trade over right kinds of distances! (new)

Nature and role of money

- ♦ The economy is run without massive debt and without having the need to have lots of stuff to impress other people.

- ♦ Run the economy without massive debt and without having the need to have lots of stuff to impress other people. (new)

We value all learning (1 of 5)

We value all learning

- Learning is valued, support, expected, and recognised
- And is ongoing, productively challenging, and leads to mutual change

Our culture values ALL learning, especially mutual learning, which means we:

- Value, support, expect, and recognise learning and the attitudes which help create it.
- Actively seek the stimuli that encourage learning on an ongoing basis.
- Engage with productive challenge in productive ways.
- Recognise and welcome that learning leads to critical insights, and to change, which can have implications for all.

We value all learning (2 of 5)

We value, support, expect, and recognise learning and the attitudes which help create it. So, we:

Visioning statements



Last week's content

Value, support, expect, and recognise learning and the attitudes which help create it. So, we:

- | | | |
|--|---|---------|
| ♦ all have a space to breathe and reflect on what matters | ♦ We as citizens all have a space to breathe and reflect on what matters (to enrich our learning) | (input) |
| ♦ all lead our own lives with empathy and learning, taking responsibility for both | ♦ I, and we, are all leading our own lives | (input) |
| ♦ all lead our own lives with empathy and learning, taking responsibility for both | ♦ Responsible for our own learning (link to curiosity and seeking out own learning). | (new) |
| ♦ balance theory, practice, reflection and action and include learning in every aspect of our lives – learning through doing, and doing to learn | ♦ Theory, practice, reflection action | (new) |
| ♦ balance theory, practice, reflection and action and include learning in every aspect of our lives – learning through doing, and doing to learn | ♦ Action learning, learning through doing | (new) |
| ♦ balance theory, practice, reflection and action and include learning in every aspect of our lives – learning through doing, and doing to learn | ♦ Learning is connected to doing | (new) |
| ♦ have an avid engagement with reading, study, dialogue, and debate | ♦ The culture values (learning, for example through) reading widely | (input) |
| ♦ know that learning is lifelong | ♦ Expectation that learning is lifelong | (new) |
| ♦ know that organisational learning is core to how organisations work | ♦ Organisational learning is core to how organisations work | (input) |
| ♦ recognise the importance of contexts and places for learning – both the need for special places, and the influence of context on what and how we learn wherever we are | ♦ Importance of context and place for learning | (new) |
| ♦ value playfulness, listening, acceptance, curiosity, empathy, openness, and bravery | ♦ Being brave – seek out the challenges | (new) |
| ♦ value playfulness, listening, acceptance, curiosity, empathy, openness, and bravery | ♦ Importance of listening and keeping open | (new) |
| ♦ value playfulness, listening, acceptance, curiosity, empathy, openness, and bravery | ♦ Pace – playfulness, (listening?), acceptance, curiosity and empathy | (new) |
| ♦ value playfulness, listening, acceptance, curiosity, empathy, openness, and bravery | ♦ Importance of curiosity – your own and encouragement of others | (new) |
| ♦ have an avid engagement with reading, study, dialogue, and debate | ♦ Importance of debate as a means of learning and giving knowledge | (new) |

We value all learning (3 of 5)

We actively seek the stimuli that encourage learning on an ongoing basis. So, we

Visioning statements



Last week's content

Actively seek the stimuli that encourage learning on an ongoing basis. So, we:

- | | | |
|--|---|---------|
| ♦ recognise and value diversity, and are able to engage and debate with empathy and without polarised dead ends | ♦ Learning with and from each other – strengthening and stretching where ideas and insights come from | (new) |
| ♦ encourage stimulation of learning through changing contexts, seeing differently, and art | ♦ Stimulation through being taken out of context to reflect back in a different way (e.g. international connections / visits.) | (new) |
| ♦ narrate our work, what we're trying and learning – and recognise that this kind of activity and others support personal reflection, others learning from us, and us learning from feedback | ♦ Narrate your own learning to get correction and input from others, externalise and reflect on your own learning | (new) |
| ♦ recognise and value diversity, and are able to engage and debate with empathy and without polarised dead ends | ♦ (Recognising the value of diversity, I and we are able to step into and work through tensions and frustrations to) debate without polarised dead ends | (input) |
| ♦ recognise and value diversity, and are able to engage and debate with empathy and without polarised dead ends | ♦ Respecting differences – valuing diversity | (new) |
| ♦ recognise that we are all actively learning all the time – otherwise, how could things stay the same? | ♦ Learning isn't static | (new) |
| ♦ recognise that we are all actively learning all the time – otherwise, how could things stay the same? | ♦ We are all actively learning all the time – otherwise how could things stay the same? | (new) |
| ♦ recognise that 'we are all in this together' (in the community, in the country, in the world) | ♦ The culture of (mutual) learning enables us to recognise that "we are all in this together" (in the community, in the country, in the world) | (input) |
| ♦ seek out the ironic and the cynical, and the diversity that brings richness | ♦ Seek out the ironic and cynical | (new) |
| ♦ seek out the ironic and the cynical, and the diversity that brings richness | ♦ Richer perspectives bring in richness | (new) |
| ♦ value peer learning, and learning from outsiders | ♦ value of peer learning – leaders and people learning that they can learn from each other (often informally) ongoing | (new) |
| ♦ ...and, most of all, from failure | ♦ Richest learning from failure | (new) |
| ♦ ...it comes from experiments we try... | ♦ Learning from barriers, experiments | (new) |
| ♦ ...and from barriers we encounter. | ♦ Learning from barriers, experiments | (new) |
| ♦ We recognise that the richest learning comes from multiple perspectives, stories and answers | ♦ Learning that multiple perspectives and answers are needed. | (new) |

We value all learning (4 of 5)

We engage with productive challenge in productive ways.
So, we:

Visioning statements



Last week's content

Engage with productive challenge in productive ways. So, we:

- | | |
|---|---|
| ♦ assume good faith on the part of others, and practice generosity | ♦ Assumption of good faith on the part of others - generosity (new) |
| ♦ narrate our work, what we're trying and learning – and recognise that this kind of activity and others support personal reflection, others learning from us, and us learning from feedback | ♦ Narrating your work – write about what you are trying (allows personal reflection / externalisation and feedback) (new) |
| ♦ practice humility and curiosity in testing our own reasoning and expecting others to test ours | ♦ Importance of HUMILITY, challenge and receive challenge etc (new) |
| ♦ recognise that learning, honesty, trust, and clarity form loops which are mutually reinforcing or mutually destructive – and we actively work to make these reinforce each other positively | ♦ Build honesty and trust for learning (new) |
| ♦ we recognise that learning is not always easy and may need help | ♦ Helping learning to happen – recognise it is not always easy and we and others may need help (new) |
| ♦ understand that we each inhabit personal, situational, and social worlds of meaning-making which are not directly accessible to others, but are experienced in terms of impact | ♦ Helping learning to happen – recognise it is not always easy and we and others may need help (new) |

We value all learning (5 of 5)

We recognise and welcome that learning leads to critical insights, and to change, which can have implications for all. So, we:

Visioning statements



Last week's content

Recognise and welcome that learning leads to critical insights, and to change, which can have implications for all. So, we:

- ♦ are aware of and look out for our own biases and self-interests which shape learning and how we use it, and see the greatest opportunities as learning at these deeper levels
- ♦ focus on the opportunities to learn at multiple levels - to learn how to do things better, how to work better together, how to reframe situations to rethink what we should do ('do better things'), and how we should see ourselves and our roles (our identity)
- ♦ know that innovation and learning require unlearning and changing the rules, and that that has implications for all kinds of things, including who benefits from the system and who is threatened
- ♦ know that innovation and learning require unlearning and changing the rules, and that that has implications for all kinds of things, including who benefits from the system and who is threatened
- ♦ know that learning starts with learning from and questioning what we have already accepted as knowledge and the gatekeepers of that knowledge
- ♦ recognise that innovation requires letting go of things and that that can be a challenge
- ♦ step into, and work through, tensions and frustrations in each of our roles
- ♦ Awareness if our own biases shaping learning and how we use it – deeper layers may be things we need to learn as well. (new)
- ♦ Triple loop learning, doing things better, doing better things, changing identity (new)
- ♦ Innovation requires changing the rules (new)
- ♦ Unlearning is valued (new)
- ♦ STARTS with what we have already accepted as knowledge and the gatekeepers of that learning – could be seen as privileged, elite , exclusive otherwise (new)
- ♦ Innovation requires you to let go of things (new)
- ♦ I and we are able to step into (and work through) tensions and frustrations (in each of our roles) (input)