Rituals of Self-to-Self Cultures

One of the biggest changes in a developmental organization is the rituals of engagement. In traditional organizations, they are politicized, competitive, and full of sides. Even in well intended organizations, the cultures are not optimized for being a Developmental Organization.

What if the best ideas or best solutions were the objective of every conversation between people. There were no side or internal conversations that were not verbalized between the parties involved in the conversation. No thoughts about promotion or belonging that caused re-framing to influence the outcome rather than find the best idea and best solution.

In fact, what if these were the best ideas and solutions for all parties affected, now and in the future. Not who wins, or how we find a win-win idea, so it feels fair. But instead, there were ripples of beneficial results that produced multiplier effects, for all parties being considered, whose interests were includes as core to the conversations, and embedded into plans of each action. No missions and visions had to be added on to make up for shortfalls, side effects, and trade offs.

In fact, what if everyone grew and developed and got smarter and more able as a result of each endeavor as well as from the conversations intended to manage and deliver on the work, rather than *looking* smart, taking things personally, or positioning ourselves for gaining incentives, rewards and recognition.

Work design and development of human capacities are what underlies the restraints to the above hopes and dreams for what work life could be like, especially at work.

Exercise: Validate this premise by reflecting on your own experience. Chose a specific situation in your experiences where you were engaged in decision-making, creating a plan of action, or evaluation.
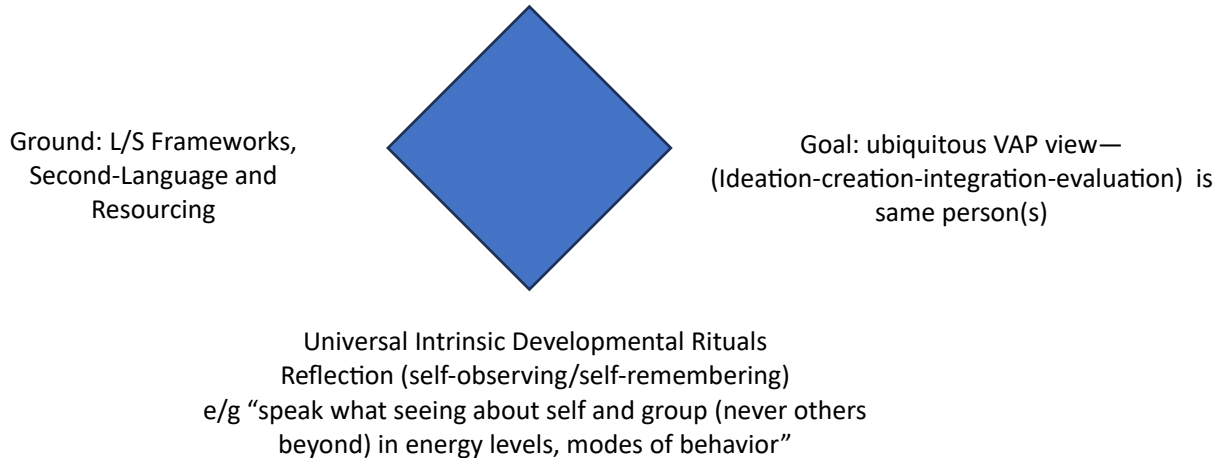
Practices for Building A Self-to-Self Culture

One of the most powerful shifts in work design is aimed at eroded the toxins of hierarchies. The limiting processes of delegation, top-down decision-making, and overruling or impacting decisions on execution, by others. This happens when promotions, performance reviews, and assignments are made although it is rarely talked about. It does not help often to just get rid ourselves of hierarchies, to flatten them, remove managers, or create distributed leadership. The reason it does not work is that the problems are <u>now</u> in the head, the thinking and emotions, the patterns of behavior. It takes active effort to decondition these practices and the thinking that holds them in the culture.

There are four domains we have used for 70 years with organizations, institutions and even families to reverse these patterns. They need to be taken as seriously as the conditioning patterns have been as they were introduced in all the institutions and of our lives. The place to start is not removing hierarchical structures and reporting relationships. They are the last step when they are no longer relevant. When no one uses them or sees them as particularly bad. Just a relic of another era that are seen as not needed or useful. It is obvious to everyone involved at that stage. They are no attachments to their existence or non-existence. The ancient forms are then dissolved.

Tetrad of *Self-to-Self* Culture Development

Direction: Universal Developmental Managing
Processes e.g. "Development is foreground, work is
the instrument for it."

Ground: L/S Frameworks,
Second-Language and
Resourcing

Goal: ubiquitous VAP view—
(Ideation-creation-integration-evaluation) is
same person(s)

Universal Intrinsic Developmental Rituals
Reflection (self-observing/self-remembering)
e/g "speak what seeing about self and group (never others
beyond) in energy levels, modes of behavior"

Domain One: Ground

Living Systems Frameworks and Semantic Language leads the process, with resourcing

The foundation of work is the use of living systems frameworks and languaging, in meetings and events, especially where titles and roles influence, control or dominate process. Living Systems Frameworks are a powerful disruptor of patterns of thinking, and great equalizers of focus on the purposes, products, and content of the meetings. They take us away from attention to titles and levels. Frameworks also demand and source working with the whole of situations and build critical thinking skills. Eventually all arenas, where levels of reporting are in the room, are conducted with frameworks to attend to the selves, as thinkers, not roles with power, with appropriate living systems frameworks and languaging.

These two methods reflect the new processes we aspire to and provide new names for regenerative processes. E.g. Function, Being, and Will. The frameworks and system language builds new shared semantic expressions (semantics reflects the precise meaning/being of an idea, not just name for a thing.) We have experiences for which we will now have names for since they were most often not included in conversations when we use our previous language.

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Systems language more completely represents the whole of human's individual, group, and societal experiences. E.g. We have words for development because we operate at different levels of mental energies, at more lines of work, or minds at work than are invisible in traditional conversations. Knowing the language for these experiences can be used to develop us or improve the quality of our thinking.

Domain Two: Goal

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Goal: ubiquitous VAP view—
(Ideation-creation- integration-evaluation) is same person(s)

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Thinking, planning, or designing, are done with a Value-adding process view, not one of functional work, helps speak self to self. This means the stakeholder (customer/consumer, earth, co-creators, financiers, and communities/society) are the starting point. Not our organization structure or authority structures. Living Systems frameworks are composed from a value-adding view from Earth to Earth. From soil and ideation, to creation, to integration or utilization, to recycle/reinvestment and Regeneration. For a view things in a linear procedure, to a value-adding process view in which we see material and ideas being transformed, for a stakeholder's benefit. A value-adding-process world view turns out to also be the best organizing concept for great idea generation, decisions, and assessment of effectiveness. So, it puts the mind to work on wholes, not fragments which is where the old patterns reside. It takes some practice, but with frameworks and focusing on beneficiaries of our work, it moves the organization processes to self-to-self working, not role to role.

Working with a Value-adding process view also prevents fragmenting in many ways. i. e. operating from Functions, authority, and also issues. It means we agree on the centering focus and not chase issues that arise. Most of issues are a result of fragmenting and lack of managing processes. Issues of climate, gender, inequity are because of fragmenting, which are codified in structures and systems and cannot be resolved as fragments. So, in a value-adding process view, we avoid committees, task forces, missions, and problem solving or training, in a

fragmented way. Fragmented approaches make issues irreconcilable and never permanently resolved. Fragments promote symptom chasing and attention when the systems that cause the issue is what needs work. They fragments become part of hierarchical infrastructure distraction. E. g. departments, officers for issues. When we change the systems and infrastructure, we change the issue manifestation.

Domain Three: Direction.

Universal Developmental Managing Processes

e.g. "Development is foreground, work is the instrument for it."

We often trade-off work activities that feel urgent and important for engaging in development of humans and their way of working. These are behavioral patterns which freeze us in time and not allow us to change. They seem important because they are familiar as our old patterns. Familiarity breeds mechanicalness because our brain defaults to what is familiar and not to new or innovative pathway. Our brains follow ruts of familiarity without being managed by our will.

Managing process formed into principles are used for reflection as a means of redirecting attention and intentions. Forming **Managing Process Principles** that apply to everyone no matter their levels of pay or authority or functional domain are great levelers of importance and reframing of urgency. Development of Managing Process, as principles, applied in events for leading each event, activity and thinking, then reflection of effect, value, and upgrading of ways of working, shifts the organization **from roles as shapers of interaction**, **to selves with ideas and reflections.**

Domain Four: Instruments.

Our individual being and collective work can become consuming. Stopping many times a day, as a ritual, in work groups, to reflect is core to our development, individually and collectively. We don't observe life around us and what is happening, much less self-observe inside. Especially as a universal ritual which all groups engage in for being **mindful in motion**. In activity that is intended to be connected to a value-adding process we observe what is needed from us and how well we are doing. As promises are added into work practices, it becomes a better version of *performance review* based on personal development plans tied to stakeholder commitments. Where everyone has a development plan and a self-designed way of executing on a plan and assessing effecting effectiveness. Self-observation is a method not only of self-study but also of self-change. It is an aspect of an overall system of work on oneself. And selves in community. Self-observation is best approached not as a technique but rather as an entirely new relationship to oneself as a living, breathing being. Self-observation is an intimate pathway into one's own mind, body, and spirit. It allows us to experience new levels of consciousness, and by so doing to live more conscious, contributing lives. Universality of reflections is a strong dissolver or roles and titles since everyone is growing and developing transparently.