

This is an emergency

We must slow down

James Barlow, Jake Farr, Kirstin Irving



[Leading Through Storms](#) is a newly forming community through which people, including those in corporate leadership, are resourced to discover their best adaptive responses to the climate, ecological and related crises. For the past two years, Jake, James and Kirstin have sought to build a more consciously interconnected society, conversation by conversation. Here they share their unique perspectives on what this means, what it requires and what they are learning about the process, experiencing themselves as an experiment in organising for a regenerative future.



Kirstin facilitates a group in Hazel Hill Wood, near Salisbury, UK. The woodland provides a beautiful and nourishing environment for creating community, supporting us to open ourselves to the enormity of what we face and discover our best adaptive responses.

Introduction

There are no maps to guide us through the planetary crises we face, yet each person is being called to respond. And responses can vary greatly, including the option to look away. So, what does it take to honestly sit with the already present realities of climate and ecological collapse? How do we step into doing what we can, with what we have, to adapt meaningfully to all that is unfolding? Beyond avoiding the worst consequences before us, how might we contribute to a vital repatterning of life, in our workplaces, our communities, and at home?

The three of us first came together in the summer of 2019, in response to the Deep Adaptation work of Jem Bendell (2018) and at the invitation of Alan Heeks, founder of Hazel Hill Wood. The purpose was to explore what might be ours to do in support of urgently needed and challenging transformations, particularly in corporations.

We have since formed a Community Interest Company, Leading Through Storms, a community for leaders from varied settings. Our common belief is that the massive improv act we are all engaged in during these disrupted times benefits from radical collaboration between diverse actors. To quote Margaret Wheatley (2006), "We cannot hope to make sense using our old maps. It won't help to dust them off or reprint them in bold colors. The more we rely on them, the more disoriented we become. They cause us to focus on the wrong things and blind us to what's significant. Using them, we will journey only to greater chaos."

In this piece - each bringing our own voice - we share some of our LTS experiences, insights and ongoing inquiries. Jake talks about the role of community in creating a space for revelation, and the importance of attending to psychological and emotional adaptation as part of a wider repatterning of life. James explores what constitutes 'right action' at this time, seeing curious, compassionate, citizen leadership as a 'no-regrets' path. Kirstin considers some of the frameworks and practices that can support us as we seek to lead our way through the dilemma-ridden, conflict-laden territories we often face, in our organisations and beyond.

'Our common belief is that the massive improv act we are all engaged in during these disrupted times benefits from radical collaboration between diverse actors.'

Jake's voice: vitality in community

That this is a community endeavour is vital, for community provides connection, reset, inspiration and support. At our inception, community was cited by each of us as a foundational value, and that sense of how essential community is to this work has only deepened over these two years. To start close in, how Kirstin, James and I have worked together and developed as a community of three, has enlivened our understanding of what can support and nourish, and what holds back. Co-creating the climate that enables us to be in our differences has, I'd argue, had greater import than our shared values and starting points. How to describe that climate?

It includes:

- being whole heartedly generous in our listening and offerings into the trio
- bringing all of ourselves and, on the days where it feels tough to be human, that includes tears and bumbling - until they pass
- being alongside in life as well as in our work
- slowing down each time we meet, with a few minutes silence (no matter the long list of things we think we have to do).

Being able to step in from a place of knowing how (and that) I am valued in this collaboration feels a lot like love. And from this place, risk becomes something else - much more a lively experiment in radical wholeness, welcoming it all, including my shadow aspects, polarities, and what I struggle with within myself.

Our work supporting leaders privileges a psychological approach, accepting that physical adaptations (though critical) already draw significant attention. The psychological work of facing into storms is the essential hard work of adaptation, and the work that underpins people connecting with their sense of agency. Though it is hard work it is also enormously liberating to illuminate the multitude of psychological processes that can lead to denial and desensitisation. Though with this must come some important attention to grief. The daily diminishment of habitat, community, cultures, species, our children's futures, and our sense of what it is to be (fully awake as a) human even, surely justifies this emotion. As Francis Weller (2015) puts it, honouring the sorrows and loss is simply good manners.

A key helping factor is that LTS, as an intentional community, not only actively welcomes all actors to the improv act, but also all parts of those actors. As a psychotherapist I hear the critical inner dialogue of many people, "who am I to presume I have something to offer?", "others know so much more", "I'll leave it to the experts". We are so bereft of real, safe community spaces that whilst I may have the angst of my inner dialogue, I know I'm not alone. Creating a community space that welcomes the parts less often seen and voiced enables compassionate inner work and brave outer work (which is perhaps brave inner work, compassionate outer work too?). To say the territory we are walking in (and encouraging leadership through) is unclear is an understatement - unknown is closer to how it feels for me. Being in community to do that walking supports personal regeneration whilst actively engaging in the issues. Our premise is that without community the work is simply too hard and depleting.

Box 1 - The 4 Rs of Deep Adaptation

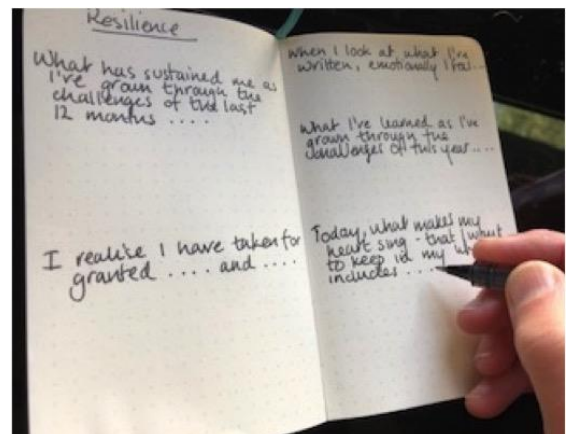
1. **Resilience** invites inquiry into what norms and behaviours people, communities and society wish to maintain as we seek to survive; what do we most value that we want to keep and how do we manage this?
2. **Relinquishment** comes to the fore when, in considering what we wish to maintain, it is inevitable that we must also let go of certain assets, behaviours and beliefs where retaining them would make matters worse.

3. **Restoration** invites reflection and rediscovery of attitudes and approaches to living that have been eroded through industrialisation. What can we helpfully bring back to support us with the coming difficulties and tragedies?
4. **Reconciliation** recognises that we do not know whether our efforts will make a difference, yet how we make peace with each other and the predicament will be key to lessening the suffering and avoiding creating more harm by acting from suppressed panic, shame and guilt.

(Bendell, J. 2018, 2019, 2021)

Our processes are therefore designed to enable people to connect deeply with self and outwards in company. If looking at Resilience, for example (the first of Bendell's four Rs – see Box 1), we might offer an inquiry arc along the following lines:

- input to provoke feeling and thinking in relation to the climate and ecological emergency, themed around personal resilience
- free fall writing using sentence stems crafted for individual inquiry and resourcing
- small group collective explorations in the space of action in their inner and outer worlds
- small group exploration and crafting of the next small step - experimentation and action



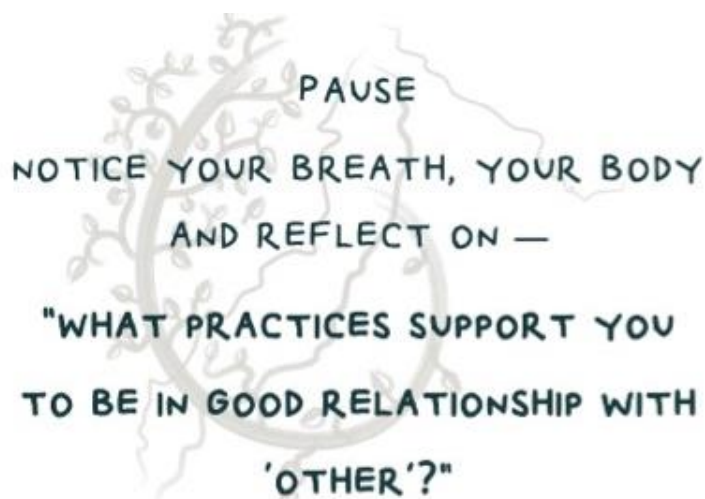
I agree with psychologist and film maker Ty Francis (2020) that resilience is relational, arising from “the quality of our connections and interconnection as well as from our sense of belonging”. The necessary quality of interconnectedness is practised and evoked by inviting a ‘listening’ into a situation from different perspectives in the system. For example “listen to the speaker from the perspective of Earth and all life”, “listen from the perspective of a young climate refugee” or “listen from the perspective of what is being held back”. This requires a quality of listening that is both embodied, deep and subtle. That sense of interconnectedness, with personal inquiry, helps each individual towards their chosen action in the outer world. It helps them find where agency may lie, supported with the provocation of naming our power and privilege, to step in more.

‘Perhaps it sounds ambitious to say we are creating a space for revelation. But when facing into the unknown, this is what it must be.’

Annette Hennessy, former CEO of Merseyside Probation Trust, was among those who joined us for our first four month Community of Practice. She says, “What struck me was the internal work we did, facing up to our fears and vulnerabilities, and also the concept of slowing down in an emergency; that less is more, that busyness isn’t always the answer”. If you would like to hear from others, more participant voices can be heard in [this article](#) by another of our alumni, the writer and campaigner Bel Jacobs.

Perhaps it sounds ambitious to say we are creating a space for revelation. But when facing into the unknown, this is what it must be. As Rebecca del Rio offers at the beginning of her poem Prescription for the Disillusioned:

Come new to this
day. Remove the rigid
overcoat of experience,
the notion of knowing,
the beliefs that cloud
your vision.



James' voice: going through it

Late in 2019, I was participating in a constellation process with a senior team at a management consultancy. The task was to map and explore certain dynamics within the organisation, in the context of the societal issues it was paid to consult on. We chose to run the constellation without anyone within it knowing who/what they were representing – instead, they simply knew the issue and were asked to orient themselves physically in relation to one another, purely based on what they felt in their bodies.

It turned out that the (unknowing) representative of climate change placed themselves as far from the others as possible and reported feeling unwelcome. None of the other participants faced towards this representative. As the constellation progressed, the still unknowing participants reported being aware of the presence of 'climate change', but couldn't turn to face it, couldn't bear to acknowledge it – it felt too big.

Even as I write this, with COP26 and the IPCC's sixth report in the headlines (and the UN Convention on Biological Diversity's COP15 tellingly less so) it seems that we still really can't bear to face into the reality of the lives we need to live now, even though the impacts of anthropogenic climate change and ecosystem

destruction on our ability to live in a viable human society are shocking. Those who hold a view that a full collapse is in prospect are sometimes attacked, seen as nihilistic. In contrast, at LTS we have found something very different to be the case: when we step in to really look - as Jake mentions above - this is enormously liberating.

Michael Rosen's refrain from "We're going on a bear hunt" is a welcome articulation of what this means for us, emotionally, somatically, cognitively:



I'm really curious about why I identify so strongly as somebody who needs, wants to "get a message out" as part of my daily activity. It's important to say that there's no certainty. And we all at LTS have embarked on a 'no-regrets' path – catalysing more 'conscious leadership' from where we stand, with what we have. Modelling a more curious, compassionate, citizen leadership is, for me, a 'no-regrets' path.

Dr. Rene Suša et al, writing about choices in response to the crises, suggest,

"A ... rehab [approach] seeks to explore ways how to wean us off the neurophysiological (neurochemical) addictions and attachments to our current (modern/colonial) unsustainable habits of being".

And the New Citizenship Project talks helpfully about who we take ourselves to be today in society. When are we subjects? When are we consumers? Could we be citizens too? Citizens who are compassionate, communal, curious, creative, consciously connected with the more than human, and acting with self-restraint (or, put another way, a sense of sufficiency)? We offer some ideas related to this in Box 2.

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catalysing more ‘conscious leadership’ from where we stand, with what we have.’

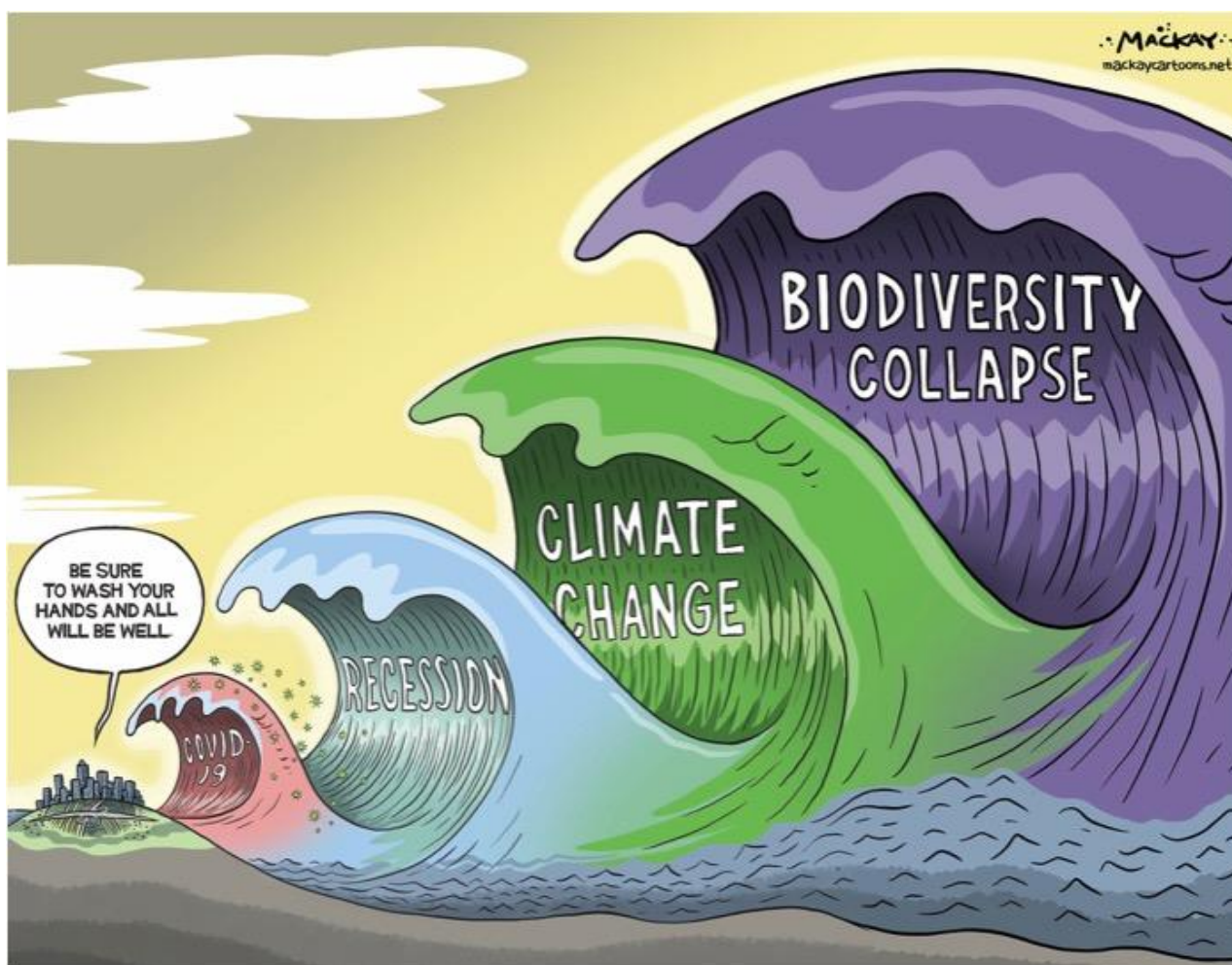
This brings me to the ‘relinquish’ element of Bendell’s deep adaptation frame, which seems to bring us up against our very sense of self. Who am I taking myself to be? Am I refusing to see that my over-consumption is acting as respite from my life’s suffering and pain? And is it my inability to be with what is, that drives my consumption? Such personal leadership questions, we have found, act to embolden organisational leadership. They locate us in the neurochemical territory of the ‘right action’ needed when faced with crises. Ours is a collaborative developmental action inquiry (Torbert, e.g. 2017) and we take this approach as a trio and in our work.

Box 2 - Leadership transformation: Acting from multiple ways of being - an egoic consumer and an ecological citizen?

Current mainstream way of being and language - perhaps as an ‘egoic consumer’?	Experiments to glimpse our ‘ecological citizenship’, realising our agency?
Taking myself and others to predominantly need feeding, as a consumer	Acting more like a citizen with agency and skin in the game, and expecting the same of others
Reaching for (consumerist) distraction when feeling lost, empty, alone, bored, scared	Feeling the feelings, sitting with them, talking about them in community, finding our common humanity in our rich inner landscapes, so that we don’t get overwhelmed
Being wilfully blind	Daring to look
Saving the planet	Realising the planet is fine, humanity is probably not so
Seeing nature as a service for humanity	Seeing humanity as a vulnerable part of a greater whole
Being convinced of my individuality	Feeling the interbeing
Seeing life as a competition to succeed in, where there is a destination which excuses the means	Living life, humbly, with presence, being in the moment
Believing it’s not that I’m greedy, it’s just that I need a little more to be secure and safe	Realising that I am already safe, spiritually, and that we are never really safe physically

In a recent collaborative inquiry exercise, using repeating questions to really dive deeply, it was clear that I could class many of my activities as 'displacement' activities - designed to distract me from experiencing emotions and bodily sensations part of me does not want to feel. This is "Retreatership" not leadership – hoping the scary monster will go away.

Graeme MacKay of The Hamilton Spectator perhaps captured the consequences of this in his editorial cartoon, which parodies the impact of retreating from the larger societal / systemic frames we need to be concerned with and distracting ourselves from our true "individual" agency. That the cartoon grew collaboratively and virally, from MacKay's two original waves to the current four, highlights the nerve it struck. It shows us the vastness of a common issue we may have not raised our eyes to notice and draws attention to our perhaps unconscious inclination to sit and wait, then to heroically react to each wave, we - perhaps unconsciously - tell ourselves.



With kind permission of Graeme Mackay: mackaycartoons.net

At LTS we are building community to help prevent the waves being generated in the first place: acknowledging that we are enough, that all our feelings are welcome, that consuming stuff is a temporary fix, and even that facing into the reality of death is a liberating (not to be avoided / denied at all cost) activity. Imagine having all of our psychological / spiritual energy, that is currently producing these destructive waves, repurposed for constructive societal building. That would be a regenerative move, a move from ego to eco.

So, as an individual, one key leadership challenge is to work out how to choose NOT to do something even when I have financial resource to do so. Perhaps not to fly, not to continue my existing mortgage or pension arrangements given how they are invested, to cycle rather than drive, to avoid farmed meat and fish. . . and many of these actions benefit from being in community since they can feel so small, insignificant, unheroic, prosaic and not what we should be attending to. And yet, when we do, we are able to be more grounded, integrated and have less need to consume and interact in a less resource intensive way. We are living lighter, more spiritually even, and certainly slightly more in-tune with the pace and capacity of the more-than-human world.

And, as an example, relinquishment may not just mean giving up, sacrifice or discipline; conscious 'sufficiency', as Arnold Schwarzenegger recently expressed, can actually mean we gain something. A BBC science and environment report on his recent wide-ranging Radio 4 interview says:

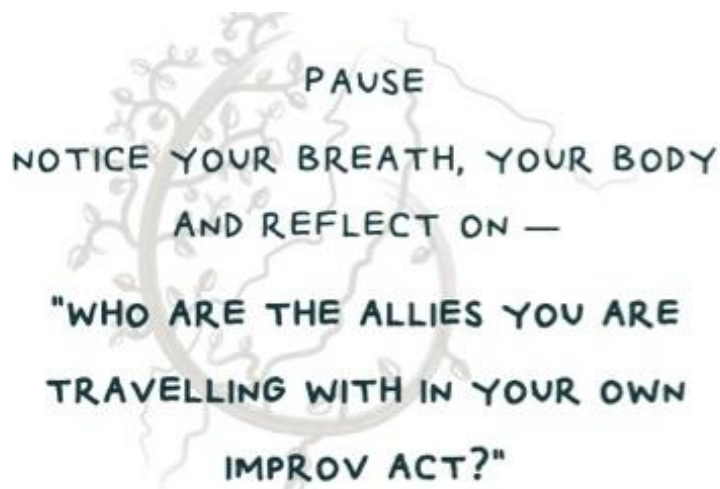
"The former champion bodybuilder says he has reduced his meat intake by around three-quarters in the last few years, but argues he is 'gaining' as a result.

'Since eating more vegetables and plant-based foods my heart doctor said my arteries have stopped narrowing,' he said.

'So how have I given up something? I gained my health, it gave me an extra two years.'"

So, as leaders, what might relinquishment do for our organisations?

When we slow down we, and participants, report experiencing the spaciousness that is available away from the oft-tumultuous inner landscapes we inhabit. The spaciousness supports better citizenship – in human society and, we sense, even within the broader more-than-human ecology. Because this is an emergency. We need clear heads, warm hearts.



Kirstin's voice: pockets of the future in the present

As we face into the increasingly harsh realities of what climate and ecological collapse means for life, corporations are engaging with renewed vigour as well as laboured anguish concerning the major transformations required, and how to realise them. As well as midwifing the birth of something new, there is the need to hospice the dying of old products, services, ways of being – perhaps whole organisations. In some quarters, calls for reparation by the most polluting companies are growing. So, consultants, coaches and facilitators are being called to sit alongside leaders and their teams as they face deepening, potentially existential, crises. It's challenging work. At the same time, an array of energetic start-ups is appearing in the landscape, many representing a bold step towards creating a future we dream of, keeping hope alive.

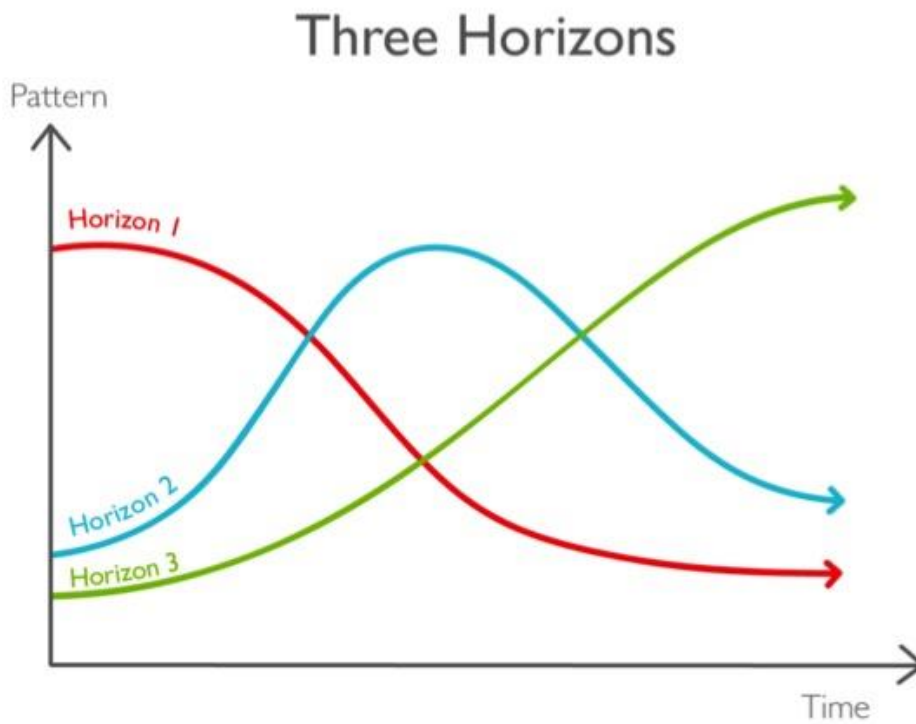
One of the approaches we have found especially helpful in working with pathways through such complexity is Bill Sharpe's Three Horizons (Sharpe, 2013). It frames our exploration of transformation in terms of a shift from Horizon 1 (established patterns) to the emergence of new patterns (Horizon 3), via the transition activity of Horizon 2. One of its particular benefits lies in helping us discover personal agency in an uncertain world, tuning into the patterns we're held in as part of exploring how we might successfully repattern. A degree of collapse is seen as needed, for resources to be released for investment into something new.

It becomes possible to connect with 'pockets of the future, present today', which often engenders a welcome sense of hope. And there is room for all the voices of continuity and change to come into play as part of the process. Like all good improvisation, working with Three Horizons is dynamic, social and generative. It also allows us the great gift, in Bill's words, of being able to disagree more intelligently.

As the kaleidoscope is shaken, our wish at LTS is to support people to recalibrate what it means to live and work with coherence and integrity, to reimagine the future, and then work for it. Figure 1 indicates some elements of established patterns (H1) that we are committed to moving away from, and new patterns (H3) that we wish to be in service to. Our second horizon community experiment is allowing us to explore how we organise ourselves - and support all others seeking to organise themselves - for a future that truly supports life on earth.

Figure 1 - From Here to There: Horizons 1 and 3

How might these pattern-shifts map to 'ego' and 'eco'?



H3Uni.org

Horizon 1 Dominant ways of being today	Horizon 3 Balanced in the future to embrace
Power unilaterally exercised	Power mutually exercised
Separation	Interconnection
Individual & competitive	Collaborative & developmental
Trees as assets	Trees as beings
Action orientation	Inquiry-in-action
Cognition most highly prized	All ways of knowing prized
Cleverness	Wisdom

In living our way towards a different future, we also call strongly on Bill Torbert's action-logics framework (Torbert, 2020), and developments of this in the context of teams and organisations (Harcus, 2020). This particular 'understandascope' brings insight into how we and others differently make sense of, and act in, the world. It also provides clues about what we most need to pay attention to for our improv act to have a chance of being successful, when actors can - and occasionally do - span all seven action-logics.

Opportunist	wins for self
Diplomat	wants to belong & fit in
Expert	focuses on logic & expertise
Achiever	driven by personal & team achievement
Redefining	uniquely reframes complex dilemmas
Transforming	generates personal & organizational transformation
Alchemical	integrates material & spiritual transformation

Yet, great frameworks remain just that if we don't attend to building our capacities for how we come into the room to work with the messy, sometimes conflict-laden, situations we face. In the midst of storms, practices can feel like lifelines. My thanks go to both Bills who have taught me and who I work alongside. I am repeatedly struck by their undeniable intellects, but perhaps more so by the fact that almost their entire focus is on practice, because that's where the difference is made. Calling on the work of Bill T and others, our key LTS practices, described in Box 3, support us to build muscle - individually, collectively - for the mature, adaptive and transforming leadership these troubled times call for.

[‘Great frameworks remain just that if we don’t attend to building our capacities for how we come into the room to work with the messy, sometimes conflict-laden, situations we face.’](#)

Commenting on the value he found in our approach, a member of our LTS 'community of disruptors' recently shared that, coming from "a place of steadiness and stillness", he was able to bring a different attention and awareness to his leadership. In his relationship with his team, he noticed the importance of allowing multiple voices: "It isn't necessary for me to have a view on everything or make every decision. Opening up the space for others is vital. We have a team of 160 people. They're brilliant. And it's their brilliance that I want to shine."

One of the practices that I have found most helpful to my own leadership is cultivating a capacity to accept the difficult truths in my life. As someone who has raised their family on the back of over two decades

working in the automotive, airline, oil and gas, financial and insurance sectors, every day I see with new eyes what I have been a part of. I could feel consumed by my complicity, and carry shame for not acting sooner, fast enough, intelligently enough – so it's clear for me that processes of reconciliation are an important part of Jem Bendell's foundational work on Deep Adaptation.

Teachings from Buddhist monk Thich Nhat Hanh, and from Pema Chodron on Tonglen breathwork, have supported me to find equanimity in the face of these times. And reconciling to - rather than avoiding, denying or rejecting - difficult truths leads me to feeling somehow restored. Any sense of tightness or constriction gives way to greater ease, openness and curiosity and, at my best, I am able to silence judgement and meet myself and others with compassion. Generative spaces open up, carrying with them the possibility for the regeneration of myself, my relationships, and the wider world. Thich Nhat Hanh reminds us, "If one person keeps calm and smiles at a provocation, the whole world will have a better chance for peace."

Box 3 - Curated ways of working across the horizons

LTS Practices	Because...
Collaborative developmental action inquiry (Erfan & Torbert, 2015)	Self, relationships and wider systems become changed through communal cycles of review/exploration/experimentation
Exploring, encouraging, developing, the multiple ways of being human (including cognitive, emotional, relational, somatic, spiritual streams we all have) and noticing their degree of (dis-) integration. (New Ventures West, 2020)	More consistently accessing a fuller wisdom may lead to a more compassionate interbeing society
Creative pursuits such as music, poetry, writing, movement and art	They point to understandings beyond and between our words
Conscious embodiment (e.g. Palmer, 2008)	From 'centre' we are more able to meet the world with perception, compassion and confidence, and avoid the unhelpful consequences of seeking control, approval, security for ourselves
Systemic constellations (e.g. Jan Jacob Stam, 2016)	They reveal hidden and intricate dynamics, and new possibilities
Natural cycles of birth and death	That's the nature of life
Of course, slowing down to pay attention to how we are, right here, right now	This is an emergency

The frameworks and practices I touch on here may already be familiar to you, and you will have others of your own. What feels significant for me is the different edge that comes with applying them in our current high-stakes context. Convening and facilitating radical collaboration between diverse actors is mighty work. The strong exchange described in the Appendix - part of an 800-person summit this autumn that brought together diverse voices of continuity and change from NGO, scientific, corporate, artistic, political and activist communities - describes something of the challenge. It also reminds us that the quality of our attention, the inquiries we engage in, how receptive we are, how connected to our deepest seat of confidence we feel all, in some way, critically determine the decisions we make, the actions we take, and the quality of relationships we are able to hold.

JOIN US FOR A ZOOM CONVERSATION

Given the troubles we're in, the high stakes we are facing, what does it take for us to connect with our personal agency in a way that enables us to contribute to a vital repatterning, and to find joy in the process? Who and how are you choosing to be at this time? What is already serving you and the diverse actors in your particular improv act well, and what else might be needed to enable you to create helpful internal and external route maps?

If you are an inquirer, join us and fellow AMED readers for a Zoom conversation on

Tuesday 8th March, 4 - 5.30 pm (UK time). [Please register here.](#)

For a conversation at any other time ...

Please contact us directly: info@leadingthroughstorms.org

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Acknowledgements

We'd like to thank the many enthusiastic and inspirational leaders who've joined the Leading Through Storms community since 2020. Special thanks to Julie Allan for her invaluable support in writing this article.

About the authors

Trained as a psychologist, **Kirstin Irving** started to wake up to the enormity of the interconnected environmental, social and personal crises facing humanity midway through her corporate career. Taking a no-regrets approach, she is committed to repatterning her own life in service to the creation of a world she wishes she had grown up in. Alongside her work with LTS, she is a trustee of Fermynwoods Contemporary Art, and enjoys growing vegetables and swimming in the sea.

An organisational psychologist, gestalt psychotherapist and coach, **Jake Farr** continues to deepen her personal response to climate disruption and associated emergencies and this is actively guiding her work. Drawing on 25+ years supporting leaders and organisations she is part of a growing field of eco- and climate- psychology, is active in the Deep Adaptation and XR communities, and is closely connected to Hazel Hill Wood where she is a trustee and leads workshops.

James Barlow supports fellow human beings to build increased consciousness and more fulfilling relationships with themselves, those they interact with and the more-than-human world. He compassionately listens, coaches and provokes. James has an MSc in Responsibility and Business Practice from the University of Bath and 30 years' corporate experience, including time with Unilever and PepsiCo, much of this as a sustainability professional. He sails on, and swims in the River Thames near his home.

Appendix - Meeting Places

There are moments when we find world views colliding. How do we stay in constructive conversation through such discomfort when the stakes are high?

Imagine yourself in the room with this:

A high profile climate leader has walked onto the stage of the auditorium. She stands alongside 3 empty chairs and sets out the unusual, perhaps extraordinary, exchange that is about to take place. Three people with apparently common cause are about to take their seats, each committed to sharing their experiences of leading in the face of climate and ecological collapse: an oil and gas CEO; an impact investor who has had his climate savvy members successfully voted onto the board of another oil and gas giant; and a young climate justice activist.

As the speakers join the stage and take their seats, there is a palpable sense of expectation in the room. The rules of engagement are clearly laid out and the exchange gets underway. What unfolds is both predictable and somehow entirely new.

The oil and gas CEO describes the nature of the situation he and his organisation face, including strategically poor choices of the past. He sets out actions his company is taking and, in acknowledging that it is “not enough”, sets out additional actions that he commits to reporting back on within the month. He makes it personal, looking to a future horizon of how he wishes the world to be for his children. In sharing something of the challenges he experiences, he speaks to what many of us recognise as the dilemma-ridden territory of the messy middle phase of transition.

During this, the climate justice activist is visibly using her outbreath to stay sufficiently calm and focused to engage. When invited to speak, she vehemently describes some of the atrocities the CEO's company has committed. She leans forward, passionately asserting that, in her view, he is “one of the most evil people in the world”. Her rage and pain transmit viscerally. She refuses to continue to share the podium with him and removes herself from the auditorium, supported by fellow activists.

Throughout, the impact investor remains still, not yet with the opportunity to fully share his beliefs about what it takes to make change happen, the actions he is taking to avert the worst consequences of what we face.

As the facilitator invites everyone remaining in the auditorium to take a pause, to connect with and feel into the pain of what the activist, what we all, are feeling, I sense that something important has just happened. What had it taken, I wonder, for the conveners of this event to include the climate justice activist as a speaker at the 11th hour? How had they, and each of the speakers, weighed the balance of risk and reward, threat and opportunity, that they might have anticipated from this moment?

I am left feeling deeply grateful that the climate justice activist's voice had been included and awed by the facilitator's holding of the space. I wonder what else could have been possible if the activist had decided to engage in dialogue, while carrying no judgement that she did not.

This was a messy, high drama moment that spoke to the activist, CEO and onlooker parts of myself. I reflected: when am I held too strongly by my sense of managerial responsibility for continuity in the short-term at the expense of bold, vital change? What needs to be happening for me to engage, and when do I flee instead? What is the prize, and what is the price, for taking a stand? How might I sit, listen, seek to understand someone who I take as 'other' in a way that honours the truth of what they feel and believe, without me feeling that I have to give up my own truths?

It's addressing questions such as these, constructively, for ourselves and with others, that brought LTS into being. We choose to hold compassion for new awareness - supporting people to find their best adaptive responses in the face of significant challenge, strong emotion, profound uncertainty. What qualities, intentions and practices do you see that make a difference, and how are you able to contribute to the transformations you most deeply wish for? How often are you party to meetings that genuinely hold open the possibility for something new to emerge? Finding and creating pockets of the future in our sometimes contentious present is a vital discipline of our times.

View the full exchange - part of the TED Countdown Summit, October 2021 - [here](#).

A note about AMED

Sadly, so far, nobody has expressed a willingness to take over from the outgoing AMED Council. So in the circumstances, the EGM on 26 May is likely to confirm that AMED will finally cease to operate as an educational charity by the end of 2022 at the latest.



AMED stands for the Association for Management Education and Development, www.amed.org.uk. We are a long-established membership organisation and educational charity devoted to developing people and organisations.

Our purpose is to serve as a forum for people who want to share, learn and experiment, and find support, encouragement, and innovative ways of communicating. Our conversations are open, constructive, and facilitated.

Through AMED, we strive to benefit our members and the wider society. Exclusive Member benefits include excellent professional indemnity cover at a significant discount, free copies of the quarterly journal *e-O&P*, and discounted fees for participation in a range of face-to-face events, special interest groups, and our interactive website. We aim to build on our three cornerstones of **knowledge**, **innovation** and **networking** in the digital age. Wherever we can, AMED Members, Networkers and Guests seek to work with likeminded individuals and organisations to generate synergy and critical mass for change. www.amed.org.uk, or contact **Linda Williams**, our Membership Administrator, E: amedoffice@amed.org.uk, T: 0300 365 1247