



ISOLATIONSHIP

LOOKING OUT FROM LOCKDOWN

PANIC (19 MARCH 2020)

For the first time in human history, toilet paper is worth more than money.

It's hard not to look on with bemusement and alarm at the wild antics of desperate people, fighting in wealthy supermarket halls to grasp hold of the last packs of loo roll. My Filipino friends are utterly astonished. Whilst poor people there are struggling to hold onto their income, their ability to feed their families – and with good reasons too, here we are gripped by a selfish fear of...inconvenience.

The new pandemic has its scary dimensions but they are nothing compared to those created by sheer irrationality – whipped up into a frenzy by irresponsible, scare-mongering media, fuelling the flames of terror. At times like this, we need to look outwards, not barricade ourselves inwards, to see how best we can support those who are poor and vulnerable locally and in the wider world.

An antidote to the disease that risks taking so much is a yet greater and deeper humanity – to help ourselves and each other by keeping things in perspective; to see people in need and take practical, caring action in response; to pray for faith, hope and love when afraid or tempted to retreat, grab or lash out.

Ask: 'When you look back, what kind of person do you want to have been?' Then be it...now.

SAFE (28 MARCH 2020)

Lockdown as a self- or state-imposed isolation from other people is a physical response to a physical threat, a measure taken to limit the impact of a clear and present danger. The current, global, disease crisis-response is a very explicit case in point. Yet every action risks creating its own unintended consequences. Take, for instance, mental and physical health problems that may well result from media-induced fear and panic; sustained social isolation; reduced physical exercise.

Cast your eye to the poorer countries and communities in the world and the list grows much longer. You can add stress from lost essential livelihoods; lack of access to food, safe water, sanitation and health facilities; increased risks of corruption and exploitation of the most vulnerable people. So, in the face of such existential threats, what can we do? William Glasser, a choice-theory, relational psychotherapist, offers useful insight in his 3Rs formula: Reality + Responsibility + Relationship.

Reality: Look beyond our own immediate thoughts, feelings and circumstances to see, where possible, a bigger picture. Reflect critically on what we see and hear in the media. Keep things in perspective.

Responsibility: Acknowledge that our actions in the face of adversity represent choices. We can make different choices. Do what is right, not just what is expedient. **Relationships:** Look outwards when tempted to close inwards. Ask for support. Offer it too. Keep in touch. Pray.

NEW (2 APRIL 2020)

'Vulnerability + Hazard = Disaster.' (Steve Penny)

It's one thing to conceptualise it. It's quite another thing to feel it, to experience it, to know it for real. Marcus Oxley, international disaster response expert, comments with insight that at moments when crisis hits, all vulnerabilities that pre-existed, yet lay out of view, come into sharp relief. It's like a lightning flash in the darkness of night that, suddenly and just for a moment, reveals starkly what's already there: e.g. political systems, public services, infrastructure, corruption, technology, security etc.

Yet crisis can also reveal and evoke extraordinary awareness, resourcefulness and resilience. Shona Adams, a clinical psychology expert, observed astutely that people often don't know what's possible, or what they and others are truly capable of, until they are in a crisis. There's only so much we can imagine, anticipate and prepare for in advance. People sometimes discover surprising strength, support and spirit and fresh possibilities emerge, as if by magic, that lay hidden or untapped before.

So, here are some tips for leaders, coaches, OD and HR that feel especially pertinent in the midst of the Covid-19 crisis:

1. What vulnerabilities have emerged that were already there, yet your client now sees more visibly and has energy to address?
2. What has stayed strong or not broken in the face of crisis? (e.g. 'If your client rates his or her resilience as 2 out of 5, what has stopped it becoming a 1?').
3. What new opportunities can you and the client see and create: to be, become or do something new?

COACHING IN A CRISIS (5 APRIL 2020)

In times of perceived crisis, the lines between coaching and therapy can sometimes feel more blurred than usual. This is because the kind of issues that people bring to coaching may touch on more personal dimensions and at a deeper level than they would normally. Covid-19 and the intense drama that surrounds it is a case in point. People may find themselves not only, say, dealing with the impacts of lockdown on their business and work, but also anxieties they hold for the health, safety and well-being of their family, friends and colleagues. So here are some insights from four psychological fields to help coaches enable people to navigate such times and experiences.

First, Gestalt. Notice if and when a person is fixated on one specific dimension of what is taking place, as if that is the only dimension. A vivid, current example is the mass media's fixation on the number of people contracting or dying from the Corona virus – to the exclusion of attention to a far, far greater number of people who haven't contracted the virus and who haven't died from it. It can create the impression that everyone is contracting the virus and that everyone is dying from it. If, therefore, you notice a person becoming overly-preoccupied by one dimension of an issue, acknowledge the underlying feeling (e.g. anxiety) and enable him or her to notice what they are not-noticing.

Second, Existential. The Covid-19 crisis has evoked deep fears, particularly in wealthier countries where people and communities are no longer used to facing these levels of perceived vulnerability and threat. Dramatic soundbites in social media, claiming this is the worst crisis the world has ever faced, add to the sense of fear and alarm – that death and destruction of people, communities, organisations and social systems are imminent. Whilst such apocalyptic visions ignore previous and arguably far-worse crises (e.g. Bubonic plague; Spanish flu; Two World Wars), the coach can use this opportunity to enable people to explore their deeply-held beliefs, values and stance in the world.

Third, Psychodynamics. People, groups, organisations and communities experience the present through the emotional, psychological and cultural filters of the past. People will very likely have experienced crises of one sort or another before that from their standpoint and experience ended badly or, conversely, worked out well in the end. Such experiences will influence what the person perceives, how they feel about it and how they will respond to a crisis now. If you notice a person reacting very strongly, particularly if it appears disproportionate or out of character, acknowledge the feeling and explore how it may be reverberating with experiences from that person or group's past.

Fourth, Social Constructs. People create personal and cultural narratives that give focus and shape to their experiences and, thereby, enable people and groups to make sense of them. So, for instance, politicians, health professionals and the media are, currently, presenting very specific versions of events in relation to the Covid-19 crisis. They are construing facts, stories and images selectively to convey a particular narrative that will lead to a certain response; whether that be e.g. to engender public confidence, influence public behaviour...or sell more newspapers. Listen carefully to the stories people are creating and using and, where helpful, enable them to construct a healthier narrative.

CAPTAIN TOM (24 APRIL 2020)

Greenpeace hit the proverbial nail on the head when it coined the phrase, 'The optimism of the action is better than the pessimism of the thought.' It revealed deep psychological insight, especially when faced with near-insurmountable challenge. The action of a 99-year old war hero, Tom Moore, who raised over £28,000,000 this week to support the UK National Health Service, stands out as emblematic of a just-do-it spirit in the face of an invisible enemy. Covid-19 has left so many feeling anxious and powerless. Captain Tom's action represents his, and our, fightback, resistance...hope.

And therein lies the crux of the matter. Hope. Jürgen Moltmann puts it starkly: 'Hell is hopelessness.' We need that feeling, that ability to look to the horizon with eyes filled with faith that, somehow, we will overcome. But how can we achieve that? First, by choosing. The act of choosing increases our sense of agency, of power. It's about vision, decision, taking a stance. Then, by doing. The practical act of acting increases our sense of agency still further. It shifts us from passivity to proactivity, from helplessness to hopefulness. It involves gut-instinct, not over-thinking; making a difference...now.

Yet how does this square with, say, critical thinking, strategic planning and reflective practice? What if a course of action inspires in the moment and yet, in the bigger picture or longer-term, proves ineffective or, worse still, counter-productive? What if an action fails to address underlying ethical, cultural or systemic issues so that change is achieved, but without wider-deeper transformation? As leader, coach, OD or trainer, how to you evoke and harness the spontaneous energy of just-do-it action? How do you enable great thinking, without paralysis of analysis?

How do you engender...hope?

CLASH OF REALITIES (24 APRIL 2020)

How can we use leadership and coaching to shift a perspective, to deepen a stance? Take, for instance, narrative. A topical theme. Differing narratives surrounding the Corona-drama represent profoundly contrasting perspectives and lived experiences. Unquestioned, unquestioning and worlds apart. I see and hear people in the wealthier countries panicking about daily infection rates and death tolls; fixated on sense of personal risk, dream lives threatened, shops empty of toilet rolls and the as-if brutal inconvenience of staying at home to relax, enjoy the sunshine, do some gardening etc.

The picture painted by the UK media is one of global crisis; things never having been this bad, the world coming to an end, things never being the same again. It's a picture that all too often emerges from the comfort of an armchair, a fridge well-stocked with food, a car on the drive, money in the bank if needed. It provokes deep fear, uncertainty, insecurity; spiritual and existential. We aren't used to feeling this level of threat, of powerlessness, of out-of-control-ness. Religious preachers talk apocalyptically, as if this is the end. It comes across as so pious, so blind, so painfully self-indulgent.

Shift now to the perspectives of the poor; that majority of the world's population who live every day on the edge, scraping hard to eek out an existence, living with the continual threat of sickness, starvation and death. Nothing to fall back on but faith, family, friends and neighbours. Here's a desperately poor woman in the Philippines. She lives on next-to-nothing with her 3 children in a boarding house in a 'slum'. They're on lockdown, not allowed outside, in steaming hot rooms with no aircon. They have very little food and no access to the bank to collect what's left there, to live.

They didn't have money to panic-buy, to stockpile when the Covid-19 threat became clear. The wealthy minority did, and that pushed up the prices of what was left.

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The poor get poorer. They live hand-to-mouth, day-to-day, and the risk of starvation is greater than the risk of disease. One son is allowed out once a week to buy food at the local market. He carries a pass, passes through numerous checkpoints, spends five hours queueing for a bag of rice and a handful of vegetables. He worries when he gets home that he may pass on the virus to his family. No sanitation. No shower to rinse off 'the smell of the sun'.

You see, the water supply has gone off too. People crowd around a creaking water pump at the centre of the community to carry whatever water they can to their homes in buckets. They can't drink it, but at least they can wash themselves, briefly, and their clothes. It gives light relief from the heat. The electric power fluctuates. On, off; sometimes, irregular. The internet connection went off too and the repair staff didn't want to risk coming out to fix it. The crowded conditions make social distancing near-impossible. People are afraid everywhere of what they might catch, or spread.

The government says it is distributing food supplies to the poor, but it hardly ever arrives. Local officials steal the food and pass it to their own families first. Corruption is rife and the poor have no power to address it. Relief supplies are sold off by unscrupulous people to the highest bidders – the rich. In the capital, the poor came out onto the street to protest. They were starving. It was reported that the President ordered the police and military to open fire on them if they didn't return to their homes. With no end to the lockdown in sight, the poor must sit...and wait...and pray...and survive if they can.

So back to this woman. She knows what it is to be poor. It's her normal life experience. The grinding pain of poverty is relentless; it never ends. She shares the little she has with her neighbours who have even less. "How could I eat while they have nothing to eat?" She's adamant to follow Jesus, whatever the personal cost may be. She doesn't know where her next meal will come from. If she or her children get sick, they have no access to doctors, hospitals or medicine. It's all there but too expensive, so out of reach. She prays, reaches out to Jesus and is determined to trust him.

How can we shift a perspective, deepen a stance? Look to the poor.

ZOOM (1 MAY 2020)

Pav Pannoosami blogged satirically this week that, during the lockdown, ‘The bedroom has become the boardroom’. As we find ourselves staring at each other on screen, we often see a backdrop, a glimpse of a person’s home life, an insight into the person-beyond-the-role. I find myself intrigued by the different things I see-hear that lay behind: books on the shelf; flowers on the desk; photos on the wall; a child that stumbles in unexpectedly, asking for attention. They all add context, meaning.

Yet is an online relationship a real relationship? I’ve certainly never spent so much time with clients and colleagues on Zoom as I have done during this past few weeks. Is it real? The question itself begs at least two underlying questions: what constitutes an authentic relationship, and what do we mean by real? We could of course apply the same two questions to evaluate encounters and interactions between people in the real world; that is, the world that we think of as real, not just the virtual one.

So, some thoughts. Can an online conversation allow us to know and understand each other better? Yes, although I will know someone better if I see and experience them acting-interacting in a range of different situations and relationships. Can it enable effective task communication? Yes, if both-all parties have access to suitable and stable technologies. Can it enable practical teamwork to achieve a common purpose? Yes, if all have equal access. Can it build friendship or love? What do you think?

MIND THE GAP (4 MAY 2020)

‘Can miles truly separate you from friends? If you want to be with someone you love, aren’t you already there?’
(Richard Bach)

Social distance. It's not just physical. It's a feeling. I meet someone close to me, albeit with a 2-metre space in between, and my instinct is to hug, to shake hands, to embrace. There's a brief, awkward dance as we hesitate, come to a halt, hold the rule. It's an invisible gulf that separates us, interrupts our contact, keeps us apart. After a moment, we adjust ourselves and the conversation begins to flow. Gradually...a new and different normal emerges. We find a way to bridge the gap. A smile, a gesture, an animated movement, a tone of voice. We start to feel closer again. A metaphorical touch.

Perhaps it's the same on-screen. We meet a person, a client, a colleague online and, at first, the technology forms a barrier, a boundary and a bridge between us. It feels different to being in the same physical room at the same time and we may feel that similar sense of distance, of strangeness, of desire to connect. Yet, somehow, we do it. Our intrinsic human powers of empathy, imagination and communication create their own paths of relational contact. We tune into voice, expressions, movement and surroundings. Over time, we feel each others' presence intuitively, and the gap feels smaller.

How have you handled social distance with people at work?

ON A KNIFE EDGE (7 MAY 2020)

'A clash between two people doesn't mean either one is bad. Show some understanding and tolerance, unless they are a serial killer...in which case, run.' (Stephanie Davies)

A close friend in the Philippines heard a sharp disturbance outside today. Two neighbours were engaged in a knife fight. It started over one person showing Covid-19 emergency food rations she had received, during lockdown, to another. The other, worried for her own family facing starvation, took it as an insult, as bragging, and flew at her. This Filipina stepped into the affray, held a safer space between them, and calmed them down. I asked what on earth possessed her to do it. She said, 'They were acting out of desperation, out of fear.' She gave the aggrieved party what little cash she herself had left. The woman burst into tears. She could now buy food for her baby. Enough to survive. Life is hard-edged for the poor.

Here's a Malaysian friend, this time in Cambodia and well before the lockdown started. He's the manager of a hotel chain and locked in a dispute with staff. This friend knows he has to hold his ground but things are tense and risk getting out of control. He invites the trade union leader to meet him in his office, to see if they can negotiate a way forward. The leader arrives, sits down, places a loaded pistol and two hand grenades on the desk, and says, 'OK, let's talk.' Now I've faced some tough negotiations in my time but none that come close to that. I asked what he did. My friend replied, 'I stood fast. I figured that, if he had intended to kill me, he would have done it already.'

Such accounts and experiences certainly put my own work and life into perspective. I'm rarely placed in situations where tensions are anywhere near that high, or where I'm called upon to show such stark courage in the face of real danger. In the first instance, the Filipina responded with empathy for both pro- and antagonist. She saw beyond their actions to the real people, to the deep anxieties that lay behind their drama. In the second, the manager interpreted the encoded meaning behind his counterpart's actions, reading the cultural messages and signals it pointed towards. When have you found yourself having to respond urgently to a crisis? How did you do it? What happened?

LEADERSHIP AS ENCOUNTER (29 MAY 2020)

Talk about work with the poor and most vulnerable people in a community, the UK or the world, and the conversation turns quickly to words like strategy, evidence base, programmes, accountability and effectiveness. The underlying assumption is often that big is best, and that the best way to achieve big is to be well-planned and well-organised. After all, big means making a positive difference in more people's lives, and that has to be good, right? Most beyond-profit organisations with a social purpose focus on some variation of income, influence and impact as their generic goals and indicators of success, with underlying theories of change and strategy maps to support them.

And I'm glad that they do. Imagine, for instance, a beyond-profit sector that worked in a purely ad hoc, spontaneous manner; resulting in e.g. unreliable, patchy availability of health and social care provision or inequitable access to it. Imagine work that's purely instinctive and full of energy but unfocused, not thought-through and wasteful of resources. Imagine organisations that are corrupt or abusive, diverting or siphoning off assets away from those in need and penalising those who dare to challenge them. Against this risk-laden backdrop, I'm thankful for those leaders, organisations and institutions that work hard to do the right thing in the right way and to ensure integrity on route.

Yet something is missing, deeply and profoundly missing in all of this. And it really matters. I work alongside this woman in South East Asia from among the poorest of the poor. It's lockdown and, nevertheless, she ventures out in a makeshift mask to buy food with the little money she has and to distribute it to strangers who are facing near-starvation. In doing so, she risks arrest, contracting Covid-19, being robbed by the very people she's trying to help or being viewed by locals as having access to spare cash and, therefore, a target for extortion. She looks at them directly with a warm smile, gives them what she has, tells them earnestly it's a gift from Jesus and returns quietly home.

Hearing of this and feeling inspired by her example, two organisations contact me to ask if they can assist her with food distribution to the poor. I relay this offer and, yet, she turns it down graciously. I'm curious and I ask her why. She explains, 'This isn't a programme and it isn't a transactional giving out of food. It's a sacred, personal encounter with each and every person I meet: the poorest of the poor, who otherwise feel helpless, hopeless, invisible and unloved.' I question her gently on this and ask if she wouldn't be better saving and using the little money she has for her own family? She looks at me earnestly now: 'How can I eat rice at home, while they outside (the poor) have nothing to eat?'

That, in a nutshell, is the crux of the matter. This woman's vision, faith and values, deep compassion, burning determination to do what's right whatever the personal cost, humbles me. I've spent my life in leadership roles in UK charities and international non-governmental organisations (INGOs), yet I've rarely met anyone who demonstrates such profound personal leadership. I've focused on the big picture, strategy, leadership, organisation, culture, effectiveness etc. and in the midst of all this, I've sometimes, without noticing it, allowed my heart to grow cold. I've permitted myself to stand too far at a distance, to lose sight of the very people, the real encounters, that make this work and life authentic and worthwhile.

(Originally published by Clore Social Leadership, UK)

HEALTH AND HEALING (29 MAY 2020)

One thing the Covid-19 pandemic has taught or reminded us is the profound relationship between physical, psychological, emotional, spiritual and relational wellbeing. People across the world have barricaded themselves in (or, at times, been instructed to self-isolate - or else) to avoid the physical threat of a potentially deadly virus. The media hype that has accompanied the crisis has created an ever-more terrifying drama in which existential anxiety has turned to outright panic. 'How can we find God in this?', 'Will our economies collapse?', 'What about my job?', 'Are we all going to die?'

The effects have been worst for the poorest people and communities in the world. The lockdown may have created a risk of real starvation that outweighs the risk of infection. For such people, life means hanging on by a thread. Reaching out to God is a daily, essential, way of solace, sense-making and survival. It puts our worries about empty supermarket shelves into humbling and challenging perspective. The recovery post-virus will take time, care and support. Many have faced their darkest fears and find themselves weakened, damaged and hurting. Healing at all levels will be needed soon.

A PRODIGAL RETURN (2 JUNE 2020)

'If we're here to help others, what are the others here for?' (Robert Anton Wilson)

What a great satirical question! It calls into question human identity and purpose and does so with tongue firmly-in-cheek. It made me smile. I ran it past my professional mentor and his response was simple: 'There are no others.' I like that...but what on earth does it mean? I can't get rid of this deep, nagging feeling that we've seriously lost our way somewhere. The climate emergency, the migrant crisis, the plastic-in-the-oceans calamity, the Covid-19 pandemic: all are screaming out to us to wake up, open our eyes, see.

The troubling thing is, this isn't just about something that someone else needs to do. It's about you, me, us. 'Make X great again' is an attractive and rousing slogan, but it's a zero sum game in which there are real winners and real losers...and the stakes are becoming breathtakingly high. Against this backdrop, I was encouraged to read a new coaching and mentoring book this week in which the writer rejects 'return on investment' as a foundational principle in favour of 'return on humanity' (Norman, 2020).

And this word keeps coming back to me: Return. In deep thought, I half-glance down at my keyboard and tap the 'return' key. The cursor leaps back to where it started in the left-hand margin (or the right-hand margin if you use a different script) – except that it doesn't. It's one line, one step further ahead on the page than it was before. Now I'm thinking – a return that means a revisiting, yet also a step forward. Who or where do we need to go back to in order to advance from here? What will best yield a 'return on humanity?'

This came to mind: in 18C Europe, the 'enlightenment' felt like a bright liberation from the dogmatic, feudal, dark ages. Yet, 'the (apparent) death of God didn't strike (even) Nietzsche as an entirely good thing' (Hendricks, 2016). In losing sight of God, we somehow lost sight of each other too. I'm convinced it's time for a new enlightenment: a radical return; not to deathly religion but to the Spirit of Jesus and a step forward with renewed humanity - together. Bottom line: There are no others. 'I am them' (Jasmin, 2016).

FEARLESS (11 SEPTEMBER 2020)

At just 5 feet (152 cm) tall, this Filipina presents an imposing stature. She went out this week to provide emergency food and modest cash gifts to some of the poorest people in the Philippines, those who live at the roadside on zero income owing to the Covid-19 lockdown. She herself is very poor yet determined to share what she has for the benefit of strangers in need. She prays to Jesus, dons a face mask and heads out fearlessly. One family revealed they had barely survived until she arrived. They had been living on just boiled water with a little sugar stirred into it. No rice, and little hope.

One group surrounded her when she at first appeared. Some men grabbed the bags of rice that she carried with her, skulking away in an attempt to avoid being caught. At that, she lifted her mask and yelled assertively: 'Bring that back now, or I leave here with everything I came with.' Slowly...the stealthy thieves reappeared, with guilty expressions on their faces now, and handed them back. She explained, 'We are poor, but this is no way to conduct ourselves. We need to learn to share what we have, like Jesus.' She then held out the sacks and cash, and every family went home with something real.

I asked her if she had felt nervous, to be confronted and robbed like that in broad daylight. She was, after all, alone among strangers and anything could have happened. She said no, she wasn't afraid, because she had prayed hard before setting out. 'I know what it is to be poor, and I have lived my entire life among the poor.' I reflected on how I might have acted defensively in response, annoyed by their attitude and fearful for my own safety. By contrast, she showed courage, empathy, faith and love. Question: When have you been at your most fearless? What made the difference for you?

SAMARITA (22 NOVEMBER 2020)

The boy looks about 13, maybe 14, and is guiding cars into parking spaces. The sun is beating down and its steaming hot. Exhausted, he sits down against a wall for a break. This is in the Philippines last week. A poor woman from a distant island notices him out of the corner of her eye as she steps down off a jeepney – a mini-bus used for public transport. The boy looks weak and unwell. She walks across to him, speaks gently then reaches out and touches his face with her hand. His skin is burning with a fever.

She urges him to stay there and wait for her as she rushes quickly to find a shop where she can buy medicine, food and drink. Then she returns and says she will take him home, to the slum area where he lives. She reassures him that things will be OK, that she will give his family the equivalent of what he could earn in 2 weeks, along with the food, so that he could take a rest to recover. The boy looks up at this stranger, can't speak...and just cries. She helps him into a jeepney and honours her promise.

I ask her why she has taken such a risk, to touch a person with clear signs of a fever when the Philippines is in the midst of a Covid-19 lockdown. She looks emotional now and says, quite simply, 'I imagined how I would have felt if I was that teenager.' She couldn't bear to leave him alone, so very sick. She gave what little she had so that his family would not become destitute. I flash back to the parable of the good Samaritan. This woman loves Jesus and is willing to engage. I might well have just walked by.

SILVER (31 DECEMBER 2020)

On the edge of a New Year, social media accounts have been bombarded with messages about how terrible 2020 has been and how we can't get out of it fast enough. Of course, 2020 has posed some significant challenges; most notably, on the global stage, the Covid-19 pandemic. The challenges in the wealthier countries, where we have tended to make the most emotional drama out of it, pale into insignificance when compared to the those faced by the poorest. We're not used to this level of vulnerability, uncertainty and threat. It has freaked us out and, perhaps in some ways, that's a good thing.

My hope for 2021 is that this glimpse of vulnerability, of real fear and helplessness, will engender far greater empathy for those poorest people in the world who live with that anxiety every day. And not just empathy, but a greater resolve to do something tangible to bring about positive and sustainable change. I hope it will drive us re-evaluate our crazy consumerism that is pushing the world further into irreversible environmental disaster. I hope it will reveal, too, our fundamental interdependence; although reports of rich countries racing to buy-up Covid-19 vaccines first fills me with near-despair.

Yet there have been, for me, silver linings in the midst of all this. I've been grateful to God for the opportunity to stay with my parents all year, to support each other during the lockdown and to spend valuable, irreplaceable time with them. I've been grateful for free technology that has allowed me, and others, to do so much online that would otherwise have been impossible. I've been grateful for the chance, with others, to support the poor in the Philippines; an experience that has often brought at least as much richness and joy to my life as to theirs.

What have been your silver linings in 2020?

NICK WRIGHT

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