Kincentric Leadership Benchmarking Tool

A compass taking you from insight to action

The Kincentric Leadership Benchmarking Tool is a self-assessment framework to help communities, teams, and organisations explore, apply, and track kincentric values and practices in their work. Rooted in the eight principles of Kincentric Leadership, the tool invites reflection, learning, and shared accountability across 77 concrete indicators, each linked to key capacities for living and leading within the web of life.

The tool is designed to be collaborative and adaptive. Use it as a living guide: a way to explore where you are, spark ideas, highlight gaps, and celebrate your deepening journey into kincentric practice.

Once you've completed the benchmarking survey, your results can serve as a foundation for setting meaningful aims, designing relevant KPIs, and tracking implementation. Use your scores to identify areas of strength and focus, then translate high-priority indicators into clear commitments or learning goals. For each area, you can define measurable actions, assign roles, and revisit progress over time. The tool is not just a snapshot—it's a springboard for evolving strategies and building organisational cultures that truly reflect kincentric values.

Discover the full power of the Kincentric Leadership Benchmarking tool online!

The online Kincentric Leadership Benchmarking Tool offers even more: automatic scoring, progress tracking, dynamic infographics, and the ability to save and revisit your results over time. As you complete each section, you can earn badges that recognise your achievements—both across the whole system and for outstanding practice in individual principles. You can share your progress with your community, go public to inspire others, or keep your journey private and reflective: the choice is yours.

The online tool connects you to a growing global network of pioneers, and lets you benchmark your journey at every stage. However you begin, the it can help your organisation or community see where you are, celebrate your steps, and imagine what's possible next. We hope you'll join us online and let your own journey help inspire the larger kincentric movement.

https://www.kincentricleadership.org/benchmarking-welcome

Benchmarking Tool

How to use it

The benchmarking tool takes the form of a survey. The questions are formulated as 'we statements' indicating a type of action a kincentric organisation would engage with. Each one also has a set of examples. These are meant as a guide to support your understanding of the indicator, and inspire and spark your imagination of what implemenation could look like. Depending on the type of organisation you are doing the survey for, you might need to use your creativity to adapt the examples to better suit your field. In the online version, you can also include what you are actually doing - and help shape a shared library of kincentric action.

For each indicator, you are invited to self-assess according to the scale below, measuring the degree and maturity of implementation.

0. Does not apply / we do not do this

1. Seed - Awareness

We are aware of this possibility or approach and have begun to reflect on its relevance, but have not yet acted on it.

2. Sprout - Ad hoc practice: We do this occasionally or informally, in some moments or by some individuals, but not consistently.

3. Sapling - Emerging shared practice: We are beginning to establish shared practices or approaches, with growing coordination and commitment, though they are not yet consistent or fully embedded.

4. Tree - Integrated practice: This is a regular, intentional part of how we work, consistently included in our practices, processes, and ways of being together.

5. Fruit - Embodied and influential: This is deeply woven into how we are and how we work, and something we share, inspire, or support others to adopt or adapt.

Online, your scores are automatically calculated and presented visually. If you use the survey offline, look at your numbers to identitfy areas of strength and weakness. You can also add the scores for each indicator and divide it by the number of indicators in that principle - to get your average per principle. Think of the tool as a living companion: a space to reflect, celebrate what's working, be honest about what's hard, and learn, change, and create a more thriving, kincentric world together.

Sacredness - benchmarking

Reverence

1.1. We nurture and share love, reverence and wonder toward the Earth and all beings as key parts in our shared culture.

naming love, reverence or wonder as a source of purpose, energy, and healing in meetings, vision statements, or rituals; sharing stories of experiencing moments of love, awe, wonder or joy in nature in conversations, meetings, or newsletters; pausing to feel and express love for land, beings, and the beauty of existence; speaking openly about what we most cherish or long for in our shared Earth; pausing to savour beauty together; creating moments to marvel at life's abundance and diversity; expressing devotion, delight or admiration through art, music, poetry, or dance; engaging in practices that support falling (back) in love with the Earth.

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1.2. We respect, protect, or restore the sanctity of nature through our work.

supporting protection and regeneration of forests, rivers, wetlands, and other ecosystems as well as culturally or spiritually significant sites; partnering with communities working to protect kin or reclaim sacred more-than-human sites; taking steps to minimise disruption and restore integrity to natural cycles; speaking of natural places with reverence and care in communications; including land acknowledgements or cultural recognitions in reports and at events.

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Gratitude

1.3. We acknowledge what we receive from the wider web of life, and weave gratitude into our ways of working, speaking and gathering.

beginning or ending meetings with gratitude for the contributions of human and non-human kin; building moments of gratitude into team check-ins, project milestones, celebrations, or reporting; acknowledging and thanking the kin who created and produced the materials and energy

involved in every meal, building, tool, product or process, such as water, soil, seeds, sunlight, minerals, ancestors, earthworms, farm workers and human colleagues; including gratitude practices in newsletters, onboarding, or staff reflection tools; sharing gratitude through collaborative art, storytelling, or seasonal letters; expressing gratitude to more-than-human contributors in public speeches or social media posts.

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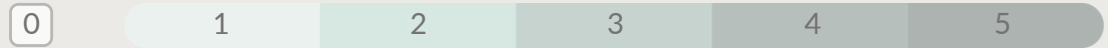
Ritual

1.4. We foster connection with nature through everyday rituals and embodied practice.

sharing time outdoors; having walking meetings or meeting and eating outdoors; incorporating forest bathing, sensory walks, sit spots, barefoot walking, and walking meditations into shared practices, retreats and events; greeting the land, nearby trees, other animals, or landforms; integrating breath, movement, or grounding exercises into meetings; sharing stories or dreams received from the land, sky, or other non-human kin as part of meetings or reflection; using movement or posture inspired by non-human beings in group warm-ups; using natural objects or imagery to support connection in indoor or virtual spaces; bringing a nature ally or more than human mentor into virtual meetings; encouraging staff or community to follow the patterns of a local bird, plant, or animal through the seasons.

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1.5. We create and tend shared spaces and practices that invite beauty, reverence and stillness.

creating shared altar, centrepieces or seasonal displays (physical or digital); including moments of stillness at the start or end of meetings; having a dedicated space for silence or contemplation; pausing to acknowledge more-than-human kin; inviting art and poetry into shared spaces; including guided reflections; creating opening and closing rituals in physical or virtual spaces.

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1.6. We celebrate the more-than-human world through shared rituals, seasonal attunement, and expressions of joy that honour life.

creating shared altar, centrepieces or seasonal displays (physical or digital); including moments of stillness at the start or end of meetings; having a dedicated space for silence or contemplation; pausing to acknowledge more-than-human kin; inviting art and poetry into shared spaces; including guided reflections; creating opening and closing rituals in physical or virtual spaces.

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Spirit & Matter

1.7. We tend our inner soil, regularly cultivating self-awareness and alignment so that our outward actions grow from clarity, kinship, and care.

setting aside regular time for self-reflection, meditation, or team check-ins to surface inner patterns or barriers; practicing rituals that clear old beliefs and refresh your shared vision and purpose; pausing before key tasks or meetings to state intentions and ensure your actions express love or service; revisiting the wider impact of your work to keep motives aligned with your core values; supporting each other in recognising and transforming habits like burnout, urgency, or judgement that may distort your actions; nurturing inner humility, gratitude, and creative energy so your choices remain resilient, thoughtful, and regenerative.

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1.8. We bring loving presence and clear intention into our actions, treating each task or project as an opportunity to serve and honour the living Earth.

approaching daily work with loving care, gratitude, and attention; handling materials and tools respectfully; creating moments to reconnect with shared purpose, mission or aliveness; pausing before major steps to reconnect with purpose and the wider web of life; dedicating projects or tasks as offerings for the more-than-human world; slowing down to align routines with your deepest values; infusing everyday decisions, language, and relationships with kindness

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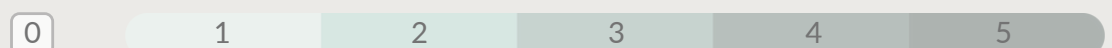
Life at the centre

2.1. We align our mission, strategy, and definitions of success with the shared purpose of the living world: to create conditions conducive for life to thrive

embedding explicit committments to the health and integrity of the web of life in vision, mission and policies; defining success in terms of more-than-human wellbeing and creating conditions conducive for life to thrive; considering the likely impact on the seventh generation, or asking "How will this affect those not yet born/hatched/seeded/spawned?" in decision-making process; using life-centred indicators to guide strategy, decisions and evaluations; requiring every project proposal or decision to assess impacts on the web of life; tracking project outcomes over longer timescales (e.g. multi-decade or century horizons); rejecting activities that undermine conditions for life, even if profitable.

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2.2. We prioritise partnerships, sourcing, and activities that actively regenerate and benefit the living systems we are part of.

sourcing from regenerative producers or harvesters; partnering with Indigenous or local stewards of land and waters; funding ecosystem restoration initiatives; supporting projects that restore soils, waters, habitats, or biodiversity; investing in circular supply chains; dedicating a portion of profits or resources to regeneration; setting measurable goals to track positive contributions to social-ecological health and wellbeing over time.

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Entangled existence

2.3. We map and make visible the more-than-human relationships that make our existence possible.

mapping social-ecological relationships across supply chains, land use, or water systems; creating visual tools that trace interdependence with key species, materials, ecosystems, or cycles; integrating relational mapping into strategy, risk assessment, or organisational onboarding; surfacing unseen dependencies in food, energy, and waste systems through workshops or storytelling; making land-based, multispecies, or ecological histories part of decision-making contexts; identifying key non-human actors—like soil, pollinators, fungi, or weather systems—within organisational processes and acknowledging their roles explicitly.

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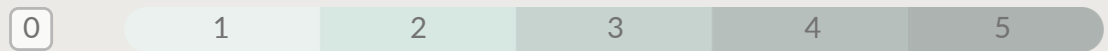
2.4. We foster shared access and open flows of knowledge, information and innovation as a strategy for collective thriving.

sharing learning, guides, innovation or data in ways that allow others use, adapt, and build on them freely; helping to create or care for shared resources like open-source platforms, public research projects, community knowledge hubs or natural commons; taking down paywalls, patents, or rules that block others from accessing useful information; working together with others to cocreate tools, designs, or ways of doing things that are open for anyone to use and improve.

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2.5. We support circular flows of materials, nutrients, and energy so that waste becomes nourishment and resources stay in use.

creating or participating in systems where one output becomes another's input, such as redirecting food scraps to compost, reusing greywater to nourish plants, or sharing surplus materials across groups; choosing items that can return safely to soil or cycle back into use, such as biodegradable packaging, second-hand goods, or durable tools; setting up or using local systems for repair, reuse, and exchange, including repair cafés, equipment libraries, or mutual aid sharing networks; designing activities and operations to reduce waste and honour natural cycles of renewal; working within supply chains or industry networks to keep materials in use longer, reduce extraction, and redesign products for circularity at scale.

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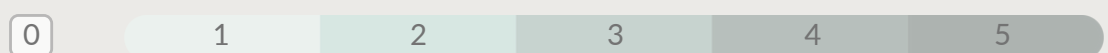
Collective stewardship

2.6. We align our activities to protect and support the ability of all beings to fulfil their unique role and contribution in upholding the web of life.

choosing or designing regenerative materials, products, and supply chains that support the continued contributions of other species—such as protecting pollinators, clean water, healthy soil, biodiversity or intact migration routes; adapting practices, schedules, or land use to avoid disrupting the life cycles of more-than-human kin; advocating for or funding efforts that restore habitats, protect ecological functions, or defend key species from removal or harm; collaborating with local or indigenous stewards to restore relationships with land and beings that have been displaced or disrupted; using communication, funding, or advocacy to protect the roles of species, habitats, or systems that are overlooked; ensuring that strategies, investments, and narratives reinforce the agency, intelligence, and regenerative capacity of the more-than-human world.

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2.7. We seek to understand and fulfil our own appropriate role within the web of life.

reflecting on and defining our unique contributions as a community or organisation; designing actions that support, not replace, the functions of other beings or partners; stepping back when ecosystems or communities are already in balance, and stepping in where our specific strengths are needed; identifying gaps in social or ecological regeneration that we're especially placed to address; developing work that complements rather than duplicates; choosing to be a pollinator, mycelium, canopy, or decomposer—whatever form of service suits our nature, our skills, and the context we're part of.

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Living systems leadership

2.8. We adopt leadership and governance systems characterised by self-organisation and decentralisation.

creating autonomous, interconnected teams or working groups; decentralising authority across networks that include human and more-

than-human stakeholders; using sociocracy, holacracy or other shared governance methods; using consent-based decision-making; fostering trust and cooperation through transparent communication, shared norms, mutual accountability, and practices of deep listening; enabling roles and leadership to emerge according to task and place.

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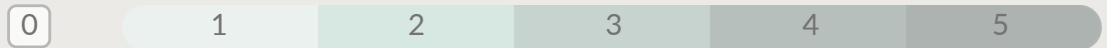
2.9. We actively tend to the web of relationships we are part of, building trust, navigating difference, and supporting collaboration as pathways to system health, resilience, and transformation.

holding space to work through tension or misalignment; using shared governance or consent-based practices to support collaboration across difference; cocreating agreements that honour the needs of human and non-human partners; designing roles or processes for ongoing relationship care between human and other-than-human collaborators; practicing feedback and repair in long-term partnerships; mapping relational fields (ecological, social, economic) and investing time to strengthen weak links; seeking mutual benefit in partnerships across sectors or systems; applying ecological models of cooperation or feedback to guide team dynamics; including relationship-building in project timelines and budgets.

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2.10. We use collective sensemaking and shared learning to adapt and respond to change together.

building feedback loops into decision-making; holding regular reflection and adaptation cycles; using system sensing practices (e.g. ecological monitoring, careholder input, community listening, systemic constellations) to inform decisions; creating flexible structures that evolve with changing conditions; fostering collective sense-making processes in times of uncertainty.

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Sentience

3.1. We recognise all life as sentient and let this inform our ways of communicating and working together.

basing interactions and communication in the assumption that other beings are sentient and intelligent; checking for and calling out human exceptionalism in language and activities; normalising expressions of love, care, respect, or curiosity for the more-than-human-world in behaviour and conversations; explicitly referring to care and respect towards a living, intelligent Earth in organisational values or cultural statements; referring to landscapes, beings, and ecosystems as living entities rather than as resources or assets in all communication and documentation; removing extractive, objectifying or commodifying language from reports, policies and communications.

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3.2. We model respectful etiquette toward more-than-human beings, taking their experience, desires and agency into account in the way we plan and deliver our activities.

greeting a landscape; introducing ourselves to new spaces; seeking permission before harvesting; using quiet zones on land shared with other animals; avoiding walking through landscapes at nesting time; pausing operations during nesting seasons or minimising disruption to habitat; following specific cultural or indigenous protocols when entering certain landscapes; respecting local no-go zones for ecological or spiritual reasons.

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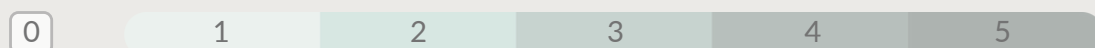
3.3. We divest from practices and systems that deny the sentience and intelligence of other beings.

conducting regular reviews of investments and supply chain - removing harmful suppliers from procurement; refusing partnerships with extractive industries; ending contracts that support habitat destruction, exploitation or animal cruelty; redesigning operations and supply chains to minimise practices that cause harm or abuse more-than-human beings; realigning employee pension schemes and portfolios to support ethical investments.

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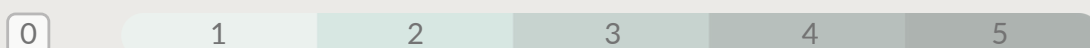
Intelligent Others

3.4. We learn about the diverse sensory worlds, intelligences and ways of living and knowing of other beings.

studying diverse perceptual worlds (umwelten) and the sensory lives of other species; learning about sensory pollution and its impact; studying the perception and communication forms of other species; exploring plant neurobiology or root signalling; reading and discussing research or literature about plant intelligence, animal cognition, or microbial communication as part of team activities or professional development.

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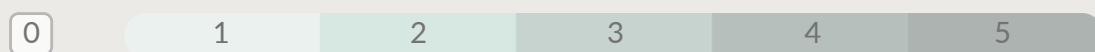
3.5. We shape our activities to reduce sensory pollution and protect the communication and perception of other species.

reducing artificial light and noise pollution; choosing locations, materials, or equipment that minimise disruption to animals, plants, fungi, or ecosystems; avoiding chemicals, vibrations, frequencies, surfaces and other signals that interfere with more-than-human communication; supporting mycelial or soil health by reducing compaction, pollutants, or disturbance; adapting campaigns, technologies, or media outputs to avoid overwhelming or disorienting multispecies communities; including sensory wellbeing in programme design, procurement choices, or funding criteria.

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Communication

3.6. We cultivate practices to listen to and communicate with other-than-human beings in appropriate, respectful ways.

learning practices like animal tracking, bird language, sensory observation, or bioacoustics; experimenting with intuitive listening or attunement to land and beings; using AI tools or sensors to monitor wildlife presence or ecosystem changes; collaborating with experts in animal behaviour or interspecies communication; creating space to quietly listen and notice other-than-human voices in shared environments.

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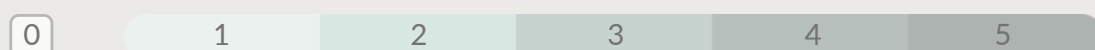
Humility

3.7. We practise humility and build trust in nature's capacity to shape, heal, and guide, recognising when stepping back is the most responsible contribution.

choosing nature-based approaches over control-driven, technological or extractive solutions; aligning timelines, strategies, and expectations with the rhythms of living systems; recognising when ecosystems, species, or landscapes are already finding their own way, and adjusting our role accordingly; creating space—physically, socially, or organisationally—for nature to regenerate without interference; resisting the urge to dominate, optimise, or fix what is already intelligent and adaptive; designing policies, practices, or environments that honour the agency of the more-than-human world and allow its wisdom to unfold.

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3.8. We practise patient observation and deep listening to natural systems, allowing ecosystems to teach and reveal themselves before acting.

dedicating time to observe land or ecosystems without intervening; noticing shifts in team energy or rhythm as signals from the broader system; inviting local ecological knowledge holders to share insights about place; integrating seasonal reflection times to notice patterns before planning.

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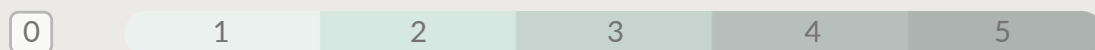
Reciprocity

4.1. We actively give back to the more-than-human communities and systems that sustain our lives and work.

investing in conservation and regeneration that protect the ecosystems, communities, beings, and cycles that sustain your work and wellbeing; restoring pollinator habitats; planting native species; contributing to rewilding, mycorrhizal restoration, or wildlife corridors; partnering with the species and systems you rely on through habitat care, legal protection, or long-term stewardship; co-developing initiatives that meet shared needs across species, such as tree planting that supports both climate resilience and food security, or creating spaces used by both humans and birds; reinvesting a portion of profits, harvests, or infrastructure into the renewal of the systems that support you.

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4.2. Our shared culture prioritises empathy, mutual care and support both internally and in how we relate to other beings and organisations.

fostering team cultures where relational care is actively practiced - checking in, covering for each other, or adapting to changing needs; adapting activities to support wellbeing of non-human kin and systems; acknowledging and supporting team members in their roles as caretakers for more-than-human kin; recognising when a person, whether a landscape, human or non-human being, is in stress or decline and shifting practices to support recovery or rest.

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Honourable Harvest

4.3. We harvest, source, and produce in ways that minimise harm and honour the lives we take in order to live.

respecting planetary boundaries and limits; having strong ethical and low-impact procurement policies; refusing ingredients or materials linked to habitat destruction, toxicity, cruelty and extraction; ensuring research,

knowledge production and education are non-extractive; offering gratitude or ceremony for harvests, lives taken and energy used; naming and thanking more-than-human contributors in reports or presentations.

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## 4.4. We take only what we need and share our surplus with others.

practicing voluntary simplicity, sufficiency and restraint in consumption; setting aside a portion of harvests, land, or resources for more-than-human kin; donating food, tools, or materials into commons; participating in sharing and surplus redistribution systems; aligning production and consumption with the needs of the wider web of life, not just human goals.

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Community

4.5. We design and host opportunities for learning, connection, and co-exploration among diverse human and more-than-human participants.

facilitating workshops or gatherings where human and more-than-human relationships are explored together, such as through participatory ecology, nature constellations, or shared seasonal learning; creating cross-cultural and cross-species learning events that bring indigenous knowledge holders, community educators, and local ecosystems into dialogue; designing learning experiences that cultivate awareness of multispecies relationships and interdependence; offering facilitator training or peer exchange focused on hosting relational, inclusive spaces; sponsoring or supporting Earth-centred education programmes, allocating learning budgets to ecological or indigenous-led training, or hosting internal sessions that explore shared responsibility with the living world.

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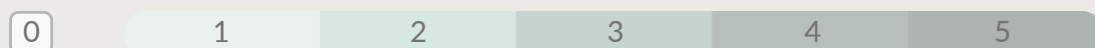
4.6. We create shared structures of reflection, growth, and accountability across human and more-than-human difference.

cocreating agreements that guide how we live, learn, and show up for each other and the wider web of life; forming peer learning groups or interspecies communities of practice, sanghas or stewardship circles that

support practice and transformation over time; embedding reflection on kinship and interdependence into team or community rhythms; making

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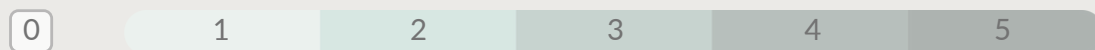
4.7. We help imagine, support, or practise ways of living rooted in kinship, interdependence, and care across species.

piloting, supporting, or co-creating shared land stewardship, food systems, mutual aid networks, solidarity economies or housing models grounded in kinship with humans and Earth others; initiating small-scale experiments or contributing to community-led efforts that challenge extractive systems and offer more life-affirming ways forward; documenting and sharing place-based, indigenous, or organisational experiments that offer insight into how kinship might be lived at scale; designing policies, practices, or spaces that serve as public demonstrations of kinship with all life.

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Solidarity

4.8. We stand in solidarity with indigenous peoples and other communities protecting more-than-human life.

forming long-term partnerships that respect indigenous governance and sovereignty; supporting indigenous- or community-led land restoration, rematriation, or legal recognition of rights for nature; amplifying frontline voices without co-opting them; aligning with movements defending sacred sites, endangered ecosystems, or more-than-human kin; dedicating resources or capacity to support community monitoring, ecological self-determination or resistance to extractive industries; honouring indigenous protocols and ways of life in conservation or project design.

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4.9. We speak and act for more-than-human kin in places where their voices are excluded.

advocating for ecosystems and beings in governance and decision-making; supporting nature rights legislation or protection campaigns; challenging narratives or practices that harm or erase non-human voices; intervening

in narratives or decisions that perpetuate harm or erasure; speaking up in conversations, meetings and spaces where voices of kin are not present; speaking up for and following the leadership of beings or communities directly impacted by ecological destruction.

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Making kinning public

4.10. We use language that reflects a world of kinship.

referring to rivers, fungi, other animals, human beings and places as kin, relations, elders, teachers or community members; using relational terms like "pollinator partners" or "forest neighbours" in meetings, newsletters, or at events; avoiding objectifying language like "it" when speaking and experimenting with personhood-affirming language, such as "they," "who," or kin-based pronouns; naming more-than-human beings as participants or stakeholders; allowing affectionate, respectful, or ceremonial language in both formal and informal communications; countering all types of othering of human kin.

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4.11. We make our kincentric views and practices visible and known both internally and in how we show up in the world.

making commitments to kinship with all life explicit in public communications, policies, and onboarding materials; sharing kincentric practices and approaches openly so others can learn or adopt them; celebrating interspecies relationships in internal storytelling or visuals; and participating in campaigns, art, or advocacy that reflect and promote a kincentric worldview.

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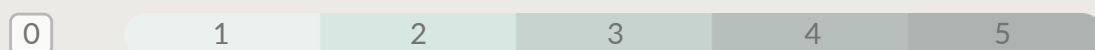
Openness

5.1. We invite and integrate diverse ways of knowing into how we think, learn, and plan.

designing processes that bring together scientific, traditional, embodied, intuitive, and non-human knowledges; creating space for multispecies sensing, artistic interpretation, and land-based insight or traditional ecological knowledge to shape decisions; involving diverse humans, other animals, plants, fungi, and data systems in shared sensemaking where diverse inputs are recognised, honoured, and meaningfully integrated.

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Inclusion

5.2. We include non-human kin in our governance and decision-making.

establishing interspecies councils, nature-inclusive boards, or ecological ombudspersons; including land-based ceremony or direct communication with non-human kin in governance; creating roles that represent watersheds, pollinators, soil, or forest systems in deliberation; pausing decision cycles to allow time for non-human signals to emerge and be considered.

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5.3. We include non-human stakeholders in how we plan, implement, and evaluate projects.

identifying and engaging with non-human stakeholders, including individual beings, species collectives (e.g., pollinators, soil microbiomes, forests), ecological processes (e.g., decomposition, pollination), and biogeochemical cycles (e.g., carbon, water cycles), ensuring their roles and needs inform project decisions; monitoring and responding to feedback from non-human participants; assessing outcomes based on impacts on both human and non-human communities.

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5.4. We experiment with cocreation methods that allow more-than-human beings to directly initiate, shape, and transform our work.

allowing rivers rising, fungi fruiting, or animal migrations to set project starts, pauses, or deadlines; working with land, beings, and cycles as "gatekeepers," granting them final say on launches, rituals, or closure; being open and responsive when non-human kin introduce surprising obstacles, disruptions, or invitations, re-planning so these shape, halt, or nudge trajectories; using feedback from other beings and non-human communities as "go/no-go" signals for major decisions; co-designing with rivers, beavers, weather, or microbes whose actions determine form or direction; interpreting signals through direct observation, intuitive practice, traditional ecological knowledge, or AI-assisted environmental sensing.

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Collective intelligence

5.5 We study and apply nature's patterns and intelligence, using the strategies and principles of living systems to guide our design and problem-solving.

learning from how healthy ecosystems work, like how nutrients cycle, edges support diversity, or species help each other thrive, and applying those insights to improve, organisation, planning and strategy; using biomimicry or life's principles to guide programmes, product development, partnerships, team practice or infrastructure; shaping projects based on how natural systems grow, recover, or evolve over time; drawing lessons from the resource-sharing of mycorrhizal networks to redesign team workflow or budgeting; scheduling project phases based on the succession rhythms of forests or the recovery cycles of wetlands; organising information flow or collaborative roles like bee pollination networks or ant foraging paths; prototyping mutual aid or feedback based on animal flocking, coral recovery, or river meandering;

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5.6. We design and use feedback loops that centre more-than-human input in our ongoing learning and course correction

integrating non-human indicators such as soil vitality, animal activity, or microbial change into ongoing reflection; adjusting direction due to land-based cues, messages or behavioural shifts in other species; using bioacoustics, field sensing, or mycelial health as signals of systemic impact; using unexpected signals from non-human kin as cues to pause and reflect on wider organisational health; inviting indigenous or community partners to interpret and respond to multispecies feedback.

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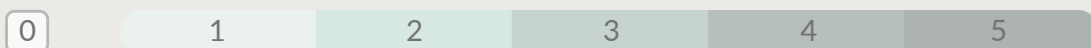
5.7. We cocreate solutions with the more-than-human world by drawing on the capacities of other beings to sense, interpret, shape and respond to the world.

incorporating non-human communication methods into team-building or conflict resolution, like using nonverbal signals inspired by non-humans to resolve misunderstandings or build trust; rethinking justice, care, or leadership by studying matriarchal elephants, wolf pack mentoring, or coral collective decision-making; co-developing early warning systems or conservation strategies with other species (e.g. vultures detecting poaching, goats anticipating eruptions); partnering with fungi to detoxify polluted soils and waterways; developing land management approaches shaped by the behaviour and movement of beavers, coral, or tree roots; supporting or funding innovation projects led by ecological, indigenous, or scientific partners working with Earth others; amplifying multispecies innovation stories in communications or advocacy; creating space or platforms for others to experiment with more-than-human innovation.

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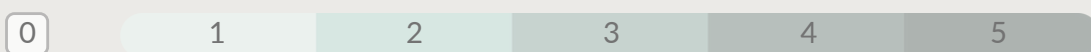
Creativity

5.8. We use creative practices to foster connection and dialogue with more-than-human collaborators.

using sound, scent, sculpture, movement, or ritual to invite multispecies encounters; developing co-performance, interspecies storytelling, or ecological art installations that allow other beings to participate, intervene, or lead; creating multi-sensory tools for translating and responding to non-human cues, like animal tracks, vibrations, or ultrasound; integrating these practices into team building, education, public engagement, or innovation labs that invite imagination and multispecies creativity.

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5.9. We experiment with playful, imaginative, and sensory methods to make multispecies cocreation possible.

using models or imagination to visualise sensory worlds beyond human senses; designing speculative prototypes that adapt to natural changes and behaviours; creating imaginative labs or residencies where human and non-human intelligences meet through observation, improvisation, and response; making space for humour, wonder, and the unexpected in cross-species collaboration; embracing uncertainty, emergence, and curiosity as core design principles.

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Unlearning

6.1. We examine and unlearn internalised assumptions that uphold human supremacy or deny the inherent value, dignity and agency of other beings.

identifying where habits, language, or worldview reduce other beings to roles or resources; reflecting on inherited beliefs about superiority, hierarchy, and control; noticing when the pain, intelligence, or resistance of other beings is dismissed as irrational, aggressive, or unimportant; working to dismantle anthropocentric or colonial patterns in how we define intelligence, purpose, or value.

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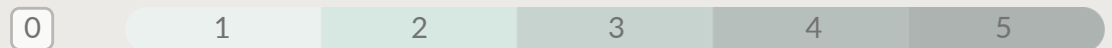
6.2. We expand our circles of kinship to include beings and systems historically ignored, feared, or erased.

integrating overlooked humans, species, ecosystems, or life forms into care, protection, and representation efforts; countering fear- or disgust-based narratives about certain animals, microbes, or wild spaces; honouring invisible systems like soil networks, decay, or seasonal change as vital parts of community; making space for different ways of expressing emotion, need, or agency across species, roles, and cultural expectations.

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Power & Privilege

6.3. We examine how power and privilege shape activities, outcomes and relationships - within and beyond our species - and commit to repair harm, resist injustice and transform our ways of working.

mapping whose voices are missing and whose knowledge is overlooked across species, cultures, and geographies; identifying benefits derived from extractive or colonial systems; recognising and interrupting patterns of dismissal or domination in team culture or cross-species relationships; making space for marginalised perspectives, and honouring the leadership and lived expertise of those most affected by structural injustice - human

and Earth other; reviewing team composition, funding flows, or decision-making patterns to address structural privilege; recognising how ecological data, land use rights, or stakeholder engagement practices reflect power imbalances; aligning internal culture with justice-based commitments.

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6.4. We actively support the redistribution of land, decision-making power, and material resources to repair imbalance and support collective thriving.

sharing leadership and resources with marginalised human and more-than-human communities; recognising and supporting the self-determination of indigenous and land-connected peoples; including ecological kin in advisory roles, stakeholder engagement, or collaborative planning; funding land rematriation, ecosystem restoration, or reparative practices led by those most impacted; embedding care, consent, and accountability in cross-species and cross-cultural relationships; partnering with frontline or indigenous organisations to shift funding or governance influence; opening decision-making spaces to include ecological or community stewards; embedding reparative procurement or hiring practices into institutional policy.

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Multispecies justice

6.5. We recognise non-human beings and collectives as persons and support their inclusion as rights-holders in law, policy, and governance.

using language and protocols that affirm the personhood and sovereignty of land, waters, and other beings; publicly supporting the legal recognition of more-than-human rights through declarations, policies, or alliances; including non-human kin in stakeholder frameworks; aligning with indigenous and biocultural legal systems that recognise the personhood, agency and rights of more-than-human life.

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6.6. We work to transform the systems we participate in - legal, economic, organisational - so they uphold justice and flourishing for all life.

using language and protocols that affirm the personhood and sovereignty of land, waters, and other beings; publicly supporting the legal recognition of more-than-human rights through declarations, policies, or alliances; including non-human kin in stakeholder frameworks; aligning with indigenous and biocultural legal systems that recognise the personhood, agency and rights of more-than-human life.

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Liberty

6.7. We ensure our activities safeguard the habitats and relationships that allow non-human kin to live on their own terms, beyond systems that exploit, confine, or control them.

Supporting and sourcing from farms where ecosystem regeneration is central and non-human animals can roam, socialise, stay with their kin and express natural behaviours; adapting activities to minimise harm to local species; replacing activities and materials that rely on displacement, habitat destruction, confinement, or toxic interventions with ones that respect non-human autonomy, rights, and ecological relationships; resisting land use or enclosures that displace wild kin or degrade ecosystems; restoring, or supporting restoration of river flows, connected habitars, seed diversity, pollinator habitats and other regereration efforts; aligning policies, partnerships, or digital infrastructures with the freedom and wellbeing of more-than-human communities;

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6.8. We refuse to design or participate in systems that perpetuate slavery, captivity and forced dependence.

opposing factory farming, forced labour, and economic systems that trap humans, other animals, flora, funga, microbes and land in exploitative conditions; refusing business or organisational models that require constant extraction from land, bodies, or ecosystems to function; replacing structures that strip away real alternatives for survival or dignity with ones rooted in mutual care and shared sovereignty.

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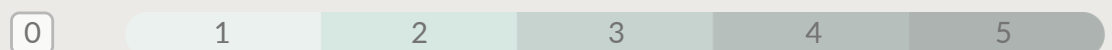
6.9. We nurture the freedom to reimagine and cocreate systems rooted in kinship, care, and mutual thriving.

supporting indigenous, land-connected, or off-grid communities living in kinship with all life; protecting or reinstating governance and livelihoods that uphold biocultural diversity beyond state control; resourcing regenerative food systems, cooperatives, or community currencies that offer real alternatives to extractive models; creating time and space within teams or institutions for dreaming, prototyping, and departing from dominant norms; defending the legitimacy and sovereignty of more-than-human communities choosing to live kincentrically, without forcing assimilation or compliance.

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Humans are nature

7.1 We root our culture, strategy, and decisions in the truth that humans are nature, not separate from it

avoiding language that contrasts "human" and "natural" systems; removing language that frames humans as outside, above, or managing nature; challenging conservation or sustainability models that exclude humans from ecosystems; designing policies that treat ecological systems not as "contexts" but as kin; orienting staff and partners through teachings or experiences that centre belonging in nature; resisting assumptions of dominion, ownership, or extraction in decision-making.

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7.2 We nurture our sense of ecological belonging and trust that humans can be life-enhancing participants of the wider community of life

offering space for staff or community members to explore their roles in the web of life; creating moments in meetings, gatherings, or learning journeys for people to reconnect with their inner and outer nature; hosting reflections or storytelling circles that explore our bodies' origins in earth, water, and ancestral cycles; reflecting on how human cultures contribute to ecological richness through practices like seed sharing, prescribed burning, or tending biodiversity; replacing narratives of damage and control with ones of participation, reciprocity, and repair; uplifting examples of regenerative human roles in ecosystems and applying them to programme design, partnerships, and operations; designing policies and practices that assume humans can cocreate abundance, not just limit harm.

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Rootedness

7.3. We allow our identities and cultures to emerge from deepening relationships with the more-than-human communities that cocreate the places where we live and work.

practicing deep listening to land and waters through silent observation, seasonal walks, or noticing ecological signals and letting these relationships guide evolving values and culture; invite elders, tradition holders, and ancestors (local or from your team's backgrounds or traditions) to share stories and teachings, weaving lineages into collective activities, language and priorities; adapting meeting and reflection rhythms to echo the seasons, weather, or migrations in your different locations; dedicate regular sessions to learn about and reflect on the local land and living systems around each member or office; create channels for sharing seasonal signals, nature stories, or local ecological news; make regular space for all members (across sites or virtually) to notice and share stories, signs, and changes from the landscapes they inhabit so that your shared culture becomes a living extension of many places and relationships.

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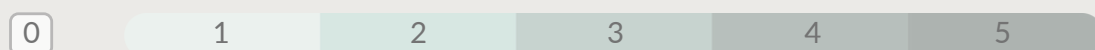
7.4. We support and help build regenerative livelihoods and economies rooted in the health and diversity of the living systems we belong to.

supporting or sourcing from local or bioregionally rooted producers and food systems; prioritising artisanal methods, cultural practices, or crafts grounded in place; cocreating, supporting, or sourcing from circular economies and resource-sharing networks such as seed banks, local currencies, or food co-ops; using, supporting, or funding projects and enterprises that return value to people, land, and more-than-human kin; organising or joining forums, festivals, and exchanges that celebrate regional arts, knowledge, and forms of governance; partnering with local, regional, or movement-based organisations to restore land, water, and food systems

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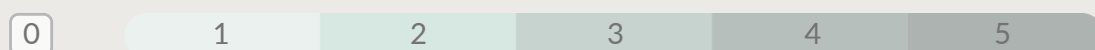
Healing

7.5. We recognise historic and ecological trauma in our communities, and commit to ongoing healing, reconciliation, and reparative action with both people and place.

partnering with local and regional organisations to restore land, water, and food systems; supporting apprenticeships, cooperatives, and crafts rooted in place; cocreating circular economies and resource-sharing networks like seed banks, local currencies, or food co-ops; investing in projects or businesses that return value to people, land, and non-human kin; organising or joining forums, festivals, and exchanges that revive regional arts, culture, or governance; sharing expertise, tools, or platforms—on the ground or online—to connect and amplify stories of regeneration; tracking progress by indicators like restored habitats, cultural revival, and increased community self-sufficiency; weaving biocultural storytelling, celebration, and diversity into hiring, partnerships, and communications at every level.

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7.6. We nurture a culture of relational repair and responsibility, prioritising apology, forgiveness, and the rebuilding of trust across histories, communities, and species.

facilitating transparent conversations about harm or conflict; integrating circles of apology or restorative justice into group practice; supporting staff or members to make amends; creating year-end rituals dedicated to forgiveness, recommitment, and relational resilience between humans and the more-than-human world.

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Locally appropriate design

7.7. We design our programmes, strategies, and systems in relationship with the specific cultural and ecological context of each place.

adapting timelines, delivery models, and work rhythms to fit local climate patterns, harvest seasons, or festival calendars; using local languages,

imagery, or stories in communications and facilitation; modifying policies and technologies to reflect traditional governance, customary land-use, or local resource cycles; choosing tools and technologies that are low-impact, easy to repair, and accessible to the community; collaborating with local partners to develop or adapt solutions that suit regional needs, such as water-saving practices in drought-prone areas, or integrating indigenous ecological knowledge into project plans; consulting widely to ensure each new initiative is right for the people, land, and cultures it touches.

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7.8. We prioritise local knowledge, materials, and ecological intelligence in how we source, build and operate.

sourcing materials, software, or suppliers locally; applying traditional or innovative design adapted to place; consulting environmental cues (e.g., water, pollinators, weather) in planning; elevating site-responsive or bioregional systems over one-size-fits-all models; integrating local food, water, or energy networks, whether in office operations or virtual/local partnerships.

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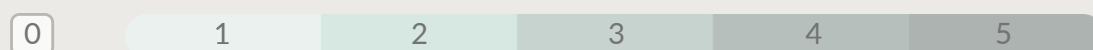
Place-based resilience

7.9. We actively strengthen the everyday networks of care, support, and mutual aid that sustain our more-than-human communities.

getting to know the local people, species, habitats, living systems, water sources and groups where we live and work, discovering and mapping who depends on whom, and what care is needed; showing up for local stewardship days, neighbourhood aid projects, biodiversity monitoring, or seasonal cultural events; dedicating staff or volunteer time to join or support local resilience initiatives, from food sharing to habitat restoration; using organisational resources like space, communications platforms, or funding to connect, train, or amplify these networks.

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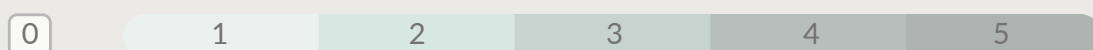
7.10. We learn, teach, and share the place-based skills and knowledge needed to care for local more-than-human communities.

surfacing, learning and amplifying skills vital to ecosocial thriving and local resilience in specific places, such as food and seed growing, water care, habitat restoration, repairing and building, care work, first aid, mediation, and knowledge of local species and cycles; maintaining a living map of who holds these skills and connections and where there are gaps, and inviting or organising skill-sharing, peer learning, or mentoring so they become widely held; supporting local knowledge holders to teach and mentor others; encouraging teams to volunteer, shadow local experts, or participate in local resilience workshops, and providing paid time or recognition for those efforts; using communication channels to spotlight and share practical resilience lessons and skills; supporting local seed banks, watershed care, or mutual aid networks through participation, publicity, volunteering of financing.

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Liminal space

8.1 We embrace uncertainty and not knowing as essential to transformation.

naming ambiguity and complexity openly when approaching crisis or major decisions; beginning meetings or reviews by naming major uncertainties, dilemmas, or missing information; pausing to reflect on what cannot yet be known or solved, rather than pressing for false certainty or rapid fixes; pausing to sense, question, and reflect before taking action—especially when the urge for immediate solutions arises; inviting repeated review, scenario work, and collective sensing rather than "locking in" rigid plans; encouraging teams to treat not-knowing as a shared asset; inviting creative and intuitive sensing when standard strategies are exhausted; recording and sharing stories where humility and questioning opened up new solutions during turbulence or breakdown.

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8.2 We anchor our work in cycles far beyond our own lifetimes, holding a long view of Earth's transformation and our mission within ongoing planetary change.

explicitly considering how actions today will shape future generations of both human and more-than-human kin; dedicating time to reflect on cycles of collapse, renewal, and planetary evolution when planning or reviewing projects; drawing on planetary, ancestral, or mythic perspectives to cultivate steadiness through upheaval; mapping ripple effects for decades or centuries ahead, even when outcomes are uncertain; trusting that our work can contribute to futures we may never witness, and letting this humility guide our commitments; inviting Indigenous, geological, or long-memory wisdom to illuminate how to navigate periods of transition with care; aligning strategies with current realities, whether by mourning loss, stewarding stability, or supporting experimental beginnings during times of uncertainty; inviting cross-generational, indigenous, or place-based wisdom to help interpret what is ending and what wants to emerge;

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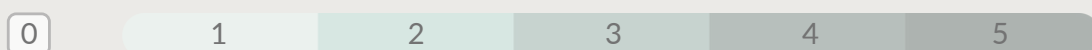
Collective resilience

8.3. We invest in the resilience and agency of non-human, indigenous, and land-connected communities, recognising their vitality as foundational to collective resilience.

cocreating habitat and community restoration with indigenous stewards, local non-human kin, and local human communities; designing land use, infrastructure, and water systems to uphold the diversity, autonomy, and regenerative abilities of both human and non-human kin; directly resourcing earth guardians and indigenous-led regeneration as essential leadership for resilience; regenerating habitats and ecological networks as part of adaptation strategies; supporting species with key ecological roles —such as pollinators, seed dispersers, or soil builders—as part of risk mitigation; resourcing ecological stewardship as essential resilience infrastructure; prioritising relational repair and regeneration within ecosystems, not just human systems.

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8.4. We prepare and respond to disruption in ways that include the needs, roles, and vulnerabilities of non-human kin and frontline communities.

making space in plans, budgets, or operations to support more-than-human wellbeing during times of disruption or disaster; including the wellbeing of non-human kin and the web of life in thinking when preparing for disruptions; offering skills, platforms, or resources to support mutual aid and recovery for both human and more-than-human communities; listening to local knowledge, both human and non-human, to better understand potential risks, hazards, and how to respond; collaborating with frontline communities and/or non-human community members by translating their cues into triggers for human response; creating inclusive protocols for rescue, evacuation, and mutual aid that honour animal, plant, and ecological sovereignty; safeguarding migratory corridors, nesting sites, and non-human shelter before, during, and after crisis; storing or setting aside emergency resources for non-human community members.

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8.5. We treat disruption and adaptation as opportunities to implement new or deeper forms of kinship, care, and regeneration.

letting go of practices that reinforce extraction, control, or separation—such as rigid growth goals, linear planning, or resource-heavy operations—and replacing them with relational approaches that centre reciprocity, regeneration, and collective wellbeing; responding to change not by reverting to previous norms, but by allowing disruption to guide us toward more life-affirming ways of being; drawing on ecological, ancestral, and community wisdom to shape responses that honour more-than-human kin; treating each adaptation as a chance to deepen alignment with the rhythms and responsibilities of interbeing.

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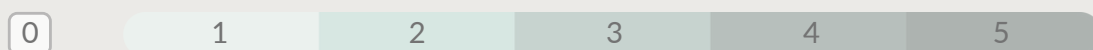
Grief

8.6. We make space for more-than-human grief and rage, welcoming honest emotion as a pathway to deeper solidarity and connection.

acknowledging the pain of ecosystems or species as real and worthy of care; creating climate anxiety and grief circles, rituals, or creative events that invite people to recognise and stand with the pain of harmed land, species, and communities as well as human loss; using art, storytelling, or group reflection to express the suffering of both human and more-than-human kin; validating grief and rage in meetings or check-ins as legitimate and transformative; talking openly about emotional responses to loss or harm in your reports, events, or advocacy; integrating grief literacy into daily culture.

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8.7. We practice grieving with the wider web of life, using shared loss as a path to renewed kinship, resilience, and collective action.

cocreating rituals and art with land, elders, or animal kin to honour interspecies loss; marking the pain of harmed ecosystems and non-human kin as community experiences;

marking collective ecological loss through annual ceremonies, artworks, or recovery projects designed in collaboration with local land, water, or communities; pairing periods of mourning with community renewal, replanting, mutual aid, or new commitments; using practices like The Work that Reconnects to turn shared grief into deeper belonging, hope, and resilience.

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Vision and imagination

8.8. We nurture our capacity to imagine and articulate futures rooted in kinship, justice, and mutual flourishing.

holding collective visioning sessions, speculative storytelling or future-scaping workshops that include non-human perspectives; hosting imagination labs; resisting despair through storytelling grounded in kincentric possibility; inviting artistic, intuitive, or spiritual ways of knowing into long-term planning; sharing visions that reflect living system values.

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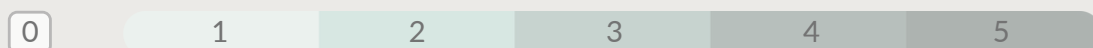
8.9. We treat vision as an act of resistance, especially when dominant systems deny or erase alternatives.

naming and working towards a better future even when it seems politically naïve; naming transformative visions even when they challenge existing paradigms; protecting visionary work in budgets and timelines; uplifting frontline or marginalised visions of thriving; holding fast to life-affirming future visions through disruption and backlash.

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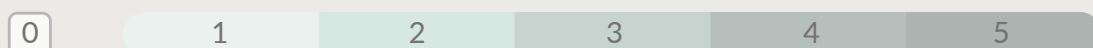
Seeds and leverage points

8.10. We nurture emerging practices, relationships, or cultures that prefigure resilient and life-affirming futures.

protecting space for radical or emerging practices within our team or community that embody kincentric principles; resourcing projects that experiment with post-growth, interspecies, or decolonial models; honouring regenerative traditions or lifeways that point to the long memory of what is possible; funding and drawing inspiration from seeds such as indigenous-led biocultural restoration, land-based healing systems, or speculative futures labs; supporting and resourcing early-stage initiatives even before they are widely understood or recognised.

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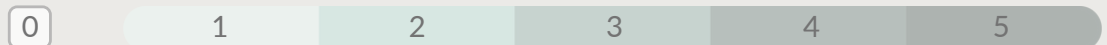
8.11. We apply pressure or nourishment at strategic cracks where transformation is possible.

using moments of institutional failure to propose new ways; funding bridge-builders and edge-dwellers; making kincentric proposals in unlikely spaces; building systems for reflection, sensing, and swift action when opportunities open; responding to disruption or institutional gaps by proposing kincentric alternatives; participating in policy shifts or cross-sector dialogues where more-than-human perspectives can be seeded; resourcing relational or ecological infrastructure often neglected by mainstream funding; resourcing public platforms or transition moments where new narratives can take hold; building coalitions that push beyond reform into structural change; engaging in legal, technological, or financial spaces where kincentric leverage could shift the system's trajectory.

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You have reached the end of the benchmarking tool for Kincentric Leadership! We warmly invite you to visit the tool online. Translating your offline answers to the online tool gets you access to all the benefits of our platform, such as detailed and visual results, a member's page, shared learning, and public recognition for your journey - no matter the stage you are at. Visit us at

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