

RSA

Regenerative Futures

From sustaining
to thriving
together

Josie Warden



OCTOBER 2021

1758

The Society of Arts first gold medal for a competition was awarded to the 5th Duke of Beaufort for planting 23 acres of oaks.

1974

The Committee for the Environment was established. Led by HRH the Duke of Edinburgh, this continued until the 1990s.

**Great Recovery
2012-2016**

A partnership with Innovate UK, the Great Recovery project explored the role of design for a circular economy.

**Community
Business Leaders
Programme 2016-
2018**

Supported by Power to Change and in partnership with RIO and Sheffield University Management School, this programme supported leaders from community businesses across England.

1964

The Industry and the Countryside report considered the coexistence of increased food production and a sustainable natural environment.

1980

According to the Oxford English Dictionary the first use of the term 'sustainability' in an environmental sense was in the RSA's journal in this year.

**Seven Dimensions
of Climate Change
2015**

The Seven Dimensions of Climate Change report used behavioural science to identify seven lenses that could accelerate constructive action on climate change.

**Cities of Making
2018-2019**

As part of a consortium of universities and civil society organisations in London, Brussels and Rotterdam, this project explored the role of industry and manufacturing within these cities.

**RSA Fellows
Sustainability
Network**

This ongoing network run and managed by RSA Fellows has over 1300 members around the world.

**Learning from
partners and friends**

Alongside our own experiences, we have been inspired and influenced by the work and ideas of many people and organisations who are exploring what it means to take a regenerative approach.

**Inclusive Growth
Commission 2017**

This influential commission laid out recommendations and frameworks for ensuring that the economy works for everyone.

**Food, Farming
and Countryside
Commission 2018-
2020**

This exciting cross-sector commission model brought together experts and people with lived experience from across the UK to bring new insights to intractable social and environmental challenges.

RSA Oceania

For the last three years, RSA Oceania has been supporting events and initiatives that explore how we can build a more equitable and sustainable world for future generations.

Acknowledgments

I am grateful to many people for their support and for discussions which have inspired and shaped our thinking at the RSA, including Ben Haggard, Pamela Mang, Joel Glanzberg, Beatrice Ungard and Regensis Group, Daniel Christian Wahl, Jenny Andersson, Daniel Ford, Charlene Collison, Mattea Fleischner, Joao Brites, Teresa Ribeiro and all of the 2021 Regenerative Practitioner participants, Elodie Rousselot, Simon Widmer, Kate Raworth and all the Regenerative Futures roundtable participants, Deborah Barker, Emma Hague, Viola Clark, Philip Ward and the Fellows Sustainability Network, Rethink Fashion cohort Mairi Lowe, Alice Robinson, Rob Nicoll, Layla Sargent, Trishna Daswaney, Nina Falk, Adam Robertson, Nat Spencer, Bisma Whayeb, Sophie Hawkins, Comet Chukura, Sara Grady, Leeds Fashion Futures participants, Suzanne Nicholls, Rob Greenland, Gill Coupland, Nat Hunter, Sue Pritchard, Giles Hutchins, Tom Harrison and Rosemary Trehearne. Special thanks to the Ellen MacArthur Foundation, People's Postcode Lottery and the JJ Charitable Trust for their support, without which the projects which have helped shape this work would not have been possible. Particular thanks finally to RSA colleagues for their invaluable input and support including Rebecca Ford, Philipa Duthie, Joanna Choukeir, Zayn Meghji, Anthony Painter, Charlotte Bayley, Lou Matter, Laura Häggqvist, Toby Murray, Riley Thorold, Gabi De Rosa, Amanda Ibbett, James Morrison and Nat Ortiz. Any errors are my own.

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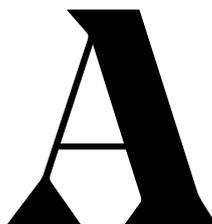
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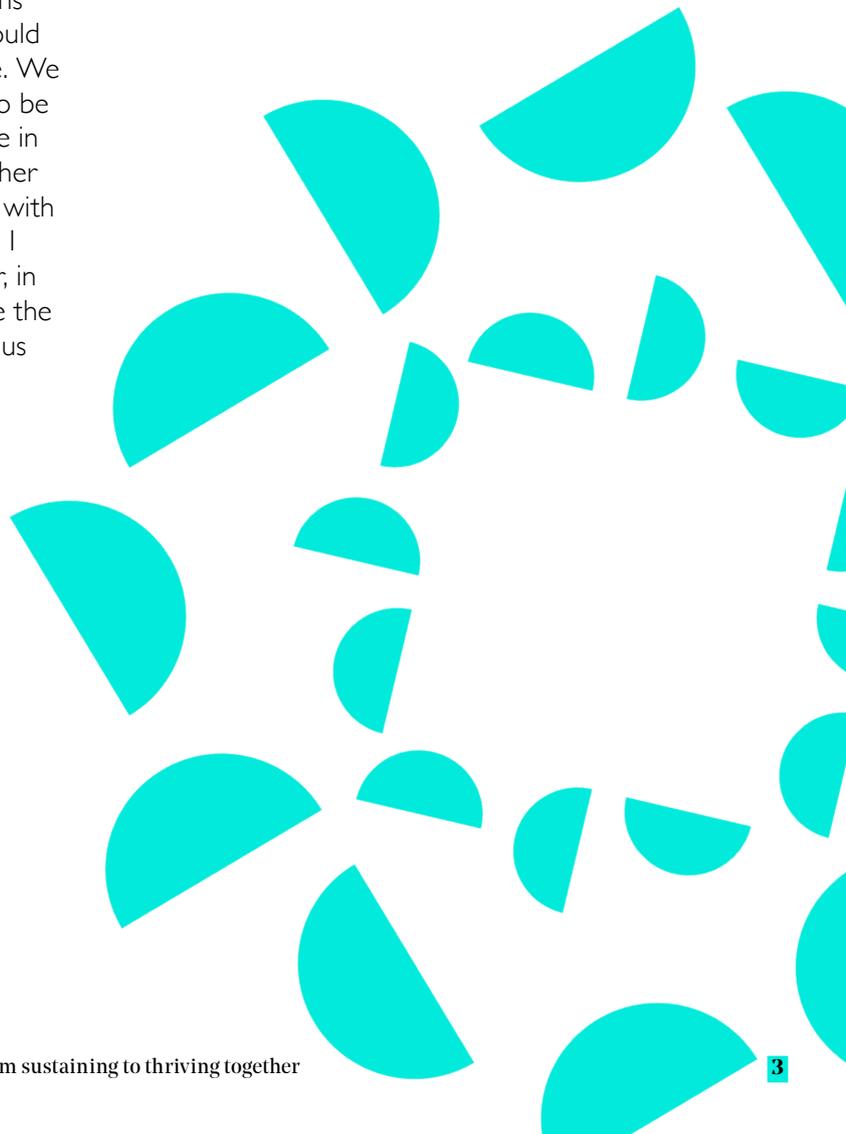
AUTHOR'S NOTE

by Josie Warden

Head of Regenerative Design, The RSA

When I talk about land, community and relationships with my auntie, she doesn't talk to me about regeneration, instead she talks about spirit.

She, and my father's family, are Stó:lō First Nation from British Columbia and in the way she talks about life I see many of the characteristics that we describe in this paper. I grew up in the UK, not immersed in this culture, and only recently found and met my family there. As I learn more from her and others now, I know that I am only scratching the surface. But it is shedding new light on some of the challenges I've seen and questions I've reflected on in the sustainability work I have been involved in. This is, of course, only one of many cultures, religions and wisdom traditions around the world that bring what I would describe as a regenerative perspective. We are all learning how to do this - how to be and bring about a future where we are in better relation, not just with one another as humans but with other species and with the ecosystems that we depend upon. I hope we can do that learning together, in a healthy and plural way, and can value the many different perspectives that all of us can bring.



INTRODUCTION

Introduction

In April 2021 the Financial Times ran an article entitled The new buzzword in fashion, highlighting a new trend amongst fashion brands to use the words 'regeneration' or 'regenerative' to describe their environmental commitments.¹ Fashion is not the only place that these words have been appearing. They are increasingly being used across sectors, from economics to farming, and are often included in descriptions of the goals of circular economy and just transition movements. However, a quick look at different examples shows that these terms are not used consistently. They are sometimes employed as a straight substitution for other terms like sustainable or recycled; in other situations, they are used to describe specific practices, such as no-till farming; and further still, they are used to describe mindsets or belief systems, such as particular indigenous knowledge systems. So, what is really meant by regenerative? Is this merely a new buzzword or does it signify something deeper?

At the RSA we have been exploring these questions and asking what it really means to aim for a future that is regenerative. This paper is our articulation of what we have learnt so far. It also forms the foundational thinking for a new programme of work at the RSA - Regenerative Futures - which will continue this enquiry and explore what a regenerative future could look, act and feel like.

In this paper we will show that, far from simply being a new piece of jargon, regeneration, when used in its fullest sense, marks a fundamental shift in thinking and action.

It is grounded in a living systems view of the world, recognising the interdependence of issues

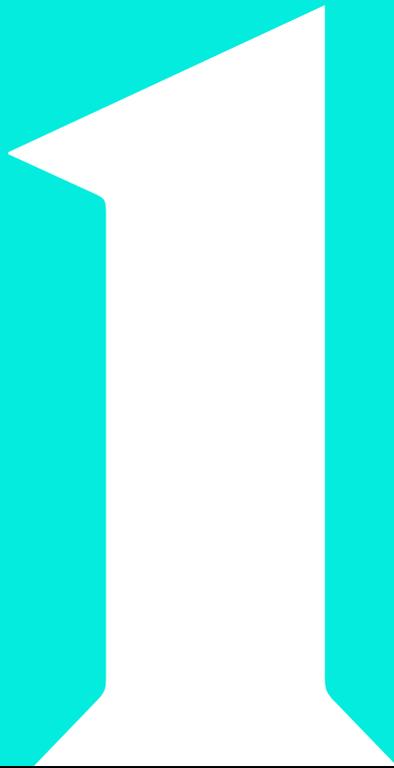
and the need for us to re-evaluate our relationships with one another and the world we are part of. It can be used to describe both a way of thinking and acting and an emerging paradigm. This is an important topic for anyone interested in social, economic or environmental change.

In this paper we will explain what we think is meant by regeneration in its fullest sense, contrast existing models of thought with this emerging paradigm and introduce eight design principles which can help changemakers to introduce and nurture regenerative practice. We end by introducing our Regenerative Futures programme, outlining what we want it to achieve and how we intend to go about the work. The appendices describe our impact so far and show how previous RSA work has led us to this point.

We see our exploration of regeneration as an ongoing enquiry, and we hope to work with many different partners to do this in the coming months. In a recent workshop held with economist Kate Raworth as part of the research for this paper, she described the need for 'big team' work to develop this thinking and change.² We wholeheartedly agree and see the realisation of a regenerative future as a shared challenge which we can only achieve through collaboration. As such we also intend this paper to be an invitation for discussion and a sharing of questions, and hope that by doing so we can all continue to develop our thinking.

¹ Financial Times (2020) The new buzzword in fashion. Financial Times. [Online] Available at: www.ft.com/content/71b58bba-e95a-4e0e-85c0-c75717bdfdbc.

² RSA workshop held on 22 July 2021.



**WHAT IS
MEANT BY
'REGENERATIVE'?**

From our research we have come to see it as encompassing two related but distinct things, firstly, ‘regenerative’ as a mindset and a way of seeing and being in the world and, secondly, ‘regenerative’ as an emerging paradigm.

Mindset and capabilities

Having a regenerative mindset means seeing the world as a living system, built around reciprocal and co-evolutionary relationships and wholes, where humans, other living beings and ecosystems rely on one another for health.

This way of seeing the world is not new. It has a long lineage, woven throughout cultures, knowledge systems, philosophies, religions and communities around the world and across time. In this sense, it is deeply embedded in human culture. It is also supported by a rich field of practice and thought from a range of disciplines, including ecology, complexity theory, computing, ecological economics.

Applying this mindset through regenerative development is, in the words of regenerative development practitioner Jenny Andersson, ‘a deliberate and intentional aspiration to move people, place and system towards the next level of evolution that is within its potential and possibility’.³ Regenerative development does not prescribe how things should be, nor provide a set of fixed tools and methods that must be followed. Instead, the emphasis is on suitability for context, finding what works well for a place,

people or system whilst also contributing to a thriving whole. Putting this mindset into practice requires specific capabilities, including the ability to work with complexity and emergence, to zoom in and work with details whilst also holding whole systems in mind, and to be able to build relationships and spot patterns in complex systems. In the third chapter we introduce a set of guiding principles which can help nurture this mindset.

Despite its long lineage, it is a mindset that we do not find at the fore in many of the economic and socio-political structures and institutions that have developed over the last few centuries and that now dominate our globalised world. Instead, in these we are more likely to see an emphasis on a human-centred view of the world, and on competition and individualism over co-evolution and holism. In the next chapter we will unpick why this is the case.

“When we try to pick out anything by itself, we find it hitched to everything else in the Universe.”⁴ John Muir

³ J Andersson. Personal communication 16 August 2021.

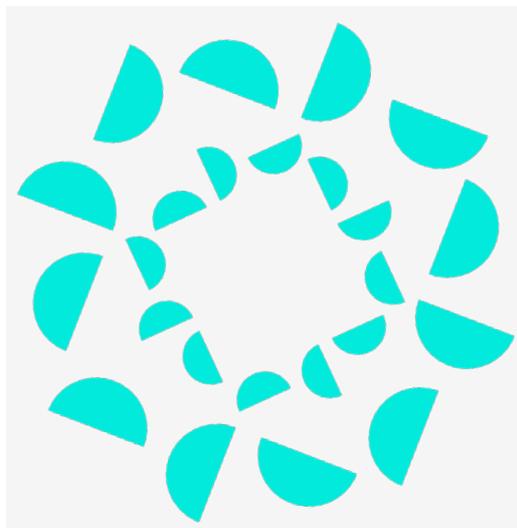
⁴ Muir, J (1911) My First Summer in the Sierra. Boston. Houghton Mifflin.

Emerging regenerative paradigm

We use the term paradigm to refer to a set of beliefs and assumptions which, for a time, offer models and explanations which make sense of the world. Paradigms shift when those beliefs and assumptions no longer appear to reflect the experience of reality. Human societies have experienced many such shifts over history and will, no doubt, continue to do so. The RSA was founded during a time of such change, the Age of Enlightenment, when ideas about how the world worked and how we should live were radically changing. The breakdown of paradigms and the emergence of new ones is a complex process, often happening over an extended period of time.

As we enter the second decade of the 21st century, it is increasingly clear that we too are in a period of dramatic change and are seeing the breakdown of what we've termed an 'extractive paradigm', based on extracting value from the world around us for our own benefit (see Figure 1). We are seeing these shifting sands in many areas; work is changing, and jobs no longer seem to be for life, identity boundaries are moving, and political landscapes are being redrawn. From the financial crash to the environmental crisis, Black Lives Matter to the #MeToo movement, systems, structures and institutions are being openly questioned and don't appear to be making sense of the world in the way that they once did.

Making incremental improvements to existing systems isn't enough to deal with challenges of this magnitude. Instead these disruptions are paving the way for transformational and paradigmatic change.



With the breakdown of existing structures more people are looking for ideas which can help them navigate the challenges we are facing, and which can help them to envisage and move towards a flourishing and preferable future. This is contributing to the emergence of a regenerative paradigm.

Forum for the Future pointed to this in their recent Future of Sustainability report, which outlined four potential future trajectories for the world post-Covid, with one, 'Transform', seeing the emergence of a 'more regenerative, resilient and sustainable world'⁵. Realising the potential that this offers requires that we nurture a regenerative mindset and the capabilities, practices and approaches that can enable it to be expressed through the way we think and act, as individuals, as communities and as a wider society.

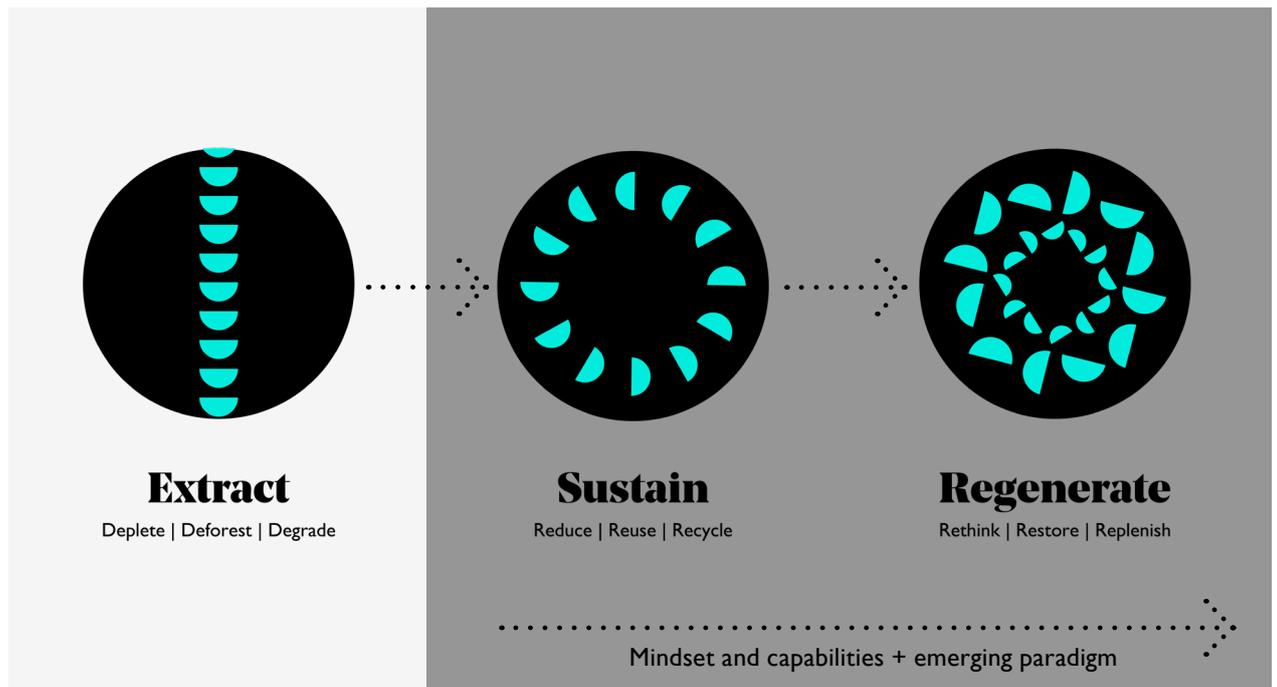
5 Forum for the Future (2020) From system shock to system change. [PDF] Forum for the Future. Available at: www.thefuturescentre.org/wp-content/uploads/2020/11/Future-of-Sustainability-2020_Time-to-transform.pdf

There is a note of caution to sound, however, as the words regeneration and regenerative are used more frequently. Regenerative development practitioner Daniel Christian Wahl says:

“Creating regenerative systems is not simply a technical, economic, ecological or social shift: it has to go hand-in-hand with an underlying shift in the way we think about ourselves, our relationships with one another and life as a whole”.⁶

Existing paradigms and ways of thought have a strong gravitational pull and we should be alert to the difference between the language being used to extend the status quo and it being used to contribute to deeper shifts in thought and action.

Figure 1: Emerging regenerative paradigm



6 Wahl, D. (2016) Designing Regenerative Cultures. Axminster: Triarchy Press.



**REGENERATIVE
PERSPECTIVES:
EXPLORING
DIFFERENT
PATHS**

We can imagine different world views and mindsets like different paths in a forest. Over time humans have traversed many of these paths. Some are long and others come to an end quickly, some track closely alongside one another, others diverge dramatically.

The path we have been exploring for the last few centuries has been very fruitful, so much so that to many it might seem like the only path there is. The knowledge, discoveries and technologies that we have generated on this path have changed lives. However, they have also generated harm, for example with the arrival of climate change, biodiversity loss and a rise in mental ill-health and isolation.

We have become increasingly divided from nature and often from one another.

Moreover, it has led us to prioritise certain ideas and processes over others, like linearity, separation, replicability, reductionism, homogenisation and growth, and in so doing has crowded out other perspectives.⁷

Today, our path has reached a cliff edge. As a species we are disrupting the balance of our Earth and undermining the systems that make our home liveable. At the same time, we are extracting from and exploiting one another. Despite the wealth and technology available in the world today, millions of people remain living in poverty, and shocks like the pandemic and climate change reinforce and exaggerate existing racial, gender and wealth inequalities.

To a minority the only answer is to plough on, to find more and more elaborate ways to continue on this path, perhaps looking to other planets or trusting that a hereto unknown technology will bridge the gap before us.

But we have another choice. We can remember the other paths around us that we have separated from and chose to also explore those. Paths that remind us that the Earth is a living and evolving entity, those that show us that new insight can also be gained by working with interdependence and complexity, in acknowledging the relationships between things, and in also valuing multiple ways of knowing or experiencing.

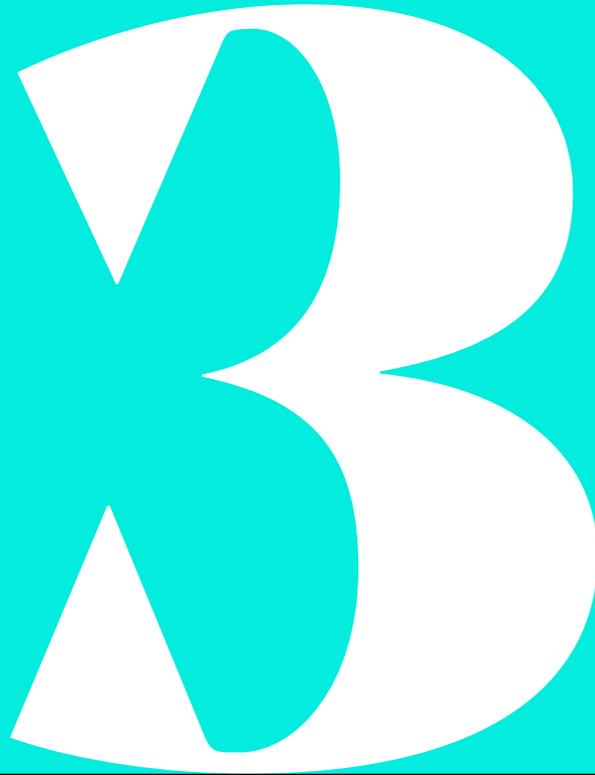
Paths that remind us that as humans we are part of and reliant on nature, not separate from it.

Biomimicry expert Janine Benyus has said: 'I believe we face our current dilemma not because the answers don't exist, but because we simply haven't been looking in the right places'. And that we need to take a place in nature's class, 'not to learn about nature that we might circumvent or control her, but to learn from nature so that we might fit in at last and for good, on the Earth from which we sprang'.⁸

These ideas are at the heart of regenerative thinking and their influence can be found in differing ways across cultures, religions, communities and fields of study. Many in those communities are already exploring this track and are joined by those from fields like computing to physics to ecology, as theories of living systems are increasingly seen as reflecting a more accurate view of the workings of our planet.

7 Many practitioners have told of variations on this 'story of separation' in their work, including Charles Eisenstein, Joanna Macy, Kate Raworth, Tyson Yunkaporta, Jenny Andersson and many others.

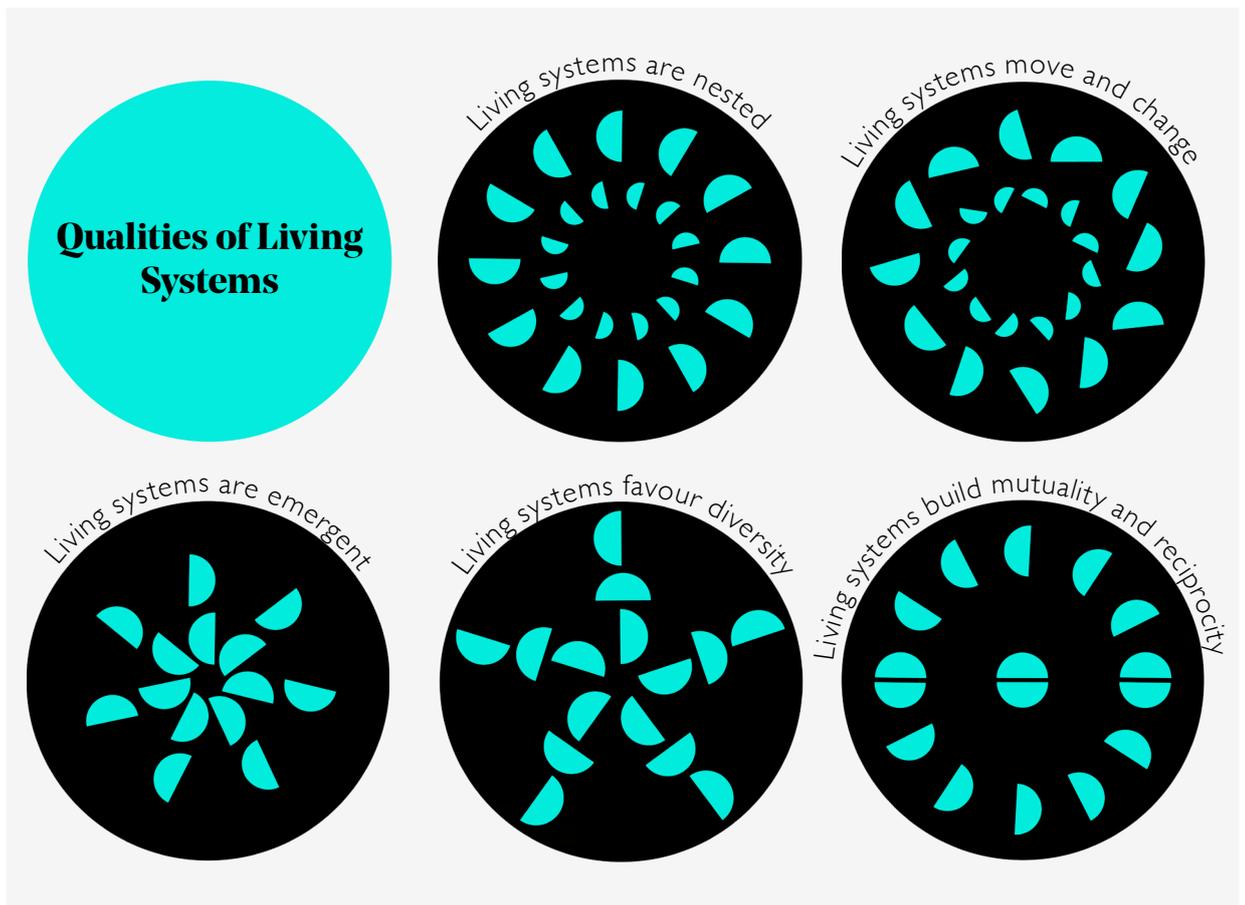
8 Benyus, J. (1997) *Biomimicry: Innovation Inspired by Nature*. New York: Harper Perennial.

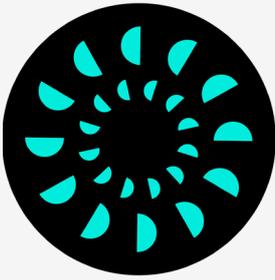


**A LIVING
SYSTEMS
PERSPECTIVE**

In living systems theories, the world is seen not as a collection of parts that can be observed in isolation, but as a complex set of interdependent and interconnected elements, which, when acting together, create wholes that are greater than the sum of their parts and where relationships - the bit between 'things' - are as important as the 'things' themselves. Part of these theories is a recognition that living systems are characterised by emergence and evolution, whereby new qualities develop over time.

If a shift in mental models towards recognising living systems is important for thinking and acting regeneratively, what might that involve? What can we learn from living systems?





Living systems are nested

The systems we find in the living world are nested. Also referred to as holarchies, this means that they sit within one another to form larger and more complex systems. Consider your heart, for example. This is a whole system on its own, with parts that interact with one another and have complementary functions. Your heart, in turn, forms part of your circulatory system, which sits within your body, and you sit within your family and so on.

The layers of nested systems are whole, in and of themselves, but to understand their function you must see them as part of the wider systems that they form. Take your heart again - its function is only fulfilled when it is within the body. An oak tree is a whole, but it only fulfils its function and potential when it is understood within an ecosystem. Economist Kate Raworth and others have argued that an economy can only fulfil its function once we recognise that it is nested within society and that human society is nested within the wider natural world.

This nested nature influences health within living systems. Ill health within one system affects the health and integrity of its nested neighbours. Disease in your heart affects the total health of the individual. In a social setting, 'poor health' of a neighbourhood, say through lack of work opportunities, poverty or inequality, can have knock on negative effects for the socio-economic and environmental flourishing of the broader region.

Working with living systems requires always holding in your mind this nested quality and ensuring that at whatever layer of the system you are focusing, you actively recognise and engage with the nested layers surrounding it. For example, the measure of a successful building could be seen as its ability to enable the people using it and the local neighbourhood to unlock new potential, and its ability to contribute to a healthy environment and wider society as a whole.



Living systems move and change

Living systems are always moving and evolving. This is a key function of the emergence that takes place when different parts of the system interact and are influenced by one another. This sets them apart from mechanical systems, like the engine of a car, where the parts and relationships are static and stay the same over time.

This movement is a flow between convergence, divergence and emergence.⁹ Resilience is found in the relationship between these dynamics. Too much convergence and a system may become rigid, too much divergence and it becomes chaotic. Living systems will often be operating and finding balance between these two states in order to maintain integrity in the long term. Ongoing adaptation provides greater resilience than rigidity - earthquake-proof buildings, for example, are designed to absorb energy and move in response to seismic events rather than resist them.

⁹ J Andersson. Personal communication 16 August 2021.



Living systems are emergent

A further property of the interaction between convergence and divergence is emergence, new potential that appears, often as a result of instability. Because they are made up of nested and interacting parts, living systems have properties that emerge from the interconnections between parts - properties that would not emerge from those parts in isolation. Come back to a mechanical system like an escalator in 100 years and it will not have evolved a new part, but in a city or a forest, things will look very different.

This disruption might significantly alter the system, before an equilibrium in this new state can once again be found. And so on. Take for example, the divergent ideas of members leading to the fracturing of a political party and a new one emerging.

This emergence happens in a non-linear and unpredictable way. In hindsight, it might be possible to identify cause and effect, but the multiple possible avenues open at any one time mean that predicting exactly what will happen in advance is almost impossible. The Covid-19 pandemic is an example of the emergent properties of living systems. Whilst pandemics are anticipated and recognised as a risk by experts, exactly when and where they emerge and what their characteristics will be is unknowable.

The impacts of these emergent properties can be both positive and negative. Where the pandemic has been damaging for many individuals, other evolutions and innovations have had more positive impacts. These emergent properties are what has enabled biological evolution; likewise, arts, language and culture are all emergent properties of human interaction. Jazz music could not have been predicted, but in hindsight its influences can be clearly traced.

Emergent properties mean that we need to interact with living systems in different ways to mechanical ones if we want to have the greatest chance of engaging successfully with them. Rather than acting and analysing after the fact (by which time the overall conditions are going to have changed), we need to probe, sense and then respond to what we find.¹⁰ Like Miss Marple¹¹ comparing a current crime to something her local vicar once said, a useful way to gather information and make sense of rapidly emerging situations is sometimes to look for analogous patterns from entirely different contexts, to see if they might shine light on a situation.

¹⁰ The Cynefin Framework, developed by Dave Snowden, delves deeper into this and why we need to cultivate different ways of engaging with different kinds of challenges and systems. This blog, by facilitator Chris Corrigan, is an excellent introduction, see www.chriscorrigan.com/parkinglot/a-tour-around-the-latest-cynefin-iteration/

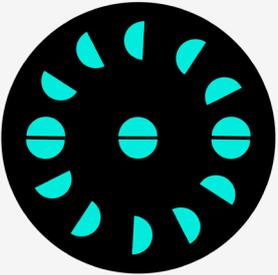
¹¹ A fictional character created by Agatha Christie. This elderly amateur detective is famed for her shrewd insights drawn from unexpected analogies.



Living systems favour diversity

Reductionism seeks efficiency, rationalisation and homogeneity. According to this way of thinking, if we can cut the number of actions or people or costs and still have the same or a better outcome, then we should do this. Living systems do not follow this rationale. Rainforests, perhaps the most mature systems on our planet, are not rationalised and efficient, with one type of tree repeated neatly. They are abundant with a diversity of flora and fauna, some existing within impossibly small niches, others proliferating.

For an animal, constant and on-going competition is an unproductive route. Much better to find key differences that allow you to live alongside others. Our shopping centres and homogenous highstreets are the antithesis of the diversity and abundance of nature. The function of this diversity brings us back to resilience. In a world of constant change, putting all your eggs in one basket, even if it looks from this angle to be perfectly formed, is a foolish endeavour. When the winds change, your basket doesn't look so good anymore - as the gaping holes on our high streets attest. Instead, heterogeneity and plurality are key to health in living systems.



Living systems build mutuality and reciprocity

Living systems are founded on relationships and interactions which create mutual net benefit. We often think of this in direct, two-way interactions between parties, such as the relationship between leguminous plants, like peas, and the nitrogen-fixing bacteria found in their roots, where the plant receives nitrogen from the bacteria and the bacteria receive sugars from the plant. But mutuality and reciprocity in nature extends beyond bidirectional transactions; we see abundance and generosity, as one species provides nutrients or helps create the conditions for others to thrive as well. Take for example the acorns of an oak tree, some will grow into saplings and others will provide food for nearby animals.

How can we learn from this and act in ways which build mutuality and reciprocity beyond a 'you scratch my back and I'll scratch yours' relationship? What might this mean for developing circular models which are generous and enable reciprocity and health at the ecosystem level?

4

**ASKING
DIFFERENT
QUESTIONS**

Engaging with the different dynamics and qualities of living systems means working and living with complexity and uncertainty, and with emergence. In mechanistic systems we can work to manage and control these qualities, but they are inherent and unavoidable in living systems, especially during times of transformation.

There is no blueprint or manual that we can discover for creating a regenerative future, nor are living systems ever finished or resolved - they require continuous engagement to maintain and develop the health of the whole. Working regeneratively is less about fixing or planning systems and more about dancing with them.¹² Our challenge is cultivating the qualities, skills and cultures that enable us to do this as individuals, within our communities and our institutions.

Exploring new paths and asking different questions can help us to do this. In the next section we describe some guiding principles and questions that we think are helpful for nurturing this perspective and opening up different avenues of exploration. Here we provide some examples of how this is happening.

How might starting with place shape a different future?

Earlier we discussed the emphasis on homogenisation and standardisation that is present in many of our current structures. By focusing on these as markers of development, we not only miss opportunities for alternative innovation, but we also often generate a sense of defeat and disengagement when we create solutions that are designed to fit everyone but really fit no-one.

Place and culture are at the heart of being human. We interact with the world not in abstract terms but in our daily lives as we move through landscapes, feel weather and meet our neighbours. Cultures themselves form through interaction with our surroundings, languages reflect geography, clothing reflects climates. Instead of ignoring or glossing over these differences, what if we saw them as sources of potential?

A change of clothes

As an industry, fashion is often guilty of seeing individuality or character as a trend or commodity. Instead, as we seek to change a system that is damaging to people and planet, how can place and context be at the heart of building a new relationship with our clothing?

The Fibershed¹³ movement, which began in the US and can now be found in areas around the world, is exploring this through a soil-to-soil model that puts land at its heart. By bringing together famers, manufacturers, makers, designers

¹² Meadows, D (2001) Dancing With Systems. Available at: donellameadows.org/archives/dancing-with-systems/

¹³ Known as Fibreshed in the UK.

and citizens, Fibershed communities are exploring what community-led bioregional¹⁴ fibre and dye systems could look like. The movement emphasises learning from traditional textile cultures, decentralising production, building local capabilities, and generating equitable outcomes. Working from the regional context like this can unlock deep creativity and energy.

In a recent RSA project, Leeds Fashion Futures,¹⁵ rather than asking how individuals could be more sustainable consumers, we asked how Leeds could pioneer a different future for fashion - one that is built on regional strengths, integrated social and environmental health, and connected out to support wider systemic change. As a city with textiles and innovation in its DNA, inviting ideas for how it could draw on this heritage facilitated a new conversation in the city. The local stakeholders we worked with identified strengths and opportunities for connecting disparate activities in the city. They also prototyped interventions to support them, including a week of activities and an online resource highlighting the breadth of work that was already shaping a new sustainable fashion system in the city.

In Lancashire, another region with a strong textile heritage, Patrick Grant and North West England Fibreshed are taking a locally-rooted approach to nurturing a new fashion system by growing flax, an industry traditional to the area. Through their Homegrown Homespun project, they hope that this fibre can be a catalyst not only for new conversations about fashion but also about place, community, skills and wellbeing.¹⁶

Investing in holistic development

TAHITO is a New Zealand-based ethical investment services company, founded by Temuera Hall. The organisation has developed a set of principles, based on Māori values, ethics and behaviours, for guiding the investment decision-making process.¹⁷ In the Māori worldview, nothing exists in and of itself. Instead, the emphasis is on interrelation. Hall describes: 'In our language, we are saying if you increase your aroha, or your connectivity, you can then improve your mauri, which is your life force or wellbeing. So, we set out on a path of measuring aroha'. Beginning with listed equities in financial markets, they have now expanded into direct investments and private equity. 'Ultimately, we're not trying to solve, we are measuring how far companies, and their leadership, have moved from the individual, internally-focused, self-interest type behaviours to the collective, relational, interconnected behaviours',¹⁸ he says, reminding us that even the language of problem and solution can carry us back into a reductionist way of thinking. How might multiple ways of seeing and knowing inform the future of our finance systems?

14 A bioregion is a geographical area defined by ecological systems rather than by political boundaries. Including, for example, watershed, soil and terrain characteristics.

15 For more information see: www.thersa.org/regenerative-futures/leeds-fashion-futures

16 For more information see: britishtextilebiennial.co.uk/programme/homegrown-homespun/

17 For more information see: tahito.co.nz/indigenous-investing#investment-philosophy

18 Castellás, E. A Conversation with Temuera Hall. Available at: www.smallgiants.com.au/storytelling/temuera-hall

How might we learn from and work together with different perspectives?

In complex, living systems, no one person can hold a comprehensive view. All of us see only parts of what is going on. Only by drawing together multiple views and experiences can we hope to see and understand more.

Developing democracy

The RSA Citizens' Economic Council¹⁹ brought together 54 citizens from different backgrounds and different parts of England and Wales to discuss how to make the economy work better for people, and to make recommendations to policymakers and practitioners. As well as listening to one another's experiences, they debated the insights they heard from a range

of experts. Spaces like these, where different perspectives can be convened and discussed, enable people to have their voices heard and to be part of change, not just recipients of it. Other examples include the 2020 Climate Assembly UK²⁰ and the Irish Citizens' Assembly.²¹ Policymakers' interest in models like these is growing around the world, and a recent RSA report highlighted six broad transitions in local policy and practice that can help local authorities advance and embed local participatory democracy.²²

Taking the long view

It isn't only people who can offer us different perspectives. Taking a different view of time can illuminate ideas and challenges in new ways too. In the summer of 2020, the RSA partnered with The Long Time Project and Serpentine Gallery to run a series of dialogues about long-termism.²³



Figure 1: RSA Citizens' Economic Council event

- 19 For more information see: www.thersa.org/projects/archive/economy/citizens-economic-council
- 20 For more information see: www.climateassembly.uk/
- 21 For more information see: www.citizensassembly.ie/en/
- 22 Thorold, R. (2021) Transitions to participatory democracy: How to grow public participation in local governance. [PDF] RSA. Available at: www.thersa.org/reports/transitions-participatory-democracy
- 23 For more information see: www.thelongtimeproject.org/the-long-time-sessions

Drawing together and hearing from a range of disciplines and practitioners, including geology, law, art and policy, the dialogues encouraged people redraw their ideas of time and reflect on what it means to act for the long term.

Building on this, we ran a Student Design Award brief asking young designers to create ways of supporting people and communities to think and act for the long term. The winners took diverse pathways to answering this brief, from a speculative design project set in the restaurant industry of 2050 to a fashion collection inspired by Hull's heritage, designed to start a community conversation about the impact of rising sea levels.²⁴

In autumn 2021 RSA Oceania and the RSA Fellows' Sustainability Network launched Reclaiming the Future, an online discussion series continuing this enquiry and looking at how we can nurture our ability to think, plan and dream for the long term.²⁵

Engaging multiple perspectives

Being able to constructively and respectfully learn with, and from, different perspectives requires us to be able to share ideas not only within, but also across, cultures. A recent paper from Melanie Goodchild, Otto Scharmer and several others set out to 'explore the sacred space between Indigenous and non-Indigenous ways of thinking and knowing, to identify pathways for peaceful co-existence of epistemologies.'²⁶ It is not only between different cultures that schisms can exist. In the UK, the lack of dialogue between, and respect for, different viewpoints around Brexit served to reinforce divides rather than help forge a way forward together. How might we create spaces that affirm diversity and enable respectful and constructive dialogue?

Communities shaping their futures

The Covid-19 pandemic caused a great deal of hardship and presented new challenges to communities across the UK. Although bringing challenges, many positive things have also grown from the crisis, in the form of new relationships, renewed connectedness and innovations. Making sense of what has happened and what might come next is a difficult but vital step in moving from immediate crisis towards a renewed future. But it can be hard for communities to find the capacity and capability for strategic foresight, often leaving the act of shaping our collective futures to those in positions of privilege and power. To help change that and to resource, grow and nurture those capabilities within communities in the UK the National Lottery Community Fund created The Emerging Futures Fund,²⁷ providing funding totalling £1m to communities around the UK in order to undertake projects which support community sense-making, storytelling and public imagination and foresight.

24 For more information see: www.thersa.org/student-design-awards/winners/2020-21/for-the-long-time

25 For more information see: www.thersa.org/events/fellowship/2021/09/ancient-ancestors-earths-stewards

26 Goodchild, M. (2021) Relational Systems Thinking. *Journal of Awareness Based System Change*. Volume 1 Issue 1:75-103. Available at: jabsc.org/index.php/jabsc/article/view/577/696

27 For more information see: www.tnlcommunityfund.org.uk/funding/programmes/emerging-futures-fund

How might we build capabilities to ask better questions?

When faced with the significance of the challenges we face as a society, there can feel an urgency to focus on finding solutions. But if we do not reflect and consider whether, in fact, we are asking the right questions, then we may find ourselves focusing on the wrong issues. Reflecting on our perception of the challenge can shine a light on new ways forward.

Thinking inside the circle

In her book *Doughnut Economics*,²⁸ economist Kate Raworth tackles the economy at first principles by exploring what it is for and how it should sit within our lives. By redrawing our mental models and placing the economy within

environment and society, Raworth challenges us to think differently about the values that underpin our economic systems and about how we might shape an economy fit for the 21st century. This view is inspiring communities, governments and businesses to reimagine the way they design services and systems, and Raworth and her team are working with these stakeholders, through the Doughnut Economics Action Lab (DEAL),²⁹ to turn the ideas into transformative action.

It is also inspiring others to reimagine the doughnut to align with their worldview and culture. The Te Reo Māori doughnut, for example, has been designed by a group of women from New Zealand and offers a Māori perspective, with the environment as its foundation and the social elements on the outer ring.³⁰



Figure 2: RSA Crises and Change supported the National Lottery Community Funds Emerging Futures Fund

28 Raworth, K. (2017) *Doughnut Economics: Seven Ways to Think Like a 21st-Century Economist*. London. Penguin Random House.

29 For more information see: doughnuteconomics.org/

30 For more information see: doughnuteconomics.org/stories/24

Rethinking fashion

As sustainability has become a mainstream concern, designers have been challenged to create products and services that do not harm the planet. From recycled materials to reduced packaging, designers have often looked for solutions that can be swapped in. But without questioning the underlying structures, these solutions can often become tomorrow's problems - as anyone who has realised that vegan leather is made from plastic may appreciate.

Circular economy models challenge designers to look upstream and rethink flows and relationships, as well as individual products or elements. However, when working on these challenges, designers can often still bring a 'mechanical' mindset, wanting to design perfect circular systems that can be rolled out and fixed in place. From looking at living systems, we know that this isn't possible. Instead, how can designers learn to work with the uncertainty and emergence inherent within living systems and through their work create the conditions to allow for ongoing development and evolution?

This is a challenge we set out to explore in partnership with the Ellen MacArthur Foundation³¹ in our Rethink Fashion learning journey.³² This project saw twelve creative pioneers from different parts of the fashion system come together over four months to explore the skills needed to design for a circular future for fashion and grapple with complex and emergent systems.

Rather than take a traditional accelerator model, which seeks to grow and scale individual businesses, this space was designed to develop a field of practice, where both the individuals, their businesses and the collective could learn together. By breaking down silos between parts of the industry, the participants experienced the value that their perspectives brought to others, and new collaborations and relationships formed. We saw a shift away from designers thinking they needed to create fully circular systems themselves to being more comfortable seeing this as a shared challenge and recognising that solutions could only emerge through collaboration and interdependence.



Figure 3: RSA Rethink Fashion cohort supported by the Ellen MacArthur Foundation and People's Postcode Lottery Dream Fund

- 31 For more information see: www.ellenmacarthurfoundation.org/our-work/activities/make-fashion-circular
- 32 For more information see: www.thersa.org/projects/make-fashion-circular/rethink-fashion-learning-journey

5

**GUIDING
PRINCIPLES FOR
REGENERATIVE
DESIGN**

Regenerative thinking doesn't give us a blueprint for the future, but it can help us to ask better questions about where we want to go and how to get there. Questions that move us from reductive and siloed thinking to dialogues that engage holistically with the challenges of our time.

There are several different sets of principles that have been proposed for underpinning regenerative working.³³

Learning from these and drawing on our own insights, we have chosen the following design principles for the Regenerative Futures programme to help us put this thinking into action. We recognise that change itself is a living and evolving process and anticipate that our thinking about these design principles will continue to evolve. Under each principle we have given examples of the kind of questions these might prompt.

1

Start with place and context

Recognise that people, places and communities have different and unique qualities. Question assumptions that context-agnostic or top-down solutions will work in any and every place. Instead, ask what it would look like to begin working from the potential that is offered by a place, community or specific context.

How might the cultures, religions, relationships and identities of places be sources of change?

How might things look different if we sought context and appropriateness rather than scale?

How might starting with land, community and geography bring different qualities of conversation?

2

Seek different perspectives

Regenerative thinking recognises that complex problems look different from different perspectives and that a diversity of views are needed to address them. No one person can see the full picture and by missing certain perspectives we may end up addressing perceived, rather than real, challenges.

Who could bring new perspectives to the work and how could the work be designed differently to facilitate that?

What might the blind spots be in the work and how might they be illuminated?

What might the challenging core assumptions unlock? For example, time and timescales, or definitions of beneficiaries and commissioners.

³³ Notably by the Capital Institute; Carol Sanford; Bill Reed, Ben Haggard and others at Regensis Group. For references see bibliography.

3

Build capability and reciprocity

Work with people and places to create shared ownership of challenges and find shared solutions. Work to create the conditions where others can continue to shape the work into the future. Support others to build capabilities and nurture relationships, mutuality and reciprocity. Consider how mutuality and reciprocity can go beyond transactional ‘you scratch my back and I’ll scratch yours’ relationships and into more systemic interactions.

How might focusing on projects as catalysts, rather than end points, change the quality of work?

What relationships and connections need to be nurtured to ensure self-organisation?

Could generosity be an objective for the work?

4

Take a nested systems view of success and consequence

Look beyond financial value and narrow measures of success. Recognise that you are working with nested wholes and be aware of the relationships between different layers. Always think about the impacts, consequences and contribution of your work on the wider wholes, both intended and unintended: across knowledge and skills; infrastructure and relationships (both physical and social); ecosystem health; biodiversity; resilience; etc.

Where value is being captured and how could value be shared more widely and equitably?

What nested systems does this work feel part of? How do you know? How could measures of success be co-designed across layers of the system?

How might economic outcomes serve social and environmental ones rather than the other way around?

5

Design for circularity and circulation

Ensure that information, value and power, as well as physical resources and elements, can flow and circulate across and between layers of the system in a way that helps the system regenerate. Enable participation and ensure that everyone can have their voices heard in change. Actively engage and create spaces for the exchange of ideas; encourage plurality and diversity.

Might 'working in the open' help others to engage with, and influence, the work?

Where can you open up, rather than restrict, access to information or resources?

How might planning and tracking the movement of information, resources, value and power across the system help you build a stronger awareness of the work's impact on the whole system?

6

Create space for emergence

Test and iterate ideas and activities, rather than planning then acting at scale. Recognise that this is the best way to learn about potential impacts and spot new opportunities or potential pitfalls. Share your insights widely. Recognise that scaling can happen in different ways: up, to influence rules or policies; out, through replication; or down, to change mindsets.

How might different measure of success influence if or how an intervention scales?

How might several organisations work on a shared challenge together and openly share insights?

How might you cultivate an experimental culture and create space for questioning assumptions?

7

Design from a hopeful vision of the future

The future is not pre-determined. Beginning by envisioning a hopeful future of where you want to get to can help you move beyond short-term barriers. Working from a place of hope, the 'what if?',³⁴ can build energy, momentum and commitment for the work that needs to happen now to realise it.

How might starting from 'what if' rather than 'what is' shine new light on paths ahead?

How might taking a long-term view offer different insights?

What might we do to help ourselves and others step outside day-to-day patterns?

8

Work on the inside as well as the outside

Remember that your interior conditions - how you think, reflect, communicate - affect everything you do. Designing regeneratively involves a developmental outlook and requires us all to work on ourselves and our mindsets and behaviours as much as on the infrastructure, institutions, services and products in our external world.

How am I showing up to this work?

How are my own perspectives changing and how am I reflecting on these changes?

How might we create space for learning at different levels - individual and collective?

³⁴ For more information see the work of Rob Hopkins; Bill Sharpe; International Futures Forum; A University of the Third Horizon (H3Uni).

CONCLUSION

Conclusion

We are undoubtedly on the brink of profound transformation. Whether or not we are able to build a regenerative future for tomorrow depends on the actions and commitments that we make today. How might aiming and acting towards that hopeful future change what we each do in the coming days, months and years?

Underpinning the everyday structures, systems and institutions in our lives sit beliefs about how our world works and what our place is in it. More than ever before it is important that we are aware of these and how they guide our actions.

The questions we ask now and the connections we make, or fail to make, between the challenges that we face will determine the path we take.

Because although the daily news shows us the evidence of our impact as a species on our environment and on one another, from extreme weather and biodiversity loss, to marginalisation and poor health, if we look around us we can see signs of that hopeful future in the here and now. We have shared some of these in this paper, but there are many examples to be found across sectors and around the world. How might we amplify and build the connections between these bright spots?

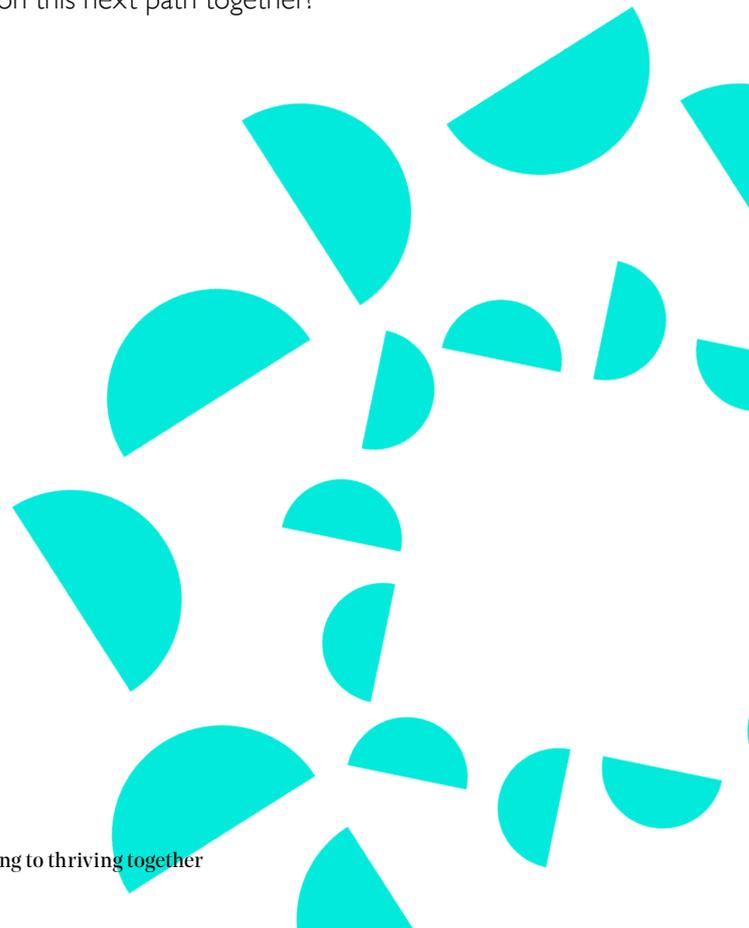
Interdependencies and relationships have never been more important.

The social challenges that we are grappling with are nested within our environmental ones, carbon emissions are intertwined with community health; biodiversity with social justice, and so on.

The world is made up of living systems, which are complex and emergent not linear and predictable. But humans are hardwired to thrive in this world and the potential to act is already within us and our communities. How might we tap into and open up to different perspectives, different ways of knowing and of sense-making, and different measures of success to help nurture the capabilities we need?

For us at the RSA this means building awareness of the importance of this work, working with others to build capabilities to put into action and showing what difference this makes in practice. In the next chapter we explain how we will do this through our new programme of work, Regenerative Futures.

Preparing ourselves for the journey is about reaching for a compass rather than a map. The terrain is as yet uncharted but by choosing a direction which sees our future health as being reliant on one another's health and the health of the species and ecosystems around us, we can find a path not only to sustaining but to flourishing together. How might we embark on this next path together?



WHAT WE'RE DOING AT THE RSA

The Regenerative Futures programme

Regenerative Futures at the RSA

At the RSA we're committed to a future that works for everyone, and a future that we can all participate in creating. Through our work we unite people and ideas to help resolve the challenges of our time, and we believe that the emerging regenerative

paradigm has a critical role to play in enabling society to overcome the challenges we face and in building that better future. We are therefore making it a mission of the RSA to help nurture a regenerative future, and we are launching a new programme of work to support this.

The programme vision

A world where people and communities manifest their potential to be sources of health and regeneration for all life on earth.

The programme mission

To bring people and ideas together to show how a regenerative future could look, act and feel.



Why the RSA

The RSA has a long heritage of promoting pioneering approaches to social and environmental challenges (see Appendix I). By partnering and collaborating with our Fellows and wider networks, we have incubated, demonstrated, and showcased evolving thinking and practice through impactful initiatives such as the Citizens' Economic Council and the recent Food, Farming and Countryside Commission.

We recognise that change is not a linear process and the challenges we are facing are simply too complex and intractable for a single discipline or organisation to address in isolation. Through our

Living Change Approach³⁵ we work in a multidisciplinary and collaborative way with our partners to systemically understand the challenges of our time (the what is) and to entrepreneurially take actions toward change (the what if). By bringing together the RSA's assets across research, action, Fellowship and events, we work to enable change by: convening reasoned debate; enabling people to realise practical change; influencing key organisations; and demonstrating practical solutions.

Our goals

To more fully realise the potential of regenerative thinking, we believe there are three key changes we need to see:

The Change we need to see	What we will do	How we will do it
Leaders and changemakers across the system understand the need for, and potential of, regenerative thinking.	Build awareness	<ul style="list-style-type: none"> • Thought leadership • Build networks and alliances • Engage with key stakeholders at different levels • Showcase and convene global and cross-cultural dialogues
Leaders and changemakers across the system implement regenerative practices.	Build capability	<ul style="list-style-type: none"> • Develop and share tools and resources • Identify and support leaders and changemakers at different layers and in different sectors • Convene practitioners to share learning
Practical examples of regenerative thinking in action create tangible impact (and serve to reinforce awareness and develop capability).	Demonstrate	<ul style="list-style-type: none"> • Work in partnership to co-design and prototype interventions at different layers and in different sectors • Showcase the work of others, and convene actors to learn from one another and share insights

35 For more information see: www.thersa.org/approach/living-change

5 ENTRY POINTS

Pathways towards Regenerative Futures

Five entry points

Over the past year, we have been developing our understanding of regenerative thinking and testing ideas in practice (see Appendix 2). Over the coming months, we will be developing new research and action projects, convening Fellows and networks to explore opportunities, and sharing further insights and case studies.

To begin exploring this work with others, the RSA has identified five entry points for discussion. These are, of course, interdependent, but we hope they can act as conversation starters for wider engagement.

Five entry points



1. Rethink finance

Today, our economy is underpinned by a financial system that prioritises growth, to the detriment of other forms of value on which both humans and the living world rely.

What if tomorrow our financial system supported a holistic view of a thriving world?



2. Rethink lifecycles

Today, product lifecycles, from materials extraction to consumption and disposal, are linear and drive waste, pollution and poor labour conditions.

What if tomorrow the materials and products flowing through our lives were regenerative and were accompanied by shifts in our economic, social and political systems?



3. Rethink lifestyles

Today, citizens are predominantly seen as consumers, able to make change only through individual buying choices. Their potential to be innovators and to influence and drive wider change remains unrealised.

What if tomorrow we each had greater agency to shape our lives and the systems around us?



4. Rethink movements

Today, despite many examples of innovative ideas and action, innovators and grassroots movements don't always have the capabilities, resources or power to reach the tipping point needed for wider change.

What if tomorrow people were able to effectively collaborate widely to build and grow movements of change towards a regenerative future?



5. Rethink leadership

Today, having invested in a narrow definition of leadership, our leaders are not equipped with the capabilities needed to work with 21st century systems.

What if tomorrow, changemakers led with ambition towards a regenerative future?

How does this resonate with your work?

*How are you seeing the term regenerative being used in your area of work?
How do you understand it?*

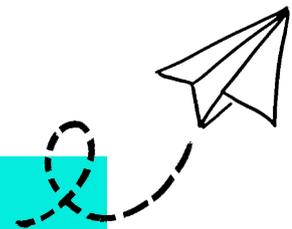
Where are there gaps in information or support?

How might regenerative thinking and its principles support or change the way you are working?

What capabilities do you think need to be developed?

If you are interested in discussing these questions, the five entry points or anything else we have outlined in this paper, please get in touch.

partnerships@rsa.org.uk



Appendix 1: Towards Regenerative Futures

This is a snapshot of how previous work and engagement has contributed to the evolution of our interest in regenerative thinking and the development of the Regenerative Futures programme. Each of these initiatives developed new insights and prompted new questions.

1758

The Society of Arts first gold medal for a competition was awarded to the fifth Duke of Beaufort for planting 23 acres of oaks.

1964

The Industry and the Countryside report considered the coexistence of increased food production and a sustainable natural environment.

1974

The Committee for the Environment was established. Led by HRH the Duke of Edinburgh, this continued until the 1990s.

1980

According to the Oxford English Dictionary the first use of the term 'sustainability' in an environmental sense was in the RSA's journal in this year.

Great Recovery 2012-2016

A partnership with Innovate UK, the Great Recovery project³⁶ explored the role of design for a circular economy. Its outputs, including models for understanding circular design, continue to be influential

We realised the importance of convening roles to enable information sharing and the power of design for supporting systemic change.

It highlighted the need to explore how the flows of value and power might be disrupted in a circular economy alongside the flows of materials.

Seven Dimensions of Climate Change 2015

The Seven Dimensions of Climate Change³⁷ report used behavioural science to identify seven lenses that could accelerate constructive action on climate change. It was forward thinking in its holistic diagnosis of the challenges and its approach to engaging different audiences.

It highlighted the importance of identifying accessible routes into systemic challenges.

Community Business Leaders Programme 2016-2018

Supported by Power to Change and in partnership with RIO and Sheffield University Management School, this programme supported leaders from community businesses across England.³⁸

It demonstrated the power and value of community-led businesses and their ability to find impactful, meaningful

36 For more information see: www.greatrecovery.org.uk/

37 For more information see: www.thersa.org/reports/the-seven-dimensions-of-climate-change-introducing-a-new-way-to-think-talk-and-act

38 For more information see: www.thersa.org/projects/archive/economy/community-business-leaders-programme

and sustainable solutions to social and environmental challenges at a hyper-local level.

We were inspired by the potential for this kind of activity to lead us towards a future where solutions grow from the ground up and are not imposed top-down.

Inclusive Growth Commission 2017

This influential commission³⁹ laid out recommendations and frameworks for ensuring that the economy works for everyone. Its emphasis on devolution and measuring success on the inclusivity of economic growth inspired policymakers, institutions and civil society

The commission highlighted the importance of locally relevant and locally felt measures of success for tackling systemic challenges. It inspired us to look more deeply at our frameworks for understanding environmental challenges in relation to inclusive and economic growth.

Cities of Making 2018-2019

As part of a consortium of universities and civil society organisations in London, Brussels and Rotterdam, this project explored the role of industry and manufacturing within these cities.⁴⁰ It highlighted the importance of manufacturing to enable cities to become circular, equitable, and to have diverse and resilient economies.

It taught us the importance of supporting local systems of production, highlighted the nested nature of these systems and

their role in supporting wider cities and regions, and showed us that social equity must also form part of circular economy thinking.

Food, Farming and Countryside Commission 2018-2020

This exciting cross-sector commission model brought together experts and people with lived experience from across the UK to bring new insights to intractable social and environmental challenges.⁴¹

The commission's approach emphasised the value of collaboration: joining up parts of systems that rarely interact; amplifying different perspectives and experiences; and using rich storytelling to bring issues to life and shine new light on them.

It highlighted for us the importance of paying attention to place and identity in addressing complex challenges and demonstrated the inextricable connections between what are usually regarded as either social or environmental issues.

RSA Fellows Sustainability Network

This ongoing network run and managed by RSA Fellows has over 1,300 members around the world.⁴² The network is an invaluable source of expertise and experience across many different sectors and backgrounds.

39 For more information see: www.thersa.org/projects/archive/public-services-communities/inclusive-growth-commission

40 For more information see: citiesofmaking.com/

41 For more information see: www.thersa.org/projects/archive/public-services-communities/food-farming-and-countryside-commission

42 For more information see: www.thersa.org/fellowship/networks/sustainability-network

As well as running their own projects, they share their knowledge with one another through events and activities.

We recognise the value of spaces like these for convening different ideas and perspectives and drawing together a range of expertise.

RSA Oceania

For the last three years, RSA Oceania⁴³ has been supporting events and initiatives that explore how we can build a more equitable and sustainable world for future generations.

In 2019, RSA Oceania partnered with Economic Development New Zealand to deliver New Zealand's first national Inclusive Growth Summit. The summit discussed the need to bring Māori and Pasifika voices into economic policy discussions, and to ground economies in a sense of place to reflect local ecologies and aspirations.

Recently, the network partnered with the Ellen MacArthur Foundation to convene a global dialogue around circular design and showcase practitioners who are using circular approaches to create enhanced social and environmental outcomes.

Learning from partners and friends

Alongside our own experiences, we have been inspired and influenced by the work and ideas of many people and organisations who are exploring what it means to take a regenerative approach. The challenges we face cannot be solved by individual actors and we are committed to learn from, and share our learnings with, partners and collaborators.

⁴³ For more information see: www.thersa.org/oceania

Appendix 2: Impact 2020-21

Over the last year this is how RSA has contributed towards the programme goals of building awareness, building capability and demonstrating in action.

Long Time Sessions – event series⁴⁴

In partnership with The Long Time Project and Serpentine Gallery, we ran a series of online events, which brought together people from across arts and cultures, ecology, law, geology to **build awareness** of the role that long-term thinking could play in helping us build a sustainable future.

It demonstrated to us the importance of compelling storytelling to inspire people about a hopeful future and the potential for different perspectives and worldviews to unlock new ways forward.

A Stitch in Time - report⁴⁵

In partnership with the Policy Evaluation and Research Unit (PERU) and MetroPolis, this report explored the value of using futures and foresight to help shape a more prosperous and sustainable future. It **raised awareness** of the opportunities that this offers and explored how to **build these capabilities** across policy, business and governance.

Leeds Fashion Futures - pilot project⁴⁶

Leeds Fashion Futures was a pilot project run in collaboration with local partner, Zero Waste Leeds. Starting from the strengths and assets of place, the project saw local stakeholders coming together to explore what role the city of Leeds – with a strong heritage as a world-leading centre for textiles – could play in shaping a regenerative future for fashion. It sought to **build capabilities** to think differently

about who, where and what could drive a different future for fashion and **demonstrate** practical actions towards this different vision.

Make Fashion Circular Student Design Awards and Rethink Fashion – pilot projects⁴⁷

With our partners, the Ellen MacArthur Foundation, we took two routes to **building awareness** and **capabilities** in circular and regenerative design amongst the next generation of designers. Firstly, through our Student Design Awards, which challenged emerging designers to get to grips with, and apply themselves to, circular design challenges. Secondly, through our Rethink Fashion learning journey. This four-month programme brought together twelve creative pioneers, each working on potentially systems-shifting initiatives, to share learning, build their systems change capabilities and **demonstrate** how collaboration builds both individual and collective impact.

44 For more information see: www.thelongtimeproject.org/the-long-time-sessions

45 For more information see: www.thersa.org/reports/futures-thinking-foresight

46 For more information see: www.thersa.org/regenerative-futures/leeds-fashion-futures

47 For more information see: www.thersa.org/regenerative-futures/make-fashion-circular

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The RSA (royal society for arts, manufactures and commerce) believes in a world where everyone is able to participate in creating a better future. Through our ideas, research and a 30,000 strong Fellowship we are a global community of proactive problem solvers. Uniting people and ideas to resolve the challenges of our time.



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ISBN 978-1-911532-55-2

