

An introduction to **regenerative dynamics**



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Partner organisations



Foreword from the lead authors

Regenerative orientations and dynamics are a powerful way to address deep-seated cultures of human-nature separation in westernised societies. Such cultures have been developed and imposed on others over centuries, bringing humans out of alignment with the innately regenerative processes of life. The consequences of this separation now threaten the very survival of life on Earth.

If you want to engage with the idea of being regenerative, you might find this guide a helpful place to start. It provides a brief introduction to regenerative dynamics, both conceptually and in practice. Greater conceptual depth is available elsewhere, such as in Uneathodox's [Anthology of Regenerative Futures](#).¹ For further guidance on regenerative practice, meanwhile, see our other guide to [Tools for regenerative practice](#).

Our guide grew out of the [FixOurFood](#) research programme. FixOurFood aims to understand how to support transformation towards a regenerative food system in Yorkshire, a large region of north-east England. Much of our thinking has been developed in this context, and in the UK and Europe more widely. However, we share this guide with the hope that it will be relevant in other situations.

Importantly, this guide has been developed by people from Western contexts, with a system-change orientation in mind. We recognise that patriarchal and colonial cultures and histories have granted us unearned privilege to create and share this guide, and contributed to the suppression and dismantling of other cultures that operate from ecocentric and regenerative foundations – and from which much can, and should, be learned. Much of this learning, however, has been appropriated and reinterpreted by Western academics without due attribution. This guide could therefore easily be seen as reinforcing such concerns, and the racial and gendered issues that are deeply entwined with regenerative practice.

So we offer this guide, in all humility, as a step in our own lifelong journeys of learning how to decolonise our own practice, reconfigure the Enlightenment worldviews of separation that we have been steeped in, and cultivate more regenerative ways of living and being in the world. We hope it can at least be a stage in the process of elevating marginalised perspectives of regenerative cultures, following the lead of many others including: the [United Nations Declaration on the Rights of Indigenous Peoples](#); the [IPBES Values Assessment](#)² and [Transformative Change Assessment](#); the work of [EvalIndigenous](#), including the [Wolastoq Declaration on Indigenous Evaluation](#); and the [Protocols for Non-Indigenous People Working with Indigenous Knowledge](#) developed by Indigenous Knowledge Systems Lab and colleagues.

We also hope that the guide leaves you inspired and motivated to begin or deepen your own regenerative journey.



Sam Buckton



Ioan Fazey

Section 1: Introduction



It might seem like regenerative is a trendy new buzzword, but being regenerative is far from just a new 'concept'. Regenerative dynamics are a core pattern of life itself. They already take place all around us and within us – in cells, organs, individuals, communities, ecosystems, and at the planetary scale. We witness these dynamics in activities of care in our neighbourhoods, when we heal from illness or injury, when trees unfurl new leaves in spring, and in Earth's self-regulation of biogeophysical processes. Indeed, for the vast majority of our evolutionary history, humans have been regionally regenerative keystone species who nurtured our habitat into higher states of biological productivity. To this day, many of the world's remaining biodiversity hotspots are under the stewardship of Indigenous peoples.⁴

But particularly since around 10,000 years ago, at a time of major climate change that sparked the Agricultural Revolution, many of our societies have strayed far from this kind of mutualistic relationship.⁵ Our collective journey from this point has been characterised as one of *separation* in multiple aspects of our identity: humans as separate from and superior to the rest of nature; trends towards reductionism that sees the world as isolated parts rather than connected wholes; patriarchy and the fetishisation of masculinity; racial hierarchy; left brain hemisphere dominance; and mind/inner

treated as separate from matter/outer.⁶⁻¹⁰ Such ideas have been violently imposed on regenerative cultures whilst suppressing and dismantling their ways of being, particularly through instruments such as the Doctrine of Discovery that justified claims of sovereignty by European colonial powers over lands inhabited by non-Christians.¹¹

This journey of separation has been strongly implicated in the sustained degradation and destruction of the living world, leading to degenerative dynamics that now threaten our very survival – what Joanna Macy called the Great Unravelling.^{12,13} So we urgently need a Great (Re)Turning:¹² an age of reintegration that realigns human patterns with life’s regenerative impulse, and reminds us that we too are part of the web of life (Figure 1).

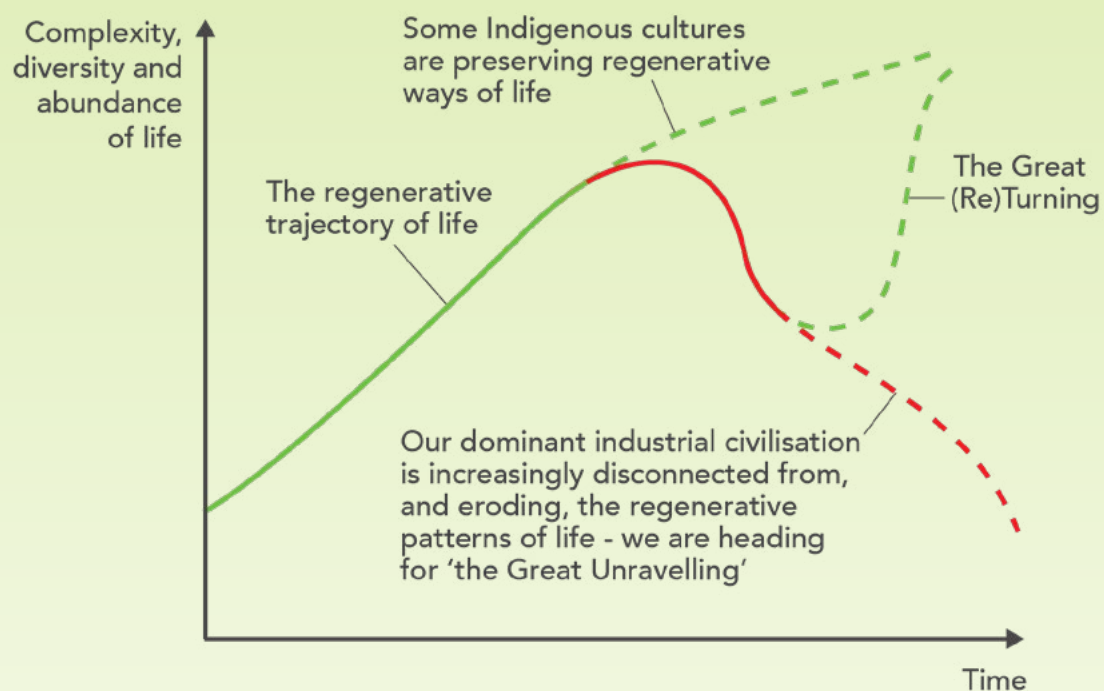


Figure 1. The challenge facing humanity: a Great Unravelling, or a Great (Re)Turning that realigns our societies with the wider regenerative community of life. Diagram by Bill Sharpe and Sam Buckton, drawing on the ideas of Joanna Macy,^{12,13} and rendered by Dave Gledhill of 1790 Creative.

Some cultures, religions and wisdom traditions have sustained regenerative ways of living into the present day. These practices can be so ingrained that they do not even have a special name. For instance, the agroforestry practices of the Lenca people of Honduras are simply called 'traditional technique'.¹⁴ Many other communities are starting to rediscover how to live in a regenerative relationship with the wider community of life. At the same time, there have been global efforts to rescind the colonial enforcement of Western worldviews, law and policy, and restore bioregional stewardship guided by traditional ecological knowledge and the ecocentric paradigms of Indigenous peoples.

For many of us living in contemporary westernised societies, however, thinking, designing and acting regeneratively is a major shift, and it can be hard to know where to start.

For example, you might be:

- curious about what increasingly used terms like 'regeneration', 'regenerative' and 'circular' might actually mean for your life and work;
- working for a business that's transitioning towards being carbon-negative;
- an architect or designer aiming to align a new building or institution with its surrounding ecosystems;
- a farmer interested in applying regenerative agricultural practices in a holistic way;
- part of a community-led initiative interested in making connections between ecological and social wellbeing;
- or coordinating a large-scale system change initiative that incorporates all of the above and is striving to build new, sustainable relationships with its region.



*A Squamish Nation canoe approaching Wagisla (Bella Bella) on ancestral unceded lands of the Heiltsuk Nation (Great Bear Rainforest, British Columbia, Canada) during the 1993 Qatuwas Festival, an international gathering of maritime Indigenous nations of the Pacific Rim that coincided with the United Nations International Year of the World's Indigenous People. Indigenous peoples around the world preserve regenerative ways of living and are stewards of many of the world's remaining biodiversity hotspots.
UN Photo / John Isaac via [Flickr](#), CC BY-NC-ND 2.0*

This guide aims to provide an entry point for such explorations, particularly within a context of westernised cultures of separation. It includes sections about:

- the essence of regenerative dynamics;
- the importance of regenerative dynamics as a framing;
- how regenerative dynamics have been conceptualised;
- what regenerative dynamics look like in context, with a tour of 25 regenerative-focused organisations and initiatives from around the world;
- what these examples suggest about how regenerative dynamics can be enabled;
- take-home messages about regenerative dynamics;
- and recommended further reading.

Our guide also emphasises how becoming regenerative takes more than a cursory approach, and requires *transformation* at a much deeper level in the way we think, feel and act in the world. For more background about the concept of transformation, see our guide to [Transformation: An introductory guide to fundamental change for researchers and change makers in a world of crises](#).

In summary, this guide responds to the grand challenge of our time – the choice between a Great Unravelling or a Great (Re)Turning – by providing a gateway and inspiration for your own learning journey. A journey that transcends cultures of separation, and realigns us with life's regenerative community.

Section 2: What are regenerative dynamics?



Regenerative dynamics have been explained or defined in many different ways (Table 1). The American biologist and writer Janine Benyus summarised regenerative dynamics succinctly as **'life creates conditions conducive to life'**.¹⁵ This is what a healthy forest does, for example: its life acts to continually create more life and the niches in which it lives. It supports its own integrity through its trees growing and dying, creating space and resources for other plants, animals, fungi, and so on. A forest simultaneously supports life beyond itself, regenerating the air, climate, water, and nutrients that wider ecosystems also need. In this sense **regenerative dynamics are a core pattern of life itself**. They explain how living systems self-organise to create interacting, interdependent networks that build, maintain, repair and reproduce themselves whilst also continuously adapting, innovating, and evolving.

When we act as if we are separate from nature, we become dissociated from these natural dynamics, with catastrophic implications for the health of our planet. For human societies, regenerative dynamics are then those where **human activities align with the innately regenerative processes of life**. This alignment can occur within and between all sorts of scales – individual, community, organisation, business, farm, food system, city, economy, region... A regenerative business, for example, would not

only be taking care of its employees and finances. It would also actively be contributing to the health of wider society and ecosystems on which the business ultimately depends for its long-term survival and flourishing. This is very different to how most westernised societies currently operate, as the next sections of this guide will explain.

Table 1. Descriptions and definitions of regenerative systems and dynamics from a selection of different people and organisations.

DESCRIPTION OR DEFINITION	SOURCE
All flourishing is mutual.	Robin Wall Kimmerer ¹⁶
The Land is the Law.	Chris Black; ¹⁷ Australian Aboriginal Custodial Ethic, as retold by Mary Graham ¹⁸
Look after country—look after kin.	Australian Aboriginal Custodial Ethic, as retold by Mary Graham ¹⁸
Life creates conditions conducive to life.	Janine Benyus ¹⁵
Life is a process of co-evolving mutualism.	Stuart Kauffman ¹⁹
Weaving humanity back into the web of life.	Daniel Wahl and Kincentric Leadership
The goal of regenerative design is for humans and the living world to survive, thrive and co-evolve.	Oliver Broadbent & James Norman ²⁰
Regeneration is a disposition of the heart, an attitude towards the community of life that asks: What serves life – in me, around me, through me?	Daniel Wahl ²¹
A living pattern is regenerative if it creates positive externalities over its lifecycle in the living patterns and systems with which it interacts and on which it depends.	Bill Sharpe
Regenerative dynamics occur when desired outcomes, such as social well-being or soil health, regenerate in a system not only once, but over and over.	Adapted from Joern Fischer and colleagues ²²
Regenerative social-ecological systems maintain positive reinforcing cycles of health within and beyond themselves across multiple scales, including between humans and wider nature.	Adapted from Sam Buckton and colleagues ²³
The word ‘regenerative’ means creating the conditions conducive for life to continuously renew itself, to transcend into new forms, and to flourish amid ever-changing life-conditions.	Giles Hutchins & Laura Storm ⁵
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.	Josie Warden, Royal Society of Arts ²⁴

Section 3: The importance of regenerative dynamics



This section explains why regenerative dynamics provide such an important and powerful framing for informing our action to address global crises and challenges. In particular, regenerative dynamics encourage us to move away from degenerative dynamics, go beyond merely reducing harm, and reconnect humans and nature, while also providing an orientation filled with inspiration, abundance, and hope.

1. Moving away from *degenerative* dynamics

The idea of regenerative dynamics brings the dynamics of our current systems, and the need for their transformation, into sharper relief. We can see many examples in capitalist societies of how extractive, destructive and polluting activities weaken the resilience of our planet's life-support systems. These activities result in degenerative dynamics: reinforcing feedbacks or vicious cycles that progressively degrade human and planetary health ([Box 1](#)). This makes it clear that we not only have to arrest these degenerative dynamics, but also encourage fundamentally different dynamics that redress historic harm and rebuild human and planetary health.

Box 1: Examples of degenerative dynamics from human activity

There are many examples in human societies of degenerative, reinforcing feedbacks or vicious cycles that ‘spiral down’ human and planetary health. A selection is listed below. These emphasise the importance of establishing radically different dynamics that reverse vicious cycles.

- Humanity’s pollution of the atmosphere with greenhouse gases is driving increasingly deadly global warming, climate change and extreme weather. This is in turn diminishing the resilience of ecosystems and human societies to disruption and shocks, leading to further environmental degradation and hastening negative tipping points.^{25–28}
- Capitalist economies are largely built upon the extraction of natural resources (e.g. freshwater, timber, fish stocks, minerals). Resources are consumed 1.7 times faster than Earth’s ecosystems can regenerate them in a single year and pollution is ‘externalised’: its cost is insufficiently accounted for in the price of what we buy.^{29,30} Initiatives such as the [Global Footprint Network](#) and [Earth Overshoot Day](#) try to quantify this unsustainability of resource use.
- Research into [planetary boundaries](#) – the boundaries of Earth’s buffering capacity and resilience, beyond which catastrophic collapse becomes more likely – paints a sobering picture of our degenerative dynamics (as shown on the figure above). Societies have already surpassed numerous boundaries of climate, land, ocean and biosphere health from pollution and land use change, significantly increasing the risk of irreversible damage.^{31,32}
- Over the last half-century, colonial practices and the destruction of natural ecosystems has led to a dramatic loss of human cultural diversity (e.g. of languages) and viability. The associated loss of knowledge and practice around how to maintain healthy ecosystems in turn threatens the regenerative capacity of these ecosystems,³³ and makes their associated human societies even more precarious.
- It’s been shown that environmental degradation reduces humans’ self-identification with nature, which weakens pro-environmental and pro-social behaviour.³⁴
- Use of industrial fertilisers by farms degrades soil health over time, increasing reliance on fertiliser to maintain yields.³⁵
- In the ‘junk food cycle’, consumption of junk food – including hyper-palatable food high in fat, sugar, salt, additives, and ultra-processed food (which also tend to have a disproportionately negative environmental impact^{36–39}) – increases people’s addiction to it. This leads to higher rates of consumption and health problems such as obesity, heart disease and diabetes, and reinforces the power of junk food suppliers in markets and advertising.^{40–43}



2. Going beyond merely reducing harm

A second reason why the framing of regenerative dynamics is powerful is that it directly challenges the failure of many efforts attempting to achieve sustainability. These efforts have been implemented on the assumption that simply reducing further harm from human activity is sufficient. The result has been approaches aiming for targets like 'net zero', 'carbon-neutrality', 'no net loss of biodiversity' and 'sustainable development', which tend to focus on improving the efficiency of existing practices (e.g. by improving farming, energy and engineering technology) but fail to shift the underlying dynamics and paradigms causing the harm in the first place. They also ignore the 'debt' of harm that has already been caused historically, and has in some cases even **transgressed safe planetary boundaries of resilience**.

For example, while aiming for 'net zero' carbon does require us to make major changes to our lifestyles, it legitimises many actors to continue producing greenhouse gas emissions while letting others shoulder the responsibility of drawing down atmospheric carbon elsewhere. Such targets do not force a fundamental rethink about how we can redress historic harm, and work in harmony with natural processes that provide much-needed sequestration of carbon emissions.

Overall, we need much more ambitious, deep, rapid and systemic change that does 'more good' and not only '100% less bad'⁴⁴ (Box 2). Being regenerative is a powerful framing because it encourages us to develop radically different dynamics that spiral up social and ecological health in a mutually reinforcing way. This would make it imperative to be 'carbon-negative', transform our extractive economies, and halt ongoing harm whilst also supporting major efforts to restore nature and deliver social and environmental justice.

3. Reconnecting humans and nature

A third reason why the idea of regenerative dynamics is important is that it challenges ingrained worldviews of human-nature separation in westernised cultures, and worldviews of separation more generally. Such cultures of separation, and views of human superiority over other species, endorse human activity that degrades wider nature and ultimately threatens our own health and survival. Because large-scale regenerative dynamics are not possible without reciprocal support between human activity and wider nature, they force us to recognise interdependence in human-nature relationships. This is a step towards appreciating the inseparability of humans and nature at a deeper level.

4. A powerful, hopeful orientation

Finally, the idea of regenerative dynamics provides a powerful positive message and aspiration. We are bombarded by doom-laden narratives in politics and the media about crisis-hit, dystopian and apocalyptic futures, and a world of scarcity and shrinking possibility. These risk causing paralysis, apathy and resignation. The idea of *regenerative* futures provides a much more positive, imaginative and hopeful guiding star for transformative action. This is because it highlights the possibility of finding new forms of abundance and flourishing that we have forgotten how to even dream of.



Box 2: The Regenerative Spiral

The Regenerative Spiral diagram (Figure 2), which grew out of work by [Regenesis Group](#), has become a popular way of conceptualising regenerative dynamics. It is particularly useful for showing how regenerative dynamics go above and beyond traditional approaches to achieving sustainability that focus on incremental improvement and being ‘100% less bad’.

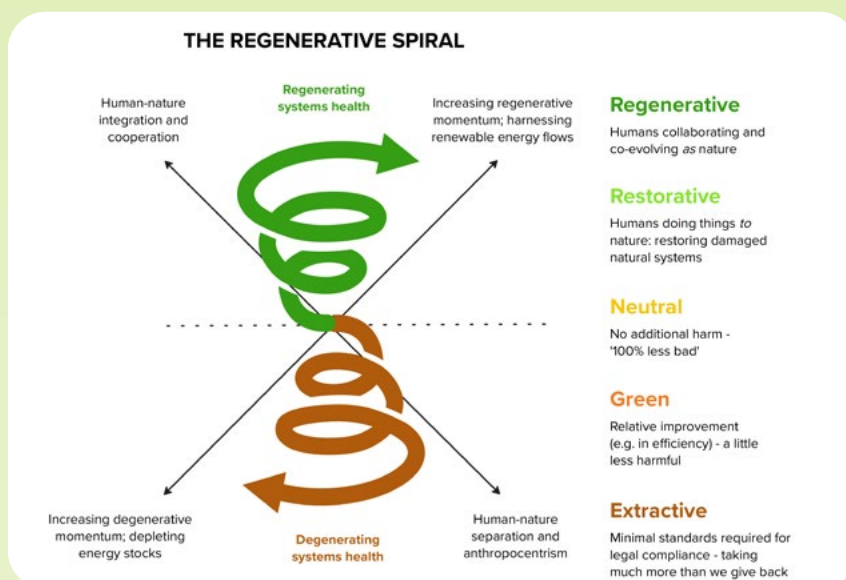


Figure 2. The Regenerative Spiral framework. Produced by Sam Buckton in [Mural](#) (Tactivos, Inc. dba Mural), based on work by Bill Reed⁴⁴, Ethan Roland Soloviev, Daniel Wahl^{45,46}, Bill Sharpe⁴⁷, Leen Gorissen and colleagues⁴⁸, and Joern Fischer and colleagues²².

A lot of the systems we see today in societies are degenerative: they show vicious cycles that progressively degrade the health of people and planet. This is because they're *extractive* – based on the minimal standards required for legal compliance, taking much more than is given back, and damaging natural systems faster than they can repair themselves.

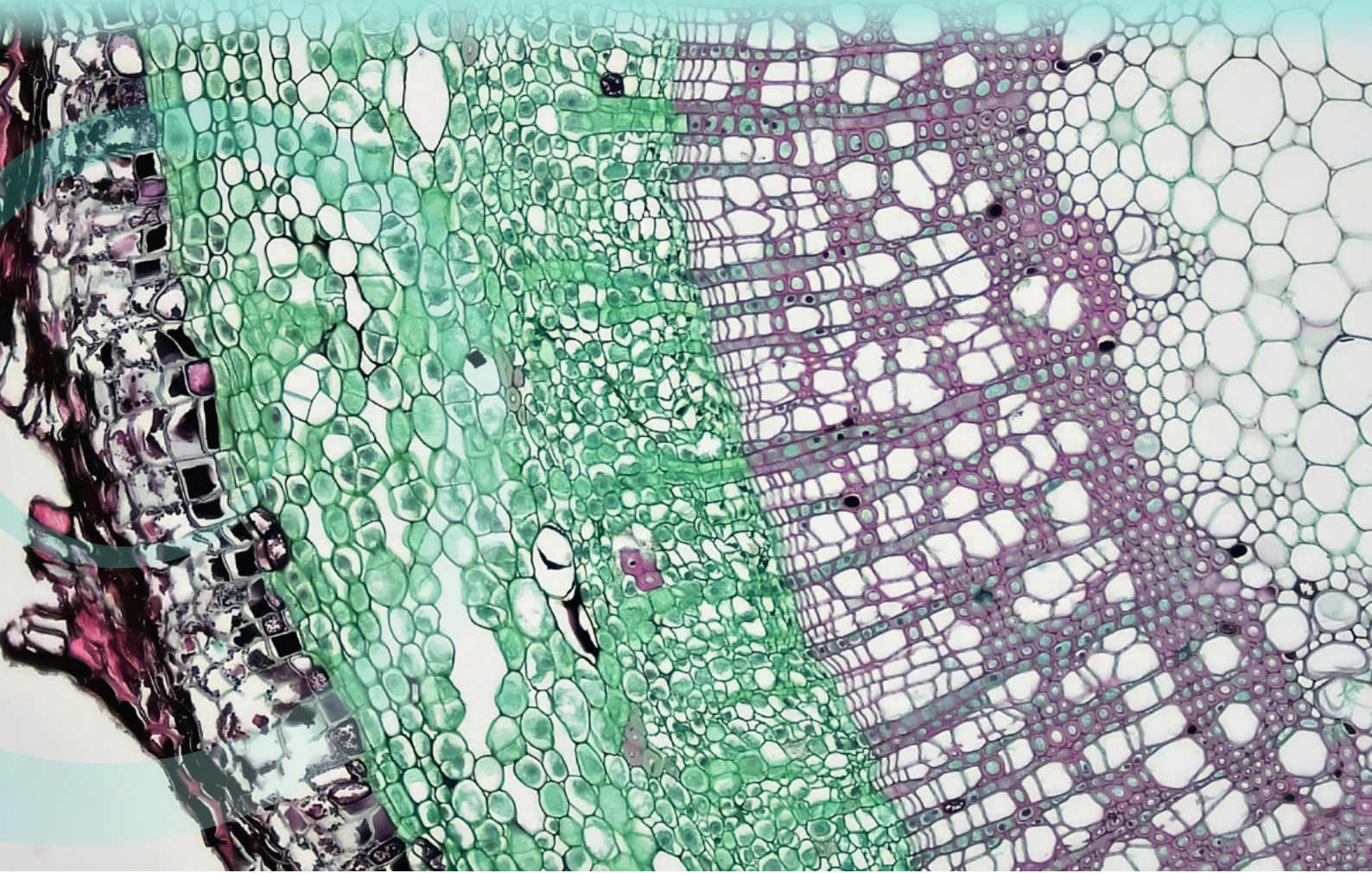
A lot of the action we see to address this might be called *green*, which focuses on relatively superficial, incremental, relative improvement of existing systems, like improving efficiency. A lot of action could also be described as *neutral*, which focuses mostly on minimising further harm and slowing further deterioration, like net-zero carbon or no net loss of biodiversity. However, both green and neutral action fail to truly shift the underlying degenerative dynamics.

We start shifting these dynamics when we take action that is *restorative* or *regenerative*. Restoration involves humans doing things to nature to restore degraded systems, like cleaning up a polluted lake. Being regenerative goes even further, and involves humans collaborating and co-evolving *with* and *as* nature. An example might be a regenerative food system that mainstreams organic farming and reconnects people to nature and where their food comes from. The result is a system that is inherently regenerative, resilient and sustainable.

The axes of the diagram show that as you start moving into restoration and regeneration, you need to input increasingly less energy to kickstart desirable processes because they start to gain regenerative momentum of their own. It can take a lot of effort initially to achieve this, however, including wholesale shifts to renewable energy and a zero-waste circular economy built around bio-based materials.

Overall, the diagram emphasises how being regenerative goes beyond more superficial approaches to sustainability that focus on relative improvement and minimising further harm. Instead, regenerative dynamics involve people proactively collaborating with nature to spiral up human and planetary health in a mutually reinforcing way.

Section 4: Conceptualising regenerative dynamics



Regenerative dynamics have been conceptualised in various ways for different contexts, scales and purposes ([Box 3](#)), to facilitate people's engagement with these dynamics. The Regenerative Lens framework ([Figure 3](#)), which was developed during the [FixOurFood](#) programme, is one example. It describes key dynamics and qualities of relatively large-scale regenerative social-ecological systems, such as farms, communities, businesses, food systems, cities, or regions.²³ The framework originates from conceptual work by Bill Sharpe, Anthony Hodgson and Daniel Wahl, and was additionally shaped by other members of [Regenesis Group](#), [H3Uni](#) and [International Futures Forum](#), along with an integrative literature review by Sam Buckton and colleagues.²³ It can be used as a 'lens' to evaluate the extent to which envisioned futures, strategies, and initiatives reflect regenerative dynamics.



Figure 3. The Regenerative Lens framework. The figure was designed by Sam Buckton and rendered by Dave Gledhill of 1790 Creative Ltd. See [Appendix](#) for a more detailed version of the diagram.

Box 3: Different conceptual frameworks for regenerative dynamics

Regenerative dynamics have been conceptualised in various ways for different contexts, scales and purposes, to facilitate people's engagement with these dynamics. Examples include:

- Diverse Indigenous philosophies for regenerative ways of living, including *Māori Ora*, *Kaitiakitanga*, *Mino-Pimatisiwin*, *Sumak Kawsay* and *Ubuntu*.
- Fritjof Capra's [principles of life](#), describing four key features shared by all life: its self-organisation into interdependent networks, self-regeneration, creativity, and intelligent sensing and sense-making.^{49,50}
- Ilya Prigogine and Isabelle Stengers' concept of 'dissipative systems', describing living systems – such as cells, organs, bodies, ecosystems, or even the Earth's entire biosphere – as systems far from equilibrium that exchange substantial flows of energy and matter with their environment.⁵¹ This allows living systems to locally overcome the universe's general tendency towards increasing entropy (roughly speaking, increasing disorder) as described by the Second Law of Thermodynamics.
- Commonland's [4 Returns Framework](#) that emphasises how regenerative dynamics are only sustainable in the long term through mutualistic reinforcement between multiple dimensions of human activity and wider nature, particularly between social, financial, natural, and motivational dimensions.
- Positive's [Compass for Regenerative Business](#), which provides innovators with a set of five transformational principles intended to assess business practices and move closer to regenerative impact.
- Capital Institute's [Eight Principles for a Regenerative Economy](#), intended to be used as a theoretical foundation for designing regenerative economics inspired by the processes of living systems.
- CLEAR's [LENSES framework](#) and the Regenerative Community Development Evaluation Tool of Leah Gibbons and colleagues⁵² for evaluating and shaping regenerative design and development initiatives.
- The [Regenerative Tourism Framework](#) of Asif Hussain that draws on Indigenous thinking to reimagine tourism systems in service of life.⁵³
- The [Adaptive Waves framework](#) of Tobias Luthe and colleagues that illustrates regenerative dynamics as cyclical and evolutionary over time, and includes vital roles for processes of decay, decomposition, destruction and dying as well as renewal and rebirth.⁵⁴
- The model of Joern Fischer and colleagues that suggests how regenerative dynamics eventually reach a dynamic equilibrium in the long term that maintains optimal levels of health.²²
- The [Regenerative Lens framework](#) for regenerative social-ecological systems,²³ as detailed in this guide. The tool is primarily intended as an evaluative lens to help push the ambition, imagination and regenerative alignment of envisioned futures and strategies.



Regenerative systems and dynamics

The Regenerative Lens defines a **regenerative system** as one that **maintains positive reinforcing cycles of health both within and beyond itself across multiple scales, such that 'life creates conditions conducive to life'**.¹⁵

Additionally, regenerative systems would:

- Ensure that internal regeneration (health of the parts) is supported by external regeneration (health of the whole) and vice versa (Box 4).
- Ensure that these cycles occur between humans and wider nature through reciprocal exchange of ecosystem stewardship and ecosystem services.
- Be grounded in life's innate ability to sense, build, connect, maintain, repair, reproduce, adapt, innovate and evolve itself, and maximising this ability at a planetary scale.
- Meet humans' full suite of needs – including higher-order needs for love, belonging, and meaning as well as basic material needs – and enable ongoing cultural and intellectual evolution.



Ecocentric worldview

The Lens also identifies five qualities that are considered vital for enabling such regenerative dynamics and systems. The first of these, an **ecocentric worldview**, means **embodying an understanding that you are part of the wider web of life and existence, not separate from it**. Without such a worldview, we are likely to fall back on human-centred approaches that fail to adequately support the health of wider nature. This quality requires:

- Focusing on human-nature connection and interdependence, in contrast to anthropocentric perspectives of human superiority over nature.
- Learning from diverse non-Western and Indigenous worldviews and cosmologies.
- Being informed by systems, complexity and transgenerational thinking.



Mutualism

The quality of **mutualism** means **a high proportion of interactions that benefit all parties, both within and between different nested scales**. Such interactions are important for reinforcing virtuous cycles of health. This could be reflected in:

- Cooperation, reciprocity and coevolution, built on an ethic of care.
- Resource-sharing and commoning.
- How the sum of all interactions working together supports a healthy ecosystem (sometimes called 'network mutualism').



Diversity

The quality of **diversity** means **cultivating a high variety of system components and interactions**, including diversity of life, ecologies, cultures, language, perspectives, crops, organisations, and role specialisation. This quality is particularly important for the resilience and creativity of regenerative systems. Important manifestations of this quality include:

- Optimising the balance between small-scale diversity and larger-scale efficiency/streamlining of flows of resources such as money, information, and materials.
- Encouraging creativity, innovation, transdisciplinarity, and 'edge effects' where the interface between different perspectives creates novelty.
- Celebrating and building on local uniqueness (e.g. of particular geographical regions).



Agency

The quality of **agency** means **providing freedom and resources for life's regenerative expression**. Without this quality, we risk constraining the full potential for regenerative dynamics and perpetuating problematic hierarchies of power and subjugation. This quality includes:

- Enabling ground-up self-organisation and emergence.
- Participatory and co-creative decision-making, cooperative ownership, commons and unions.
- Decolonisation and healing historic injustice and harm.



Reflexivity

The quality of **reflexivity** refers to the capacity for continuous collective experimentation, inquiry, evaluation, adaptation, learning and unlearning that challenge underlying assumptions and enable dynamic navigation of ever-changing conditions. Applying this quality would require:

- Humility and openness to new perspectives, uncertainty, ambiguity, uncontrollability, and change.
- Regenerative principles embedded in evaluation criteria, methods for envisioning desired futures (such as [Three Horizons](#)), and strategy development.
- Mindfulness of all other regenerative qualities and their embodiment in practice.

Overall, the Regenerative Lens illustrates that no system can be regenerative in isolation: it must ensure that the health of its parts supports the health of the whole, and vice versa. A related framework and exercise called Regen-Degen Quadrants ([Box 4](#)) further explains the importance of this reciprocity. These dynamics are in turn enabled by, and reflected in, an ecocentric worldview, mutualistic interactions, ecological and cultural diversity, agency for actors to express their regenerative potential, and continuous reflexivity.

Using the Regenerative Lens

Without audacious envisioned futures or orientations, featuring radically different and more regenerative dynamics to current systems, we are unlikely to encourage the genuinely systemic or transformational change needed to overcome current global crises. Instead, the result will likely be relatively marginal reforms that fail to move us significantly beyond our status quo, or beyond approaches that focus on minimising further harm rather than reversing it (see [Box 2](#)). For example, a 'circular economy' is a common goal for transformations, but many approaches focus on incremental improvements such as higher rates of plastic recycling. These fail to transform underlying extractive dynamics – like why we produce so much plastic in the first place. Many visioning processes fail to adequately consider the underlying dynamics needed for a future to be 'regenerative', or fail to incorporate the new kinds of human-nature relations and economies that will be needed.

Establishing ambitious visions then becomes necessary to encourage more transformative action. Regenerative dynamics provide a powerful framing for this because they encourage you to shift underlying dynamics rather than just surface outcomes. The Regenerative Lens incorporates this framing into a 'lens' for critically evaluating existing things (e.g. envisioned futures, strategies, initiatives, systems, or regions) to assess the extent to which they are being regenerative in a multi-dimensional way, and for pushing their ambition, imagination, and regenerative alignment. For example, the Lens has been used to critique and strengthen an envisioned future regenerative Yorkshire food system from a Three Horizons process facilitated by the [FixOurFood](#) research programme.⁵⁵ For more detailed guidance on how to apply the Regenerative Lens, see our other guide to [Tools for regenerative practice](#).

Box 4: Regen-Degen Quadrants

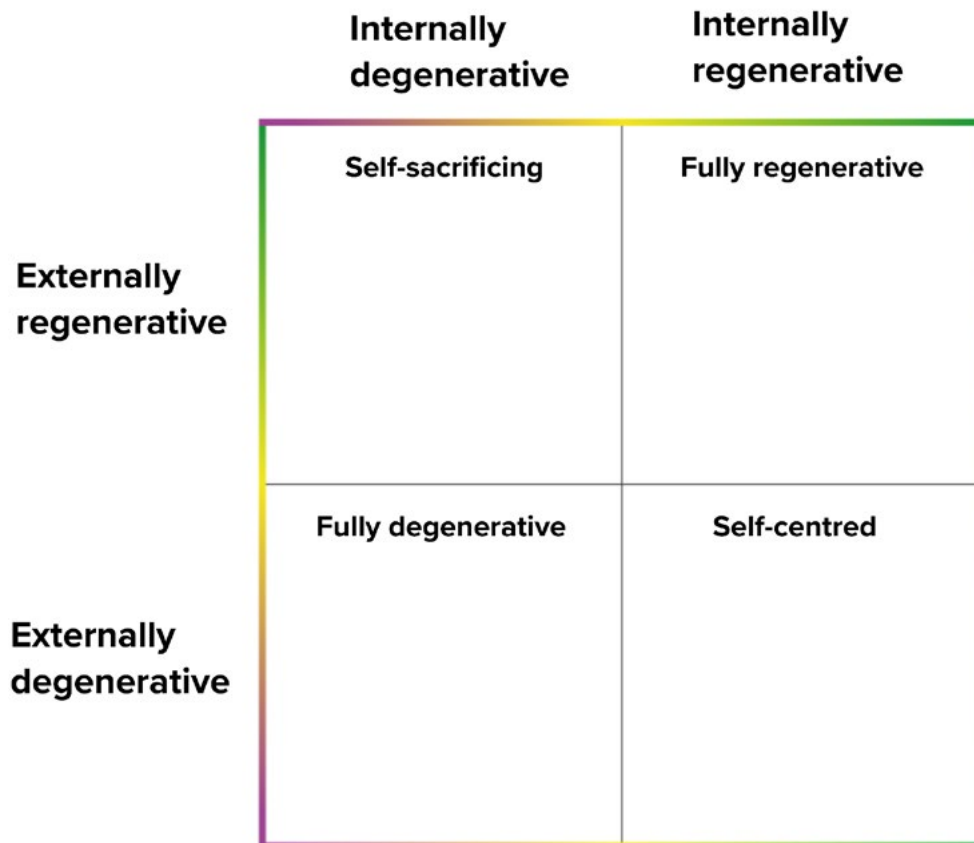


Figure 4. The Regen-Degen Quadrants framework. Figure produced by Sam Buckton in *Mural* (Tactivos, Inc. dba Mural), based on designs by Bill Sharpe, Ioan Fazey and Sam Buckton. A version of the diagram has been published in a paper about the Regenerative Lens framework by Sam Buckton and colleagues.²³

Regen-Degen Quadrants is a simple way of understanding the importance of reciprocity between internal and external regeneration, which features prominently in the Regenerative Lens framework. The diagram (Figure 4) shows four quadrants:

- The bottom left quadrant is called ‘fully degenerative’: this is where a system is degrading its internal health as well as the health of surrounding systems, so it is being internally and externally degenerative.
- The bottom right quadrant is called ‘self-centred’ or ‘self-interested’: this is where a system is looking out for itself but at the expense of wider systems, so it is being internally regenerative but externally degenerative.
- The top left quadrant is called ‘self-sacrificing’: this is where a system is supporting the health of its surrounding communities and environment but is burning itself up in the process, so it is being externally regenerative but internally degenerative.
- Finally, the top right quadrant is called ‘fully regenerative’: this is where a system is being both internally and externally regenerative.

A fun way to deepen your understanding of how regenerative dynamics operate across scales is to assign the examples listed below to one of the four quadrants. Different interpretations are possible, so there is not necessarily a single right answer. The exercise can be used as a focus for group discussions as well as solo reflection (see our guide to [Tools for regenerative practice](#) for more guidance). Think about where you would place:

- A country that invests in social infrastructure using profits from activities driving climate change and biodiversity loss
- A social enterprise that burns out its employees
- Humanity prioritising its reproduction and population growth at the expense of millions of other species' reproduction
- A predatory company merger or acquisition that reduces the value of both companies and leads to redundancies
- A country that becomes carbon-negative through ecosystem restoration and regenerative agriculture
- A martyr for a regenerative cause
- A social enterprise that nourishes society and (therefore) its employees
- A person whose addiction to a harmful drug also damages the person's social relationships
- A regenerative farm forced to sell its land because its affordably priced produce brings in insufficient revenue
- A society that extracts and burns fossil fuels, causing climate change and extreme weather that is increasingly deadly to its citizens
- A city that meets the food and water needs of its citizens by restoring its hinterlands
- A country that starts a war with another country, killing people and crippling the economy on both sides
- A business that pays and treats its employees well but pollutes the environment
- A thriving farm that boosts biodiversity in the wider landscape and acts as a hub for community interaction



Section 5: Regenerative dynamics in context



In Sections 2-4 we learned about some essentials of regenerative dynamics, why a regenerative framing is important, and how regenerative dynamics can be conceptualised, with a focus on the Regenerative Lens framework. This section introduces a diverse set of case studies to illustrate what these kinds of regenerative dynamics and qualities might look like in real-world settings.

Around the world, many organisations, initiatives, sectors and disciplines have begun a journey to rediscover what it means to support and embody regenerative dynamics as a way of life. From regenerative agriculture and food systems, to regenerative business, finance and economics, to regenerative tourism and education, to broader ideas around regenerative design, development, sustainability, governance and organising, people are applying regenerative approaches in a wide range of different contexts. Inspiration for this journey is all around us, from Indigenous cultures that have sustained regenerative practices for millennia, to the regenerative processes inherent in nature herself.

This section provides 25 snapshots of how groups of people have started exploring what regenerative dynamics look like in their context, highlighting both a diversity of approaches and also the common threads that run through them. The selected examples are not all claimed to be 'perfectly

regenerative', and some are included to illustrate their intentions, orientation and challenges more than their outcomes. Many more examples are active and showcased elsewhere, including [Capital Institute's Field Guide to a Regenerative Economy](#), and in our growing [Regeneration Directory](#): see our guide to [Tools for regenerative practice](#) for suggestions on how to navigate the Directory.

Taken as a whole, the cohort of examples highlight a number of important features of regenerative-focused organisations and initiatives. Firstly, they illustrate many interesting **commonalities**:

- They are intimately place-based, even if that 'place' is the whole planet, and many of them celebrate and build on the unique potential of particular places.
- Despite a focus on their home place, these organisations and initiatives typically look far beyond this place too, and welcome international tourists, learners and volunteers who wish to engage in a respectful way and disseminate regenerative ideas and practices to their own contexts.
- They adopt a multi-benefits approach that seeks reinforcement between ecological, social, economic and cultural health.
- They seek to reconnect people with the wider web of life around them, and raise their awareness of traditional cultural knowledge and practices.
- They have often grown from the initial efforts of just one or two highly motivated, determined, visionary people who wanted to make change in the world – such as Vandana Shiva (Navdanya) or Thais Corral (Sinal do Vale).
- They demonstrate creative and hopeful responses to often severe ecological and social challenges, such as Australian bushfires.
- Many of them bring back a sense of the beauty and wonder that accompanies regenerative dynamics, such as Knepp, Tokachi Millennium Forest, and Taomi Ecovillage.
- They are all supported by flows of resources, including money, food, knowledge and information. Many are supported financially by foundations, NGOs and other funders such as The Rockefeller Foundation, WWF-Australia, and national and local governments, or sustained by customers.

As striking as the commonalities between the case studies are their **contrasts**, such as:

- Forms of organising that are more top-down (e.g. Al-Ahsa Oasis or Shan-Shui Initiative) or more bottom-up (e.g. Navdanya or Innovate to Regenerate).
- Differing perspectives on food, with some examples treating food as more of a commodity (such as Denmark's organic food system or The Great Green Wall) and others actively trying to decommodify food and recognise its deeper sacred significance (such as Deep Medicine Circle, Navdanya, and Kasepuhan Ciptagelar).
- Relatively self-sufficient examples such as Kasepuhan Ciptagelar and Kovcheg Ecovillage, versus others that are more reliant on external funding or tourism such as Taomi Ecovillage or Costa Rica Regenerativa.
- Different interpretations of what regeneration itself means, such as the Doughnut Economics-inspired perspective of the Amsterdam Doughnut Coalition, versus the approach of Regenerative Vanua that understands regeneration to be closely tied to empowerment and self-determination of Indigenous peoples.

Finally, the case studies illustrate the kinds of **challenges** that hinder the realisation of regenerative-focused organisations and initiatives:

- Most of the case studies have clashed with wider systems that are not conducive to regenerative dynamics, such as Navdanya resisting corporate monopoly control of seeds, Al-Ahsa Oasis

struggling with its increasingly urbanised society, tensions between Indigenous stewardship and industrial logging in the Great Bear Rainforest, or Antarctic Rights disrupting conventional, human-centred legal systems.

- Many of the cases are navigating a tricky tension between the need for tourism to sustain and regenerate local economies, and the potentially degenerative activities associated with tourism (including transport pollution and disrespect for local environments) – such as Taomi Ecovillage, Tilos, Regenerative Vanua, and Regenerative Travel.
- Many of the examples are facing and adapting to the existential challenge of climate change. Because climate change is beyond their direct control, this illustrates the importance of supportive wider political systems and cooperation committed to slashing greenhouse gas emissions and mitigating climate change.

Pay attention to these commonalities, contrasts and challenges as you immerse yourself in the case studies themselves – as well as what inspires you!

A global tour of regenerative-focused initiatives and organisations

We have selected 25 examples from around the world of regenerative-focused organisations and initiatives operating at five different scales or contexts: farming and food systems, settlements and cities, bioregions, countries and continents, and globally focused organisations and businesses.

Each case study includes information about:

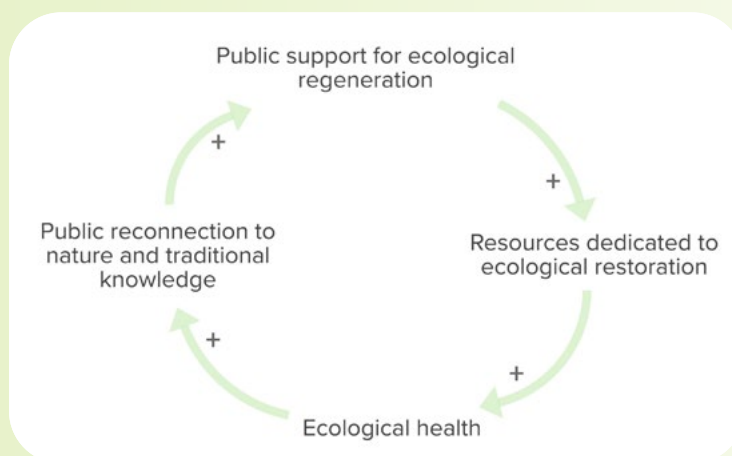
- *what* it is
- *where* it is based
- *who* is involved
- *when* it was established
- its *scale* primarily in terms of geographic area and human population affected
- *how* it has approached regenerative dynamics
- and which qualities of the Regenerative Lens it emphasises, along with a simple causal loop diagram to illustrate how it might support regenerative dynamics ([Box 5](#)).



Box 5: Causal loop diagrams for representing regenerative dynamics

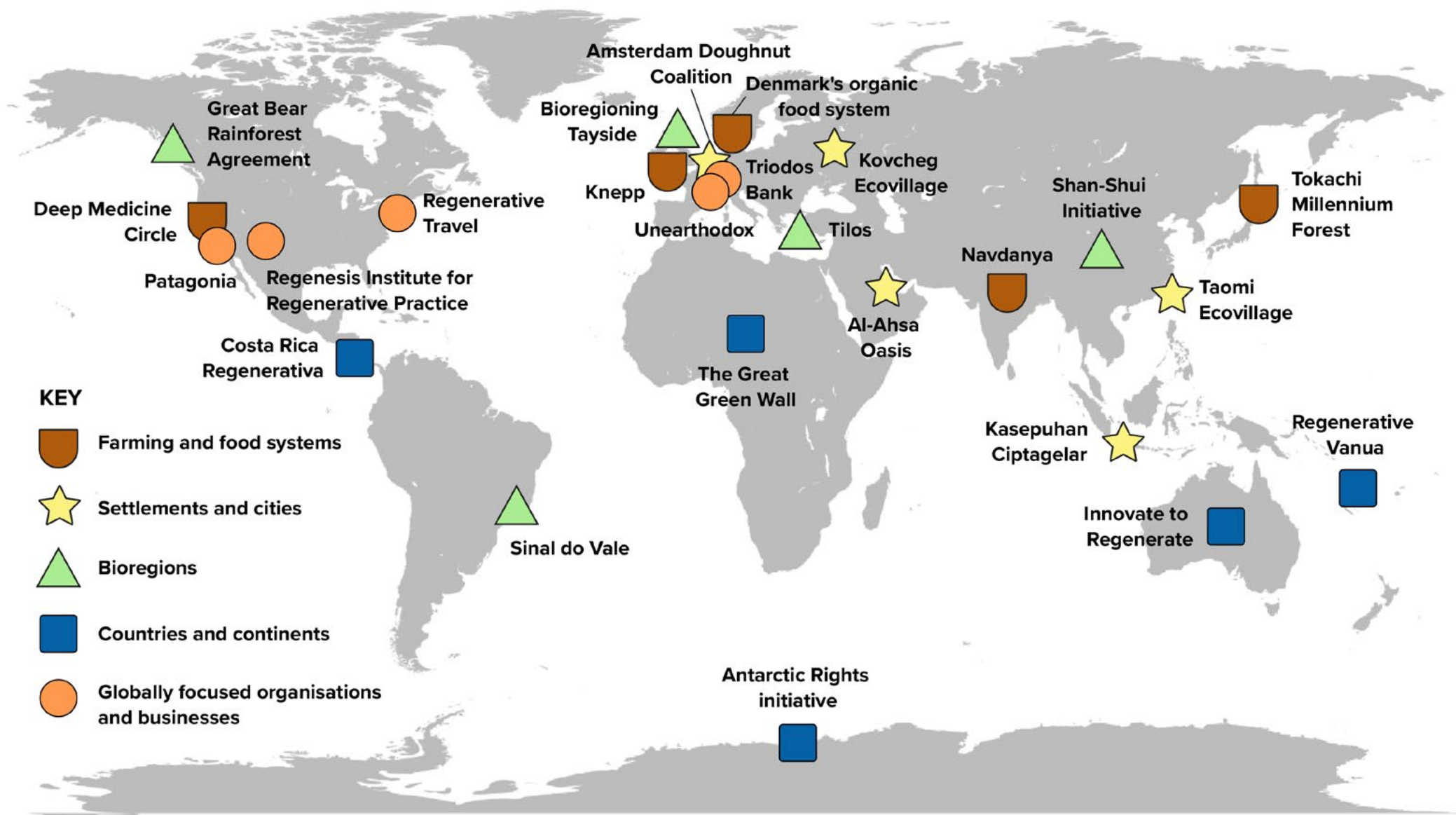
Causal loop diagrams (CLDs) are a commonly used method for creating theories of change. They visualise chains and cycles of causality: how different changes in a system influence each other. These changes are expressed as 'variables': quantities or qualities whose changes could be measured. Arrows connect the variables, showing the direction of causality and the type of relationship. A '+' arrow shows that as the first variable

increases, the second variable also increases. Conversely, if the first variable decreases, the second variable also decreases. In the example shown above, the CLD tells us that as public support for ecological regeneration increases, more resources are dedicated to ecological restoration projects. These enhance ecological health, supporting greater public reconnection to nature and traditional ecological knowledge, and finally reinforcing the original public support for ecological restoration.



CLDs are helpful for understanding regenerative dynamics because they make it easier to see where self-reinforcing cycles are occurring. In the example above, the four variables are collectively creating a self-reinforcing loop. Regenerative dynamics are not just about reinforcing cycles, however – critically, they must also be operating across scales and between humans and wider nature, and based on an underlying regenerative orientation and intention. The example above shows how these dynamics could be operating between human cultural systems and wider ecological health. In this way, CLDs can illustrate how regenerative dynamics 'spiral up' benefits both within and beyond a system of interest, and between humans and wider nature.

Each case study in Section 5 includes a simple CLD to illustrate how it might support regenerative dynamics. Such CLDs might become central to how an organisation or initiative continually evaluates its progress towards regenerative futures, as part of an iteratively refined story of how systemic change is expected to come about. See the Ambition Loops tool in our guide to [Tools for regenerative practice](#) for more about the practical use of CLDs.



Farming and food systems

The first five examples in our tour are active in contexts of regenerative farming and food systems. Many other organisations, initiatives and networks play supporting roles in these sectors, such as [Regen10](#), [La Via Campesina](#), and the [Regenerative Organic Alliance](#).

Deep Medicine Circle (USA)



What: an Indigenous- and woman-led food system initiative and non-profit organisation, focusing on nourishment, decolonisation, relationship-healing, storytelling, and education.

Where: Te Kwe A'naa Warep (Honor Mother Earth) farm, Ramaytush Territory, San Gregorio, and Rooftop Medicine Farm, Territory of Huichin, Oakland, both in California, USA.

Who: a collective of farmers, elders, physicians, healers, herbalists, ecological designers, scholars, political ecologists, movement workers, educators,

youth, storytellers and artists; [The Confederation of Ohlone Peoples](#); [Muchia Te' Indigenous Land Trust](#); various food distributors in San Francisco and Oakland; [Peninsula Open Space Trust](#), [San Mateo Regional Conservation District](#), and other restoration organisations; [University of California San Francisco](#); [Berkeley Food Institute](#); [The Rockefeller Foundation](#), [Native Arts and Cultures Foundation](#), [Fine Arts Museums of San Francisco](#), and [Baldocchi Projects & Collaborations](#) (funders).

When: established in 2021.

Scale: 16 hectares of farms, plus wider food distribution area.

How: Deep Medicine Circle recognises the deep connections between farming and healing the wounds of colonialism. The initiative grows a culture of care for people and the wider web of life on which they depend, and aims to repair their inter-relationships. It returns land to the stewardship and sovereignty of Indigenous communities, decommodifies local food systems, and adopts Earth-based, ecofeminist principles of organising, with participatory circles of decision-making. Other groups marginalised through colonial structures are given opportunities to take part, such as paid fellowships for young Indigenous adults.

The activities of Deep Medicine Circle are centred around five 'baskets': Nourish, Heal, Restore, Story, and Learn/Unlearn. Diverse initiatives have grown from these baskets. The Farming is Medicine Program on Deep Medicine Circle's two organic farms reframes farmers as ecological stewards, seed-keepers and educators. The Heal the Healers programme for frontline

healthcare workers addresses increases in rates of post-traumatic stress, depression, suicide, anxiety and burnout. The Landback Program strives to return Te Kwe A'naa Warep farm to Ohlone hands. Restoration of the San Gregorio Creek watershed is being undertaken. Artist engagements and residencies are invited in writing, media, music, dance, oral storytelling and cooking to more deeply explore how to reconnect people to land, food, and natural medicine.

Overall, Deep Medicine Circle provides a living lab for regenerative agriculture across the urban-rural divide, and powerfully demonstrates that regenerative practice must involve healing injustices and broken relationships.

Regenerative Lens: ecocentric worldview, mutualism, agency, reflexivity



Link: [Deep Medicine Circle](#)

Tokachi Millennium Forest (Japan)



What: a public ecological park that combines forests, gardens, agriculture and art.

Where: Shimizu, Kamikawa District, Hokkaido, Japan.

Who: Mitsushige Hayashi (founder); [Tokachi Mainichi Newspaper, Inc.](#) (initial funder); [Ranran Farm](#); [Takano Landscape Planning Co., Ltd.](#); [Dan Pearson Studio](#), [Atelier Zo](#) and other landscape designers, architects and planners; gardeners and horticulturalists; [P3 art and environment](#).

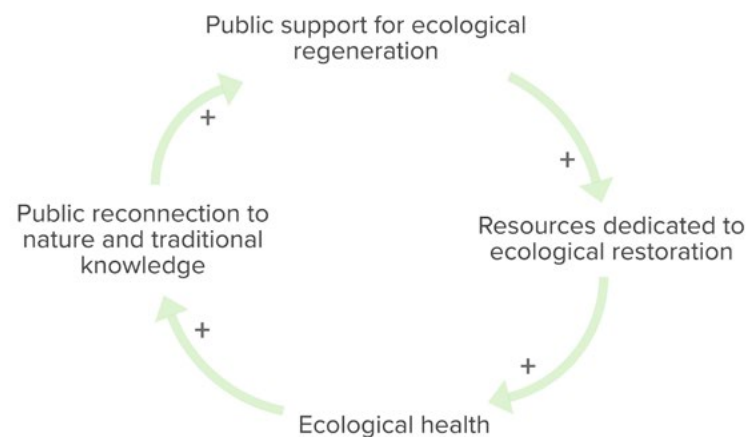
When: initiated in the 1990s; first opened to the public in 2008.

Scale: 4 km².

How: Tokachi Millennium Forest originated from a carbon offsetting initiative by a Japanese newspaper that restored land degraded by intensive forestry and agriculture. It is so-named because it aimed to

preserve the health of the area for at least a thousand years as a gift for future generations. It has since grown into a public park that features vast areas of landscaping, forest gardens, organic agriculture, naturalistic horticulture, art installations, and a café. A core part of its purpose is to reconnect urbanised human populations to nature in multisensory ways, and raise awareness of Ainu folklore and traditional Japanese animistic worldviews that consider all things to be alive. The Forest has brought major benefits to biodiversity and ecological functioning of the site, and has been described as “the most beautiful garden in the world” by the Society of Garden Designers. Overall, Tokachi Millennium Forest represents a regenerative initiative that weaves a deep respect for life and a philosophy of long-term sustainability into human-nature coexistence – creating a hybrid space of beauty where gardening, nature restoration, artistic expression and recreation go hand in hand.

Regenerative Lens: ecocentric worldview, mutualism, diversity



Link: [Tokachi Millennium Forest](#)

Knepp (England)



What: a large estate of rewilded agricultural land providing organic dairy and meat products and opportunities for human-nature reconnection.

Where: West Grinstead, West Sussex, England, UK.

Who: Charlie Burrell and [Isabella Tree](#) (founders); [Knepp Wildland Foundation](#); [Sussex Wildlife Trust](#); [Natural England](#); [Environment Agency](#); [Department for Environment, Food & Rural Affairs](#); [Countryside Stewardship Scheme](#); [Environmental Land Management Scheme](#); [Natural Environment Investment Readiness Fund](#); [Roy Dennis Wildlife Foundation](#); [Rewilding Britain](#); [Beaver Trust](#); [Operation Wallacea](#); [Arup](#); [Treeconomy](#); [Agricarbon](#); [Savills](#); [Nattergal](#); [Queen Mary University of London](#), [University of Oxford](#), [University of Sussex](#), and other academic collaborators.

When: rewilding initiative launched in 2001.

Scale: 14 km², with plans to expand further through rewilding agreements with neighbouring landowners.

How: after 17 years intensively farming their land, witnessing its ecological health steadily decline and shouldering £1.5 million of debt, Charlie Burrell and Isabella Tree decided to try a different approach. Inspired by The Netherlands' Oostvaardersplassen nature reserve and the work of Dutch ecologist Frans Vera, they let nature reclaim their land. They introduced free-roaming herds of grazing animals – including hardy breeds of cattle, ponies and pigs, as well as wild deer – to stimulate more naturalistic ecological processes. Beavers were subsequently introduced to support wetland creation.

Knepp's transformation to a varied mosaic of meadow, scrub, wood pasture, hedgerow and wetland has resulted in extraordinary increases in wildlife abundance and diversity that buck wider trends in Britain as a whole. The site is now one of the best places in Britain to see scarce and threatened wildlife such as Turtle Doves, Nightingales, and Purple Emperor butterflies. A [pioneering study](#) also demonstrated the extensive carbon sequestration achieved by the initiative. Knepp now sells [Knepp Wild Range](#) meat from its estate, including via its Green Michelin-starred [Wilding Kitchen](#) restaurant and café, and has a Market Garden with other organically grown produce. It has become a renowned hub for ecotourism, recreation, art, education and training (including via its [Wild Futures](#) programme in partnership with [Operation Wallacea](#)), research, and wellbeing that rewilds human experience.

The [Knepp Wildland Foundation](#) now also supports a variety of projects beyond Knepp's borders, including: the [Adur River Recovery](#) plan to restore 750 ha along the local River Adur via a collaboration of 30 farmers, land managers and conservation partners; [Weald to Waves](#), a huge 100-mile nature recovery corridor and wildlife-friendly farming initiative stretching from the Ashdown Forest via Knepp and Sussex's three major rivers to the kelp forests off the Sussex coast; [Scrubland Superheroes](#) for

landscape-scale scrubland restoration along the Weald to Waves corridor; and the forthcoming [Wild Data](#) platform for interactive data, monitoring and storytelling around rewilding.

Knepp has not been without criticism, including its justifications for some species reintroductions, permitting controversial fox trail hunting, and failing to fundamentally shift underlying power dynamics of class and privilege that strongly shape Britain's land use. The health of Knepp is also threatened by climate change and housing developments. Nonetheless, Knepp remains a seminal story of inspiration and hope for other rewilding initiatives in Britain and beyond, and reveals the abundance waiting to flourish when we let nature back into the land and our lives.

Regenerative Lens: ecocentric worldview, diversity, agency



Link: [Knepp](#)

Denmark's organic food system



What: a nationwide food economy that drives support for organic and regenerative farming.

Where: across Denmark.

Who: Ministry of Food, Agriculture and Fisheries of Denmark; The Danish Veterinary and Food Administration; Danish Agricultural Agency; Organic Denmark; Danish Agriculture & Food Council; Fonden for økologisk landbrug (Foundation for Organic Agriculture); Copenhagen House of Food; many other food system actors.

When: Act on Organic Farming passed in 1987 to support organic farmers; Action Plan for Organic Farming launched in 1995 to increase consumer demand for organic food.

Scale: c. 3,000 to 3,100 km² of land in Denmark is organically farmed, 11-12% of its total agricultural land. Around 93% of Danes (5.58 million people) participate in the organic food economy, with around two-thirds (4 million people) buying organic food at least weekly. Denmark has a target for 60% of food sold in public kitchens to be organic, rising to 90% by 2030 (already closer to 90% in Copenhagen). These figures are far above the averages for the wider European Union.

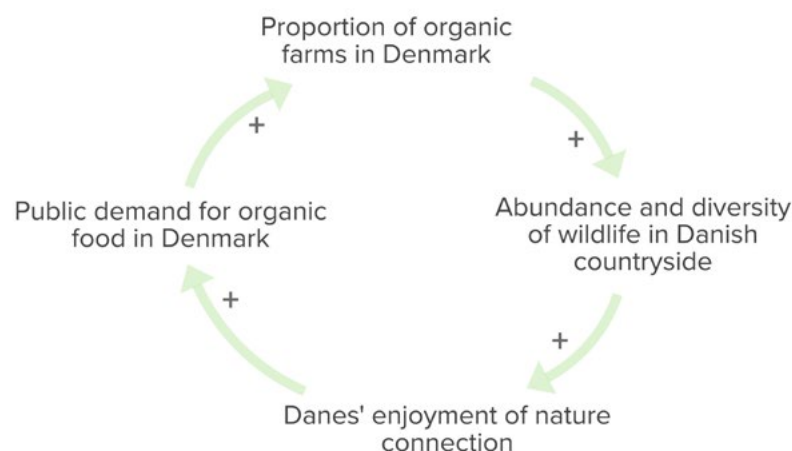
How: organic farming has many overlaps with regenerative farming, agroecology, permaculture, biodynamic farming, and other agricultural practices that aim to continually replenish rather than deplete the health of natural ecosystems. Denmark is a global pioneer in the extent to which it has embedded organic farming and food into its national food system, particularly thanks to its Act on Organic Farming and Action Plan for Organic Farming.

Many of Denmark's organic farms act as hubs for education, training, communities, biodiversity restoration, and reconnecting people to nature and where their food comes from, alongside food production. Examples include [Kalø Organic Agricultural College](#), [Lerbjerggård](#), and urban initiatives such as [ØsterGRO](#). Such farms are in turn supported by initiatives including the cooperative movement [Andelsgaarde](#) that aims to buy, rebuild and lease community-owned farms for regenerative agriculture, the [Regenerative Agriculture School](#), and the [Regenerative Farming Network](#).

Amongst other initiatives, the Action Plan financed education for kitchen workers, mobile consulting teams, an Organic Schools initiative, supply chain collaborations, and transparent carbon footprint and organic labelling on food. The Plan aims to create positive, normalised organic food experiences in public settings to encourage Danes to bring a more plant-based, organic diet into their own homes. Financial savings from reduced waste and meat have covered organic food price premiums in public kitchens.

As a result, Denmark has smashed records for national uptake and production of organic food. Its initiatives have doubled the area of agricultural land farmed organically, and Denmark now has the highest annual per capita spending on organic food in the world. The Danish Government estimates that over 800,000 people benefit every day from healthy organic meals served in public canteens. As well as likely benefits for nature and climate, positive outcomes observed have included increased pride, motivation and job satisfaction, and decreased sick leave, among kitchen workers. Denmark's food system is by no means perfect – the country's exports are more problematic, for instance, and include high proportions of intensively farmed pork. Nonetheless, Denmark demonstrates what is possible with an ambitious, national-scale commitment to supporting more regeneratively produced food.

Regenerative Lens: mutualism, agency.



Link: [Denmark's Organic Action Plan](#)

Navdanya (India)



What: a nationwide women- and farmer-led seed sovereignty movement.

Where: across India; main hub at [Bija Vidyapeeth](#) (School of the Seed, also known as Earth University), Doon Valley, Uttarakhand.

Who: Vandana Shiva (founder); [Navdanya Trust and network](#); Research Foundation for Science, Technology and Ecology (RFSTE); [Bija Vidyapeeth](#); [Navdanya International](#); [Navdanya Organic](#); [Slow Food Terra Madre](#); community seed banks; [Seed Freedom](#); [Beej Bachao Andolan](#) (Seed Save Movement); [Annadana](#) (Sustenance); [Gandhi Peace Foundation](#); [Diverse Women for Diversity](#); [Fibres of Freedom](#); [International Federation of Organic Agriculture Movements](#) (IFOAM – Organics International); thousands of other local, regional, national and international partners, including seed savers and organic farmer groups, grassroots farmer

organisations, women groups, schools and children's groups, voluntary organisations and NGOs, parliamentary groups, networks and movements.

When: initiated in 1984.

Scale: thousands of km².

How: Navdanya is a response to India's Green Revolution that eroded crop diversity, degraded environmental health and farmers' wellbeing, and enabled monopoly control of seeds by multinational corporations. Its name has the double meaning of 'nine seeds' and 'new gift' in Hindi, expressing both its conservation of crop diversity, traditional farming practices and local seed supply systems, and treatment of seeds as a commons. Navdanya considers itself an Earth-centric movement, guided by philosophies of Earth Democracy, ecofeminism, and the world as one family (*Vasudhaiva Kutumbakam*), acknowledging no separations between nature and humans and no hierarchies between species, culture, gender, race and faiths. Food is honoured in a holistic way beyond commodification, as life, health, Earth care and regeneration of soil, water and biodiversity.

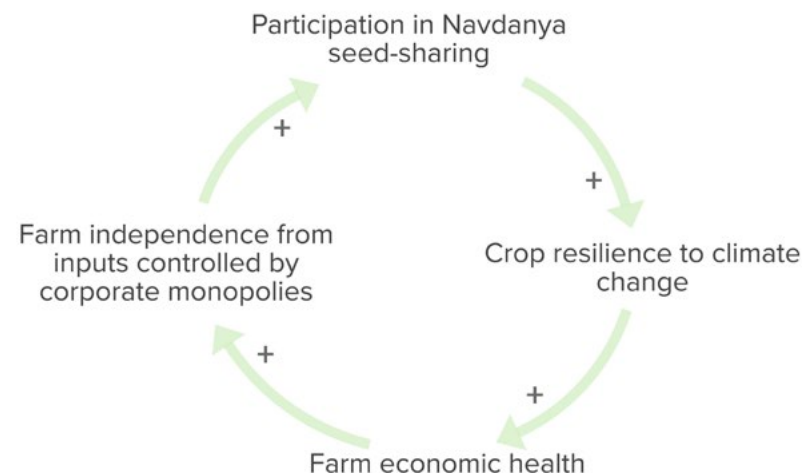
Since its inception, Navdanya has saved over 4,300 crop varieties, established more than 150 community seed banks across 22 Indian states, and encouraged an estimated 2 million Indian farmers to convert to organic farming. Through its Seeds of Hope programme, Navdanya provides flood-, salt- and drought-tolerant seeds to farmers affected by extreme weather, increasing resilience to climate change. Navdanya's educational programs form another core part of its activities. Its [School of the Seed](#) in Uttarakhand features a 19-hectare organic farm, seed bank and research centre. This allows farmers, students and teachers from around the world to learn about regenerative and organic farming, agroecology, Indigenous Indian practices, Earth Democracy, economic transformation, ecofeminism, and Gandhian philosophy. There is an emphasis on [empowering young people](#) to be sustainability leaders, and

upholding the [Universal Declaration of the Rights of Mother Earth](#).

Navdanya has also led successful legal campaigns against corporate crop patents, and advocates tirelessly for seed and food sovereignty and regenerative farming both nationally and internationally. Via [Navdanya International](#) (founded in 2011) and its [Seed Freedom](#) campaign, Navdanya has become hugely influential in sparking similar seed sovereignty initiatives elsewhere around the world.

Overall, Navdanya demonstrates the power of ground-up organisation to challenge resource commodification, and promote Earth-centric food systems that preserve diverse biocultural heritage.

Regenerative Lens: ecocentric worldview, mutualism, diversity, agency



Link: [Navdanya](#)

Settlements and cities

The next five case studies illustrate ways of preserving and reimagining human settlements as regenerative communities of life. Various networks and initiatives have been influential in shaping regenerative settlements around the world, including the **Global Ecovillage Network**, **C40 Cities**, and **Doughnut Economics Action Lab**.

Kasepuhan Ciptagelar (Indonesia)



What: an Indigenous semi-nomadic village built around sustainable rice agriculture.

Where: Sirnaresmi Village, Gunung Halimun National Park, Cisolok District, Sukabumi Regency, West Java, Indonesia.

Who: Indigenous Sundanese community (Kasepuhan Banten Kidul) and traditional village governance structures (e.g. *Abah* and *Baris Kolot*); [Aliansi Masyarakat Adat Nusantara](#) (Indigenous Peoples Alliance of

the Archipelago); [Universitas Padjadjaran](#); [Common Room Networks Foundation](#); [OISCA International](#); [Gunung Halimun-Salak National Park Authority](#); [The Indonesian Institute for Forest and Environment \(RMI\)](#); [Ministry of Forestry and Ministry of Environment / Environmental Control Agency](#); Indonesian Government [Strategic Digital Connectivity Program](#); UK Prosperity Fund [Digital Access Programme](#); [Institut Bisnis dan Ekonomi Kerakyatan \(IBEKA\)](#); [Japan International Cooperation Agency](#); [CIGA TV](#).

When: founded in 1368.

Scale: 6 hectares; human population c. 5,300.

How: Kasepuhan Ciptagelar is an inspiring model of a traditional village that has preserved regenerative ways of life for centuries. Indeed, 'Kasepuhan' derives from the Sundanese *sepuh*, meaning 'old' and referring to its long continuation of ancient ancestral traditions. This is despite the Indonesian government's establishment of Gunung Halimun-Salak National Park that categorised communities like Kasepuhan Banten Kidul as illegal inhabitants of their own land, and as religiously deviant because they follow their ancestral spiritual beliefs of *tatali paranti karuhun* rather than accepting the broader administrative religion of Islam.

Located on the slopes of Mount Halimun along the Cibareno Girang river, Kasepuhan Ciptagelar maintains a largely self-sufficient economy built around sustainable organic rice agriculture. The community uses traditional tools and techniques rather than modern mechanised

equipment, and preserves a high diversity of local rice varieties. Rice is considered sacred, with festivals and ceremonies marking different parts of the rice farming cycle. Rice harvests are stored in traditional barns (*leuit*) and their commercial sale is prohibited, although some intercropped fruit, vegetables and coffee are sold.

Key to the village's sustainability is its strictly zoned land use governance. *Hutan titipan* is an 'entrusted forest' area for the forest's guardian spirit, strictly guarded and protected by people. *Hutan tutupan* is 'protected forest' where villagers harvest non-timber resources like honey, roots, medicinal plants, spices, and mushrooms. *Hutan garapan* is cultivated forests, for gardening, agriculture, house-building, worship, funerals, and livestock grazing. The community is also nomadic within the local area, following spiritual guidance relayed by the village chief (*Abah*). This ensures that the village's ecosystem and groundwater supplies remain healthy.

The community must continuously navigate the challenge of balancing its traditional ways of life with its adaptation to evolving societies of modernity surrounding it. Kasepuhan Ciptagelar is certainly not closed off to outside innovation, and now enjoys off-grid electricity from a micro-hydro energy installation plus its own [local TV station](#), while also welcoming respectful visitors.

Overall, Kasepuhan Ciptagelar demonstrates a remarkable resilience and solidarity to preserve an Indigenous culture that deeply honours the land and its bounties.

Regenerative Lens: ecocentric worldview, mutualism, diversity, agency, reflexivity



Link: [Kasepuhan Ciptagelar](#)

Kovcheg Ecovillage (Russia)



What: a recently established ecovillage reimagining what a regenerative community could look like.

Where: Maloyaroslavets region of the Kaluga Oblast, Russia.

Who: initiated by Fedor Lazutin and a group of environmentalists; Kovcheg Association; Kovcheg community government; Russian ecovillage movement; Kovcheg Community School; community arts and culture groups; various conservation and agroecology projects; [Legislative Assembly of the Kaluga Oblast](#).

When: established in 2001; official recognition and approval by the Russian Government as a new settlement in 2009.

Scale: 120 hectares; human population c. 120-200 depending on the season.

How: located 140 km south-west of Moscow, Kovcheg (meaning 'ark' in Russian) is one of the best-known Russian 'kin domain' settlements and expressions of the Slavic neo-pagan movement of Anastasianism. The kin domain structure is centred around homesteads and families each owning a 1 ha parcel of tended land and organic agriculture designed to be self-sustaining for many generations. Situated on former agricultural fields, the village is surrounded by a 1 km-wide ecological protection area with forest and a river.

The village's homes are largely built from local natural and renewable materials (including timber, clay and straw), with compost toilets. The community also features shared infrastructure including wells, a community hall, school, library, sauna, beehives, carpentry workshop and sawmill, and mechanical equipment. Kovcheg's land itself is common property of the Kovcheg Association, with shared infrastructure maintained through members' voluntary investments. Regular whole-community meetings use a 75% super-majority vote for major decisions and simple majority vote for more minor decisions; committees manage different aspects of community life through the year. Amongst its other rules, Kovcheg bans smoking, alcohol, and the use of meat for food.

Kovcheg is a stark contrast to industrialised economies, and a space for people to live a simpler community life centred around neighbourliness, resource-sharing and mutual aid. The ecovillage reawakens traditional Russian values of harmony with nature, where ceremonies and festivals attuned to the solstices and other natural cycles play an important role alongside the village's governance in bringing the community together. While the village encourages permanent residence, some members still commute to larger towns and cities for work. Kovcheg has also become a hub for wider education, training and networking. The village runs seminars on topics such as natural beekeeping, construction,

and ecovillage living more generally, and has also hosted ecovillage network gatherings.

Overall, Kovcheg shows how settlements can be creatively redesigned and governed in ways that enable human communities and wider nature to flourish together.

Regenerative Lens: ecocentric worldview, mutualism, agency, reflexivity.



Link: [Kovcheg Ecovillage](#); [Kovcheg Ecovillage: A Sustainable Community](#)

Taomi Ecovillage (Taiwan)



What: a village that saw a devastating earthquake as an opportunity for radically rebuilding as an ecological society.

Where: Puli Township, Nantou County, Taiwan.

Who: [New Homeland Foundation](#); [Taiwan Biodiversity Research Institute](#) (Ministry of Agriculture); Taiwan [Ministry of Culture](#) and cultural promotion agencies; [Sun Moon Lake National Scenic Area Administration \(Taiwan Tourism Administration\)](#); [Taomi Community Development Association](#); [Shigeru Ban Architects](#); [Forestry and Nature Conservation Agency](#); [Water Resources Agency](#); [Agency of Rural Development and Soil and Water Conservation](#); [National Chi Nan University](#); various other university researchers and environmental experts; ecotour guides and resident-led enterprises; local clean-up and habitat protection initiatives.

When: following the 1999 Jiji earthquake.

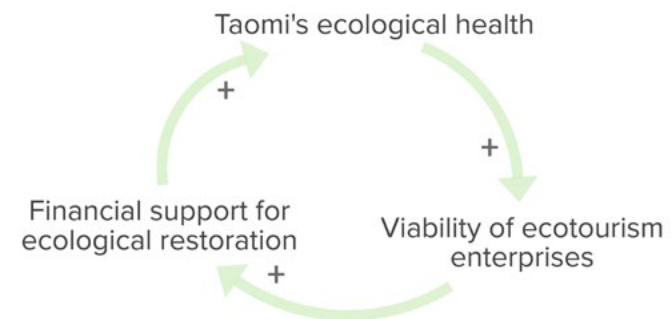
Scale: 18 km²; human population c. 1,100.

How: the deadly 1999 Jiji earthquake devastated large areas of Taiwan. Amongst the earthquake's victims was rural Taomi village, a bamboo-growing community which had already been experiencing decline from Taiwan's rapid industrialisation. But Taomi saw its rebuilding as an opportunity to radically rethink its society's relationships and activities. The village decided to celebrate and build on its valley's remarkable biodiversity and ecology, and its important wetlands and waterfalls. A work programme developed by the [New Homeland Foundation](#) and Taiwanese government paid residents to clean up the village, but on the condition that they attended regular classes about their local environment in training to become ecotourism guides. New employment opportunities were also found for women to open restaurants based on local cuisine, and for older residents to assist in the construction of wetland parks and areas for education and recreation. New buildings switched to more natural materials.

To this day, Taomi's residents have maintained their love and respect for their local ecology and deeply integrated its health into the village's economy and culture. Its environmental restoration initiatives have supported increases in local biodiversity, and today Taomi is a world-renowned ecovillage and ecotourism hotspot, including for those keen to learn about ecotourism itself. One of its highlights is a spectacular light show from over 13,000 fireflies that inhabit the valley and have benefitted from ecological restoration. The village actively encourages more sustainable forms of tourism and transport, with its associated [Sun Moon Lake Bikeway](#) considered one of the most beautiful cycling paths in the world. The [Paper Dome](#) has become an iconic centrepiece of Taomi symbolising friendship between Japan and Taiwan during Taomi's reconstruction phase. It serves not only as a tourist attraction but also as a community hub for education, music, art exhibitions, bazaars, and other events.

Overall, Taomi Ecovillage carries the message that a more regenerative way of living can emerge even from catastrophe, and that nature-based enterprise can support both ecological health and economic stability.

Regenerative Lens: mutualism, diversity, agency



Link: [Taomi Ecovillage](#)

Al-Ahsa Oasis (Saudi Arabia)



What: a threatened regenerative culture at the interface between ancient and modern, water and desert.

Where: Al-Ahsa Governorate, Eastern Province, Saudi Arabia.

Who: Al-Ahsa Development Authority; Heritage Commission (Saudi Ministry of Culture); Saudi Ministry of Environment, Water and Agriculture, Ministry of Municipalities and Housing, and Ministry of Tourism; Saudi Irrigation Organization; Al-Ahsa Municipality and local government bodies; UNESCO World Heritage Centre; UN-Habitat; Oasis Higher Management Committee; Food and Agriculture Organization of the United Nations (FAO); Al-Ahsa Green Environment Society; various independent scientific and technical advisory groups; [Fondazione Santagata](#); [Cultural Innovations](#); [Saudi Heritage Preservation Society](#); Al-Ahsa 2030 Master Plan; [Future Saudi Cities Programme](#); [Saudi Green Initiative](#); various civil society and local awareness campaigns.

When: since c. 6000 BCE.

Scale: 85 km²; human population c. 50,000-100,000, within the wider Hofuf–Mubarraz metropolitan area of c. 897,000 people.

How: the largest oasis in the world, Al-Ahsa Oasis and UNESCO World Heritage Site contains over 2.5 million date palm trees fed by a huge underground aquifer and over 280 natural artesian springs. This has enabled an agricultural human civilisation to survive year-round at Al-Ahsa in an otherwise largely inhospitable desert for over 8000 years; archaeological evidence of neolithic settlements still exists to this day. Today the oasis also comprises four cities (including Al-Mubarraz and Al-Hofuf, two of the largest cities in Saudi Arabia) and 22 villages, and is considered to be the Eastern Province's bread basket – producing various crops including wheat, rice, and other fruits as well as dates. Despite its increasingly urban surroundings, the oasis has maintained aspects of traditional community-managed irrigation cycles, water-sharing governance systems, ecosystem productivity, and livelihoods.

The oasis faces severe and multifaceted challenges to its long-term health, including urban expansion, groundwater overextraction and pollution from fertiliser and pesticides, soil degradation, unsustainable waste management, the spread of intensive livestock farming, desertification, abandonment of traditional date palm grove farms, and extreme weather linked to climate change. Administration of the oasis has responded by [laying out plans](#) for ecological restoration and deeper reintegration of the oasis landscape, culture and heritage into the wider urban fabric and consciousness, including via the [Future Saudi Cities Programme](#) and [Saudi Green Initiative](#).

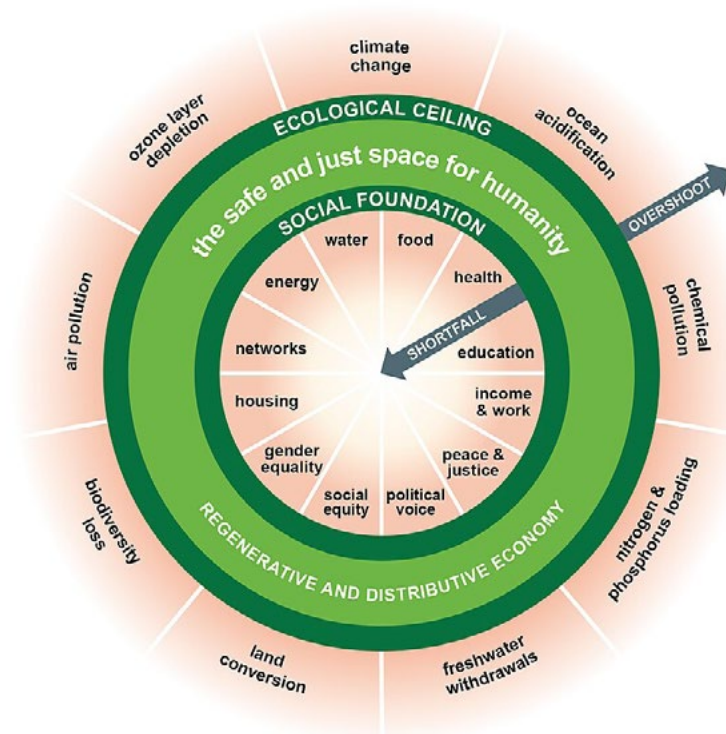
Overall, Al-Ahsa Oasis paints a picture of an ancient but threatened regenerative culture. An extraordinary juxtaposition of the ancient with the modern, water with sand, and between forest, desert and city, the oasis exemplifies the intimate relationship between landscape, natural resources, and human civilisation.

Regenerative Lens: diversity, reflexivity



Link: [Al-Ahsa Oasis](#)

Amsterdam Doughnut Coalition (Netherlands)



What: a world-leading example of a Doughnut Economics city striving to operate within a safe and just space for humanity and the planet.

Where: Amsterdam, Netherlands.

Who: [Doughnut Economics Action Lab \(DEAL\)](#); [Circle Economy](#); [Biomimicry 3.8](#); [C40 Cities](#); [Thriving Cities Initiative](#); [Amsterdam Doughnut Coalition](#); [City of Amsterdam](#) (including city council and mayor, district committees and Weesp); [Amsterdam University of Applied Sciences](#); [TNO](#)

(Netherlands Organisation for Applied Scientific Research); [Rabobank](#); [Pakhuis de Zwijger](#); many grassroots sustainability initiatives, social enterprises and neighbourhood groups.

When: launched in 2019.

Scale: c. 293 km²; human population c. 934,000.

How: Kate Raworth's [Doughnut Economics model](#) has captured the imagination of economists and innovators around the world since its publication in 2012. The model proposes that all economic activity should occur within a safe and just operating space for humanity: beneath the 'ecological ceiling' of ecosystem and planetary boundaries of resilience, and above the 'social foundation' that meets people's basic needs. Such an economy would necessarily be *regenerative*, with circularity of resource use that continually replenishes stocks of natural resources, and *distributive*, distributing wealth and resources fairly across society.

In 2020, Amsterdam became the first municipality in the world to officially adopt the Doughnut Economics concept and start exploring how to apply it to a city-wide economy. Amsterdam's collaboratively designed City Doughnut framework asks how the city can be a home to thriving people, in a thriving place, while respecting the health of the wider planet and its people. The city's [Circular 2020-2025 Strategy](#) followed suit. This focuses on three priority value chains of Biomass and Food, Construction, and Consumer Goods, and commits Amsterdam to halve its use of virgin materials by 2030 and become 100% resource-circular by 2050. The Doughnut also informed the city's [Comprehensive Vision Amsterdam 2050](#), and [Amsterdam Makes Space](#) mobility plan.

Enactment of Amsterdam's Doughnut Economy ambitions is coordinated by the [Amsterdam Doughnut Coalition](#). This is a network of over 40 organisations and around 1,400 individual members – including local government, businesses, academics and community groups – already striving to put the concept into practice. The Coalition aims to connect, cohere and raise

awareness of the abundant grassroots innovation towards the Doughnut across the city ([120 individual projects](#) and [39 linked organisations](#) – and counting). These innovations include public learning spaces, Doughnut Economics embedded into university curricula, green construction, housing and energy cooperatives, food hubs, bakeries, urban farming, community gardens, festivals, repair and reuse initiatives, sharing economy initiatives, and many more, all striving for sustainability and circularity. Importantly, such initiatives are undergirded by millions of pounds of funding from the municipal government. The Coalition also provides a [bank of resources](#) and a vibrant [programme of events](#) throughout the year.

The Amsterdam Doughnut has faced criticism as being elitist, overlooking deep structural inequalities in the city, and still facing a large gap between concept and implementation. There are also major challenges in how Amsterdam can meaningfully measure and evaluate its progress. Nonetheless, the Amsterdam Doughnut Coalition showcases a city committed to ambitiously rethinking its relationship with the wider planet that it inhabits.

Regenerative Lens: ecocentric worldview, mutualism, diversity, reflexivity



Link: [Amsterdam Doughnut Coalition](#)

Bioregions

To nurture large-scale regenerative dynamics, we need to think beyond the scale of our day-to-day actions, and consider the health of the wider regions and life-support systems that sustain us. A helpful scale to work with in regenerative practice is a 'bioregion'. Bioregions define an appropriate scale for regional self-reliance, responsible environmental action, and human participation in the community of life.⁵⁶ They refer 'both to geographical terrain and a terrain of consciousness – to a place and the ideas that have developed about how to live in that place'.⁵⁷ A bioregion's boundaries are ecologically and culturally defined and meaningful, rather than based purely on human politics and administrative boundaries. For example, a bioregion might be approximated by a river catchment, valley, mountain or mountain range, desert, National Park, island, archipelago, bay, lake, or sea. Many different support organisations focus on bioregional regeneration, such as Bioregional Finance for Planetary Regeneration ([The BioFi Project](#)), [Commonland](#), [Amazon Sacred Headwaters Alliance](#), the [Global Alliance of Territorial Communities](#), and the [UN Decade on Ecosystem Restoration](#), to name but a few. The next five examples illustrate the inspiring possibilities of working at a bioregional scale.

Tilos (Greece)



What: the world's first 'zero-waste' island, which is also self-sufficient with renewable energy, a national park, and creating new economies centered around ecotourism and sustainable agriculture.

Where: Dodecanese archipelago, Aegean Sea, Greece.

Who: [TILOS project](#) ([Horizon 2020](#) programme); [Municipality of Tilos](#); [Just Go Zero Tilos](#); [Polygreen](#); [Region of South Aegean](#); [Zero Waste Europe](#); [Mission Zero Academy](#); [Ecological Recycling Society](#) (ECOREC); Centre for Circular Innovation (3K); Centre for Creative Upcycling; [Zero Waste Cities](#) network; Tilos Park Association; [Natura 2000](#); [WWF Greece](#); [Eunice Group](#); [British Council Greece's Circular Cultures programme](#); [Soft Energy Applications & Environmental Protection Laboratory](#).

When: since initial sustainability commitments in 2017.

Scale: 65 km²; human population c. 750.

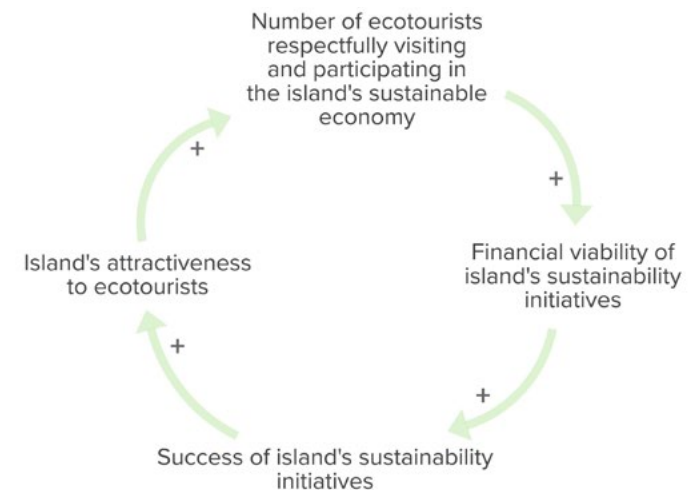
How: you won't find any general waste bins or landfill sites on Tilos.

Through its Just Go Zero Tilos programme, this Greek island has all but eliminated waste, with a sophisticated system of composting, recycling and reuse, including its Circular Innovation Centre and waste-sorting site, Centre for Creative Upcycling, a recycling information centre at Tilos' main port, and zero-waste equipment distributed to all households. Over the last decade, Tilos has also become the first Mediterranean island to achieve 100% renewable energy self-sufficiency through its **TILOS project** (Technology Innovation for Local Scale) funded by the EU **Horizon 2020** programme. This has enabled the island to transition from dependence on diesel and install a new renewable energy system of wind turbines, solar panels and battery storage. During the winter Tilos has even exported excess energy to neighbouring islands, although during the peak summer tourist season it must import some energy from nearby Kos. As if its waste and energy achievements weren't impressive enough, Tilos and its surrounding islets are also designated as a **Natura 2000** nature reserve in recognition of their internationally significant biodiversity, including as a sanctuary for threatened raptors and migratory birds, with hunting banned since 1993.

Tilos engages with environmentally conscious tourists as a way to educate and promote sustainable ways of living, as well as support the island's ecosystems and sustainability initiatives, including its waste management, sustainable agriculture, and ecological restoration. Encouraging ecotourism and 'slow tourism', visitors and residents alike are actively engaged in practices that participate in Tilos' sustainable economy and respect the island's natural and cultural heritage. Tilos' efforts to integrate refugee families into the island's fabric are further testament to its welcoming and inclusive community approach. With its seven medieval castles, two hundred churches, a **Byzantine monastery**, and the **Mikro Chorio village** cultural monument, alongside its beaches, mountains, springs, caves, and diverse flora and fauna, Tilos is a remarkable regenerative microcosm. The island demonstrates a holistic

approach to its sustainability-based economy, and a strongly embedded respect for the preservation and enrichment of its ecological and cultural heritage.

Regenerative Lens: ecocentric worldview, mutualism, diversity



Link: [Municipality of Tilos](#)

Bioregioning Tayside (Scotland)



What: a grassroots network exploring how to develop regenerative economies and cultures across a river catchment.

Where: River Tay catchment, Scotland, UK.

Who: Clare Cooper and Marian Bruce (founders); [Bioregioning Tayside](#); [Climate Ready Tayside](#); Scotland's Rural College [Thriving Natural Capital Challenge Centre](#); [National Farmers Union Scotland](#); [ETH Zürich ScotScape project](#); [Collaborative for Bioregional Action Learning & Transformation \(COBALT\)](#); [Dark Matter Labs](#); [Scottish Tech Army](#); [NatureScot](#); [Cateran Ecomuseum](#); [United Nations Decade on Ecosystem Restoration 2021-2030](#); [Blairgowrie & Rattray Development Trust](#); [Mount Blair Community Development Trust](#); [Esmee Fairbairn Foundation](#);

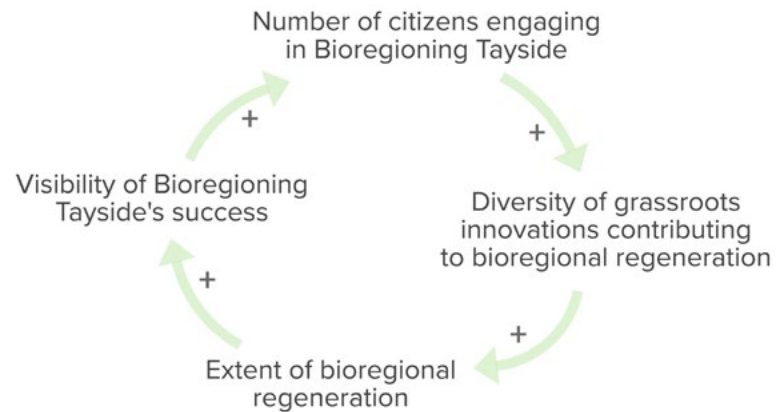
[Tay Ghillies Association](#); [Palladium](#); [Riverwoods Investment Readiness Pioneers Programme](#); [Alyth River Keepers](#); [The Conservation Volunteers](#); [Perth and Kinross Community Learning and Development Plan](#); [Angus Tourism Cooperative](#); [Murton Trust](#); [Flourish9](#); [Conscious Travel](#); [Tay Catchment Salmon Alliance](#); local growers and community gardens.

When: launched in 2021.

Scale: 7,500 km²; human population c. 420,000.

How: Bioregioning Tayside is a grassroots network exploring how to develop regenerative economies and cultures across the River Tay catchment in south-eastern Scotland. The initiative aims to reconnect people with their local ecosystems, strengthen social and ecological resilience to wider climate change, biodiversity loss and economic volatility, and shift deeper narratives about the region's future so that local decision-making and activities are informed by an appreciation of ecological interdependence. Bioregioning Tayside has brought diverse stakeholders together through initial learning journeys to explore what a regenerative Tayside bioregion might look like. It also runs educational public events, webinars, workshops, conferences and conversations, and develops bioregional maps and map-based storytelling tools. Its diverse portfolio of projects, some more advanced than others, include the [River Erich Catchment Restoration Initiative](#), community-led food-growing initiatives, [community science](#), [Local Place Plans](#), a prototype regenerative tourism approach, a community-led and owned [Biodiversity & Carbon Collective](#) incentivising small-scale landowners to restore biodiversity and sequester carbon via a landscape-scale aggregation and community wealth-building platform, and a fledgling [Bioregional Finance Facility](#). Overall, Bioregioning Tayside showcases the power of cohering, connecting and collaborating to shift narratives and action towards bioregional regeneration.

Regenerative Lens: ecocentric worldview, mutualism, diversity, agency, reflexivity



Link: [Bioregioning Tayside](#)

Sinal do Vale (Brazil)



What: an internationally influential living laboratory demonstrating creative approaches to bioregional regeneration.

Where: Serra da Estrela bioregion of the Mata Atlântica (Atlantic Rainforest), within the wider Recôncavo da Guanabara bioregion, Guanabara Bay, near Rio de Janeiro, Brazil.

Who: Thais Corral (founder); [Instituto Sinal do Vale](#); [CEMINA](#); [Instituto Democracia e Sustentabilidade](#) (IDS Brasil); [Rede de Desenvolvimento Humano](#) (REDEH); [Movimento Viva Água](#); [The LATA Foundation](#) and [Croda Foundation](#) (funders); [UNESCO Mata Atlântica Biosphere Reserve](#); [Pacto pela Restauração da Mata Atlântica](#) (Atlantic Forest Restoration Pact); Conselho Consultivo do Refúgio de Vida Silvestre Estadual da Serra da Estrela (Serra da Estrela State Wildlife Refuge Advisory Council); [United Nations Decade on Ecosystem Restoration 2021-2030](#); [United Nations World Restoration Flagships](#); [The Long Run Global Ecosphere Retreats](#); [Ecosystem](#)

[Restoration Communities](#); [Ecoversities Alliance](#); [Home for Humanity](#); [World Future Council](#); [Equitable Earth](#); [Regional Impact Trade Alliance](#); [Beyonders Collective](#); [Universidade Federal do Rio de Janeiro \(UFRJ\)](#).

When: founded in 2011.

Scale: 200 hectare campus hosting c. 50 people at a time; coordinates regeneration of c. 2000 km² across the Recôncavo da Guanabara bioregion.

How: just 50km from the Rio de Janeiro metropolis, Sinal do Vale aims to catalyse a transition towards a regenerative bioeconomy across its bioregion, and inspire other bioregional regeneration initiatives across the world. It coordinates and prototypes a variety of regenerative projects across its own Guanabara Bay bioregion, with a focus on conserving and restoring the Atlantic Rainforest, one of the most threatened ecosystems in the world. These initiatives include: [Caminho do Recôncavo da Guanabara](#) (Guanabara Bay Trail), which aims to incentivise agroecological and ecotourism initiatives around the Guanabara Bay belt; [Florestas do Amanhã](#) (Forests of Tomorrow), which restores the Atlantic Forest through native species reforestation, agroecology/agroforestry, and strengthening of restoration production chains; [Madre Frutos](#) (Mother Fruits), a social enterprise processing and commercialising green jackfruit from the Atlantic Forest; community-based waste management initiatives; and a partnership with Italian health company [Aboca](#) to create a regenerative supply chain for organic acerola. To date, Sinal do Vale estimates that it has planted over 50,000 trees, reinvested \$65,000 in local infrastructure, and regenerated 20% of its territory.

As a [UN Flagship Biohub](#), Sinal do Vale uses its local example as a living laboratory, learning space and catalyst for bioregional regeneration elsewhere around the world. It offers retreats, training, volunteering, internships, conferences, research opportunities and event spaces for individuals and organisations on their own journeys of regeneration – with a focus on agroecology and agroforestry, reforestation, social

entrepreneurship, leadership development, nature immersion and wellbeing-focused activity. Sinal's vibrant campus, nourished by its own organic permaculture-based Mandala Garden, has impacted over 4,000 people from six continents through its various programmes and events and trained over 230 young people in sustainability practices, many of whom have gone on to grow regenerative capacity in their own communities. Sinal do Vale is now an internationally renowned centre for regeneration, as exhibited by its convening of G20 dialogues in 2024.

The Guanabara Bay region faces ongoing challenges including high levels of poverty, unemployment and crime, environmental pollution, deforestation and urban encroachment. But Sinal do Vale provides an international beacon of hope and inspiration, demonstrating how regeneration at personal, community and ecosystem scales can reinforce each other, and that ecological restoration, new economic models and people's livelihoods can go hand in hand.

Regenerative Lens: ecocentric worldview, mutualism, diversity, agency, reflexivity



Link: [Sinal do Vale](#)

Great Bear Rainforest Agreement (Canada)



What: an Indigenous-centred agreement for stewardship of the world's largest coastal temperate rainforest.

Where: Great Bear Rainforest bioregion, unceded territory of Gitga'at, Gitxaala, Haida, Heiltsuk, Kitasoo/Xai'xais, Metlakatla, Nuxalk, and Wuikinuxv Nations (and other First Nations), British Columbia, Canada.

Who: 26 First Nations (see above); [Coastal First Nations Great Bear Initiative](#); [Nanwakolas Council](#); [Government of British Columbia](#); [Government of Canada](#); [Nature United](#); [Greenpeace](#); [Stand.earth](#); [Rainforest Action Network](#); [Pacific Wild](#); [Sierra Club BC](#); [Canadian Forest Products Ltd.](#) (Canfor); [Catalyst Paper Corporation](#) (Domtar); [Interfor](#); [Western Forest Products](#); [Central Coast Indigenous Resource Alliance](#) (CCIRA); [Hakai Institute](#); [Great Bear Sea Project Finance for Permanence](#); [Coast Funds](#); [MakeWay](#) (formerly Tides Canada); [Gordon and Betty Moore Foundation](#); [Margaret A. Cargill Philanthropies](#);

[Sitka Foundation](#); other economic development funds; operational implementation committees; co-managed conservancies and protected area boards.

When: officially announced in 2016 and formalised in the [2016 Great Bear Rainforest Land Use Order and Great Bear Rainforest \(Forest Management\) Act](#) of the Government of British Columbia, following negotiations since 2006. The Land Use Order was updated in 2023.

Scale: 64,000 km²; human population c. 22,000.

How: in the 1990s and early 2000s, the alarm was raised over the extent of industrial logging in one of the world's largest remaining coastal temperate rainforests. Following years of campaigning, protests, research, and complex negotiations, the historic Great Bear Rainforest Agreement emerged between three groups that had previously been in intense conflict: Indigenous First Nations peoples, environmental NGOs, and provincial government and forestry companies. Importantly, the Agreement recognises First Nations as central decision-makers in the protection and management of the Great Bear Rainforest, and expands Guardian programmes that offer employment for First Nations people as land monitors, enforcers and stewards, with recognition (although not full resolution) of Indigenous land rights.

Under the Agreement, around 85% of the rainforest is protected from industrial logging, with the rest under strict ecologically sensitive management; conservancies are created that protect ecosystems while allowing Indigenous cultural use and stewardship; and critical habitat is protected for species including the Spirit Bear, Pacific Salmon, Sea Wolves, and old-growth trees. Any forestry activities must follow 'Ecosystem-Based Management', which prioritises long-term ecosystem health and resilience over short-term yield. The Agreement also establishes a long-term conservation finance model (including via the Indigenous-led [Great Bear Carbon](#) offsetting project) and dedicated economic development

funds. These support Indigenous-led enterprises, such as fisheries or ecotourism, as well as an adaptive management approach to the collaboration that promotes continuous monitoring, evaluation, learning, and responsiveness.

The Agreement faces significant challenges in slow decision-making and bureaucracy, ongoing logging and disputes over interpretation of the Agreement, the lack of legal settlement of Indigenous sovereignty, fragility of new livelihoods (e.g. tourism), and climate change impacts. Nonetheless, the Agreement demonstrates what is possible when different actors can put aside their differences to collaborate in a way that honours Indigenous land stewardship across a vast bioregion.

Regenerative Lens: ecocentric worldview, mutualism, diversity, agency, reflexivity.



Link: [Great Bear Rainforest Agreement](#)

Shan-Shui Initiative (China)



What: the coordination of landscape- and watershed-scale regeneration initiatives across a vast country.

Where: 75 bioregions across China.

Who: [Shan Shui Conservation Center](#); [Shan Shui Foundation](#); China Ministry of Natural Resources, Ministry of Ecology and Environment, and Ministry of Finance; provincial, regional and local government departments; portfolio of regional restoration programmes; [United Nations Environment Programme](#); [United Nations Decade on Ecosystem Restoration 2021-2030](#); [United Nations World Restoration Flagships](#); [Food and Agriculture Organization of the United Nations \(FAO\)](#); [International Union for Conservation of Nature \(IUCN\)](#); [Society of Entrepreneurs & Ecology](#); [Chinese Academy of Sciences](#) and various other universities and national laboratories; [Conservation International-China](#), [WWF China](#), and other national and international NGOs.

When: launched in 2016.

Scale: 20,000 km² currently under regeneration, with a target of 100,000 km² by 2030; designed to benefit c. 200 million people.

How: the Shan-Shui (meaning 'mountain-water') Initiative is an important reflection of China's broader aim to become an 'ecological civilisation', which reframes ecological health as essential to the country's long-term economic and social prosperity. Shan-Shui signals a shift in Chinese environmental policy from single-issue fixes (e.g. tree-planting) towards more holistic, integrated, landscape- and watershed-scale restoration. Recognised as an internationally important contribution to the [UN Decade on Ecosystem Restoration](#), Shan-Shui coordinates dozens of large-scale ecological restoration programmes across huge swathes of China. It places particular emphasis on restoring ecological connectivity, processes and resilience that also boost ecosystem services including carbon sequestration, water retention and soil health. Scientific research and monitoring is also strongly integrated into the initiative, aiding evaluation of progress and impact.

Projects supported by Shan-Shui include: restoration across major river basins such as the Yangtze River and Yellow River; integration of farmland into ecological recovery planning; grassland restoration and shelterbelt creation to combat desertification; reforestation, soil conservation and erosion control; and wetland recovery. Importantly, Shan-Shui follows China's broader philosophy of building a 'Community of Life for Humans and Nature' (人类与自然生命共同体) that appreciates human-nature interdependence and advocates harmony rather than exploitation between them. Shan-Shui therefore empowers local communities to revive traditional practices and generate economic development through ecological protection. Examples include returning to traditional integrated fish, duck and rice farming systems in Yunhe County, and employing local villagers in the mountains of south-west China in environmental patrols, monitoring of

Snow Leopards, and natural resource management. Many more people are involved in Shan-Shui's citizen science projects. While Shan-Shui is funded primarily via dedicated state and provincial budgets, specialised funds offer explicit support for more ground-up, grassroots initiatives, echoing China's wider development approach of '[directed improvisation](#)' that combines top-down direction with localised, bottom-up adaptation and contextualisation. Meanwhile, the [Society of Entrepreneurs & Ecology](#) helps to mobilise private sector funding for Shan-Shui projects.

Studies have already shown increases in ecosystem services as a result of Shan-Shui's contributions, including water yield, carbon sequestration, soil health, windbreak sand fixation and habitat quality, with many positive spillover effects noted in areas outside the initiative's implementation area.⁵⁸ Although the power of community voice might not be as strong as in other community-led or Indigenous-led initiatives elsewhere, there is no denying Shan-Shui's monumental scale and ambition for bioregional regeneration.

Regenerative Lens: mutualism, reflexivity



Link: [Shan-Shui Initiative](#)

Countries and continents

The next five examples work within and beyond the scales of entire countries and continents, exploring how regenerative cultures can be nationally and internationally mainstreamed.

Regenerative Vanua (Vanuatu / Pacific region)



What: an Indigenous-led regenerative development initiative across multiple archipelagoes.

Where: primarily Vanuatu, but also encapsulates the wider Pacific region, including island nations such as Fiji, Solomon Islands, Papua New Guinea, Samoa, Tonga and Kiribati.

Who: [Regenerative Vanua](#); [Regenerative Vanua Journal](#); [Australian Centre for International Agricultural Research \(ACIAR\)](#); [University of the](#)

[Sunshine Coast](#); [Pacific Islands Forum](#); [Global Agritourism Network](#); [World Indigenous Tourism Alliance](#); [Pacific Island Food Revolution](#); [Regenerative Stewardship Collective](#); [Native Nations United](#); [Pasifika Agritourism Network](#); [Regen Studios](#); Vanuatu's [Department of Tourism](#) and [Department of Agriculture and Rural Development](#); [Kai Vanua](#), [Vanua Café & Pharmacy](#), [My Aelan Cuisine](#), Vanua Crafts, and various other community initiatives of the [Regenerative Vanua Collective](#).

When: launched in 2022.

Scale: 12,190 km², human population c. 340,000 (Vanuatu); much larger when incorporating wider Pacific island regions.

How: Regenerative Vanua responds to vulnerabilities across Pacific island nations – including climate change, globalisation pressures, economic dependence on imports, and loss of traditional livelihoods – by cultivating regenerative forms of development. These are rooted in Indigenous worldviews, empowerment, and land-sea stewardship, to strengthen economic, ecological and cultural resilience. In many Austronesian languages, the term *vanua* and its cognates describe land, sea, people, culture, ancestors, spirituality, stewardship and home as an interconnected whole, and this philosophy shapes the approach of Regenerative Vanua.

The Regenerative Vanua movement coordinates a diversity of initiatives, communities, enterprises, researchers and regional partners. Core to its activities is its Regional Pacific Regenerative Verification Initiative, designed by Pacific Vanuas for Pacific Vanuas, to recognise and support regenerative

agritourism and gastronomy grounded in local culture and custom. This is supported by [Regenerative Pacific Intercultural Learning Exchanges](#) that enable participants to learn about the principles of the Verification Initiative, regenerative farming and hosting practices. Regenerative Journeys then connect Regenerative Verified agritourism and gastronomy enterprises (including farmers, chefs, hosts and tourism operators) with visitors and guests motivated to experience regenerative living first-hand and use this learning to transform their own lives. These programmes effectively train up new ambassadors for Regenerative Vanua and the Regenerative Verification Initiative. Regenerative Vanua also supports community-led traditional ecosystem stewardship through collaboratively developed Regenerative Vanua Stewardship Agreements, and food-oriented events that showcase traditional cuisine. Collaboration with researchers enables the initiative to document, analyse and share the evidence base for Pacific regenerative approaches.

Overall, Regenerative Vanua illustrates the vibrancy of regenerative development grounded in local and Indigenous cultural identity, cross-regional cooperation, and the reinforcement between economic, ecological and cultural resilience.

Regenerative Lens: ecocentric worldview, mutualism, diversity, agency



Link: [Regenerative Vanua](#)

Costa Rica Regenerativa (Costa Rica)



What: an initiative seeking to shift a whole country towards a regenerative development model.

Where: Costa Rica, with current focus on Guanacaste bioregion as a pilot area.

Who: [Costa Rica Regenerativa](#); [University for International Cooperation \(UCI\)](#); [Capital Institute](#); [Savory Institute](#); [Natural Capitalism Solutions](#); [Economy for the Common Good](#); [Gaia Education](#); [Federation of Municipalities of Guanacaste](#); Professional Technical Schools; various linked local projects.

When: established in 2018.

Scale: target is the whole of Costa Rica, 51,000 km², human population c. 5.27 million. The Area de Conservación Guanacaste is c. 1,470 km².

How: Costa Rica's history presents both challenges and opportunities for regenerative dynamics. The country's original Indigenous populations were decimated by disease and exploitation since Spanish colonisation in the early 1500s, leading to a largely agrarian society of European settlers. After the Costa Rican Civil War in the mid-20th century, the country took a radically different path. It shifted its economy towards environmental restoration and ecotourism, which remain strong sectors to this day and have stimulated large-scale reforestation, biodiversity recovery, and high public environmental awareness. However, there are ongoing issues with the Costa Rican government's support of corporate sectors with lax environmental standards, and environmentally damaging overtourism focused on luxury.

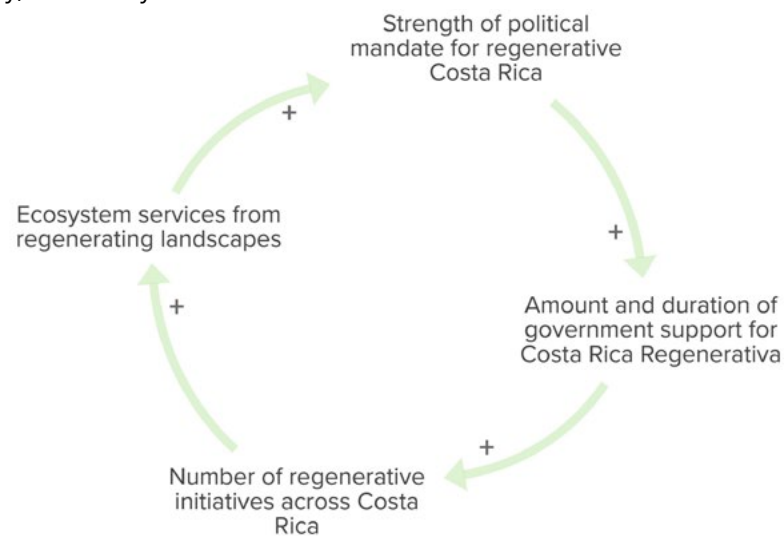
Enter the [University for International Cooperation's](#) Costa Rica Regenerativa initiative, which aims to transition the country towards a regenerative development model. Recognising that true wealth arises from the wellbeing of the whole web of life, Costa Rica Regenerativa's ongoing projects include: a 16-month [Certificate in Regenerative Entrepreneurship](#) educational programme; training and advising municipal governments on regenerative development through its [Local Governance for Bioinnovation](#) programme, to facilitate autonomous governance and stewardship across Costa Rica's bioregions; supporting community-led regenerative agriculture and entrepreneurship; and co-founding the [Savory Institute's](#) first Mesoamerican hub for regenerative livestock farming, [Suelos Vivos](#).

Many more projects are in the pipeline. These propose the integration of regenerative agriculture into Professional Technical School curricula and canteens, transforming degraded land into regenerative farms, and training conventional farmers in regenerative techniques. In the marine realm, the initiative seeks to create a communal fisheries platform and a new marine reserve at Las Catalinas. Further projects propose establishment of a regenerative investment fund, a regenerative tourism

initiative in Guanacaste, community wealth-building through cooperatives, and training a network of leaders as regeneration ambassadors.

Overall, Costa Rica Regenerativa is bold enough to ask what a regenerative country would look like, and make impressive strides to turning vision into reality through its extensive collaboration, coordination and knowledge exchange.

Regenerative Lens: ecocentric worldview, mutualism, diversity, agency, reflexivity



Link: [Costa Rica Regenerativa](#)

The Great Green Wall (Africa)



What: a multinational initiative to restore ecosystem, social, economic and cultural resilience across the breadth of a continent.

Where: Sahel region, Africa, including parts of Senegal, Mauritania, Mali, Burkina Faso, Niger, Nigeria, Chad, Sudan, Eritrea, Ethiopia and Djibouti; many more partner countries across Africa take part in linked restoration initiatives.

Who: [African Union Commission](#); Pan-African Agency of the Great Green Wall (PAAGGW); Great Green Wall National Agencies; [African Union Development Agency – New Partnership for Africa’s Development](#) (AUDA-NEPAD); [United Nations Convention to Combat Desertification](#) (UNCCD); [United Nations Environment Programme](#); [Food and Agriculture Organization of the United Nations](#) (FAO); [FAO Action Against Desertification programme](#); [African Development Bank Group](#); [World Bank Group](#); [Global Environment Facility](#); [Green Climate Fund](#);

[International Fund for Agricultural Development](#); [European Union](#); [European Investment Bank](#); [Agence Française de Développement](#); [Royal Botanic Gardens, Kew](#); [Millennium Seed Bank Partnership](#); [Ecosia](#); [Tree Aid](#); [SOS Sahel](#); [International Olympic Committee](#); [Walloon Region of Belgium](#); [Great Green Wall Accelerator](#); [Comprehensive Africa Agriculture Development Programme](#); [Great Green Wall Observatory](#); [CIFOR-ICRAF’s Knowledge for Great Green Wall Action \(K4GGWA\)](#); [African Forest Landscape Restoration Initiative \(AFR100\)](#); [Trees for the Future](#); World Economic Forum’s [Trillion Trees \(1t.org\)](#); support and involvement from a wide array of other donors, research institutes, civil society organisations, film-makers, and grassroots groups.

When: launched in 2007.

Scale: 1 million km²; c. 20 million people intended to directly benefit by 2030.

How: the Great Green Wall responds to a reinforcing interplay of pressures on the health of Africa’s Sahel region. These include Sahara Desert encroachment, climate change, unsustainable land management, population growth, water shortages, crop failure, food insecurity, conflict, poverty, unemployment, and forced migration. Originally envisioned as a literal 15 km-wide wall of trees stretching from Senegal to Djibouti, the Great Green Wall has since adopted a more nuanced and context-sensitive approach to ecological restoration and sustainable development. It uses a diversity of restoration techniques – including agroforestry, regenerative farming, traditional water harvesting (e.g. using zai pits and stone bunds), and growing native drought-resistant plants suited to local ecosystems – to create a mosaic of green and productive landscapes across degraded land in the Sahel and beyond. The [Great Green Wall Accelerator](#) (led by the PAAGGW and UNCCD) coordinates the financing, governance, monitoring and evaluation (through the [Great Green Wall Observatory](#)), capacity-building and

technical support for the initiative. Once complete, the Wall will be the largest continuous living structure on Earth – three times larger than the Great Barrier Reef.

A key aspect of the Great Green Wall is how it weaves ecological restoration with the livelihoods of local people. The initiative involves local communities closely in project planning and implementation, and promotes Indigenous and traditional knowledge and land management practices – while also training farmers in climate-smart, regenerative agricultural practices, agroforestry, and crop diversification. In this way, food and economic security are improved whilst simultaneously restoring wildlife habitat, increasing renewable energy capacity, boosting resilience to climate change, and mitigating its impacts through carbon sequestration in vegetation and soil. A special focus is given to supporting women's land rights and economic participation, and establishing new cooperatives for women and youth.

To date, the initiative has restored around 20% of its target area (c. 180,000 to 200,000 km² of land, although estimates vary), created around 350,000 new jobs generating \$90 million in income, sequestered millions of tonnes of CO₂, diversified diets and improved nutrition, and benefitted wildlife such as migratory birds, small mammals, and giraffes. It has become a symbol for peace, interfaith cooperation, and strategic partnerships across Africa, as well as an important focus for scientific research. The initiative is not without its own challenges, such as high seedling mortality and introduction of non-native species in some areas, conflicts in Burkina Faso, Mali and Niger stalling progress, disruption of Indigenous pastoralist groups, potentially negative climatic side-effects, inconsistent monitoring and evaluation, and insufficient funding. Nonetheless, the initiative's vast scale, commitment to harmony between human development and ecological restoration, and support of locally driven approaches combined with state-led funding, collaboration and coordination, show significant promise for regenerative dynamics.

Regenerative Lens: mutualism, agency



Link: [The Great Green Wall](#)

Innovate to Regenerate (Australia)



What: a cross-sector initiative coordinating and incubating innovators to transition the world's largest island towards a regenerative economy.

Where: Australia and Tasmania.

Who: [WWF-Australia](#); [Regen Labs](#); [Sefa Partnerships](#); [Regen Studios](#); [The Australian Centre for Social Innovation](#) (TACSI); Aboriginal First Nations leaders and knowledge holders, including the [Gunaikurnai](#), [Peramangk](#) and [Brinja-Yuin](#) peoples; [Minga Aboriginal Cultural Service](#); [Muladha Gamara](#); [Mount Barker District Council](#); [ZeroSE](#); [Gippsland Social Enterprise Collective](#); [Ecocreative](#); [Living Lightly Locally](#); [Community Collaborators](#); [Climate for Change](#); [Sydney Alliance](#); [Odonata Foundation](#); [Koala](#); [The Reece Group](#); [Macquarie Bank](#); [Unilever](#); [Deloitte](#); [Vivid Sydney](#); [University of the Sunshine Coast](#); [The University of Sydney](#); [Macquarie University](#); [Charles Sturt University](#); [Wildlife Information, Rescue and Education Service](#) (WIRES); [OWAD Environment](#); [Bush](#)

[Heritage Australia](#); [Black Duck Foods](#); [Restoring Nutritional Landscapes](#); [Prom Coast Ecolink](#); [Regen Gippsland](#); [Regional Regen Collective Hub](#) (Adelaide Hills, Fleurieu and Kangaroo Island region); selected funded [Regenerative Enterprises](#); many other local partners and projects.

When: launched in 2020.

Scale: target is the whole of Australia and Tasmania, 7.69 million km²; human population 27.6 million people.

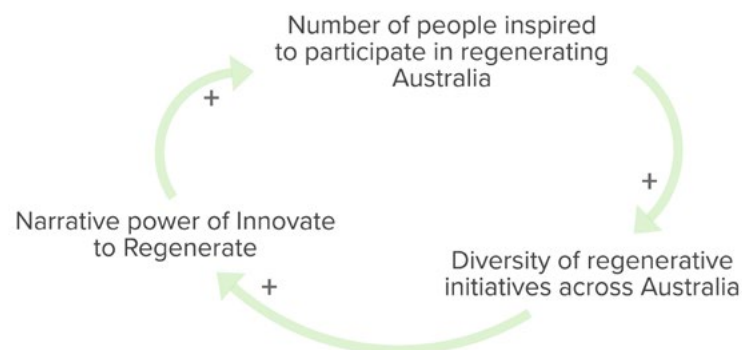
How: Innovate to Regenerate emerged from the ashes of the devastating 2019-20 Australian bushfires. It was originally a bushfire emergency relief and recovery project ([WWF-Australia](#)'s Regenerate Australia). But as it listened to communities affected by extreme weather and their visions for Australia's future, the initiative expanded its goals to Australia's long-term economic transformation, guided by Aboriginal traditional knowledge and leadership principles and creating an enabling environment for community-driven regeneration. Innovate to Regenerate works from three core objectives. 'Cultivate the Soil' sparks national conversations about regeneration through storytelling, including a widely screened film [Regenerating Australia](#) and Community Vision Workshops engaging over 700 participants across Australia to envision regenerative futures. 'Plant Seedlings' uses Regen Local Learning Labs, skill-building and toolkits to help communities design their own regenerative initiatives, focusing on three pilot regions. 'Nurture Growth' then mobilises funding and other support to initiate and scale regenerative enterprises.

The initiative's Phase 1, focusing on bushfire recovery, raised over AU\$51 million to fund projects ranging from wombat-powered ecosystem recovery and the [SEASON](#) network for threatened species sanctuaries, to the Indigenous Traditional Agriculture Knowledge Hub. From 2022, Phase 2 has focused on growing Australia's regenerative economy. AU\$2 million seed funding has been deployed to 25 innovative initiatives working across agriculture, aquaculture, food systems, circular economy, renewable

energy, landscape restoration, regenerative governance, and regenerative tourism. Examples include: the First Nations-led [Moonrise Seaweed Co.](#) saltwater agroecology company; [Food Connect Shed](#) regional regenerative food hubs; the [Cassowary Credits Scheme](#) for rainforest restoration; and the [Coalition of Everyone](#) for bioregional democracy. The efforts of Innovate to Regenerate have already had positive ripple effects including the establishment of regional spin-off initiatives [Prom Coast Ecolink](#), [Regen Gippsland](#), and a Regional Regen Collective Hub in the Adelaide Hills, Fleurieu and Kangaroo Island region.

Overall, Innovate to Regenerate has shown how a regenerative economy transition requires addressing gaps in public awareness, community capacity, and collaboration infrastructure in a coordinated way – building networks across communities, First Nations, investors, councils, corporates and researchers to nurture fertile ground for grassroots innovation.

Regenerative Lens: ecocentric worldview, mutualism, diversity, agency



Link: [Innovate to Regenerate](#)

Antarctic Rights (Antarctica)



What: an initiative seeking to grant legal personhood and establish ecocentric guardianship for an entire continent.

Where: Antarctica and the surrounding Southern Ocean.

Who: [Antarctic Rights](#); [Antarctic Rights Working Group](#); [Antarctic Rights Alliance](#); [Wild Law Institute](#); [Global Alliance for the Rights of Nature](#); [Earth Law Center](#); [Southern Cross University](#); [Harmony with Nature](#); [Antarctic and Southern Ocean Coalition](#); [Bob Brown Foundation](#); [The WILD Foundation](#); [SeaLegacy](#); [The Global Rewilding Alliance](#); [Wilderness Foundation Africa](#); [Ban Animal Trading](#); [Future 4 Wildlife](#); [Australian Earth Laws Alliance](#); [Netzwerk Rechte der Natur](#) (Rights of Nature Network); [Rechten van de Natuur](#) (Rights of Nature); [Legal Rights for the Salish Sea](#); [Embassy of the North Sea](#); [Ocean Vision Legal](#); [Osservatorio Artico](#); [Planeta Bambú](#); [Tetiaroa Society](#); [Eco Jurisprudence Monitor](#); [Little House of Science](#); [Climate Accountability Institute](#); [Kids Care](#)

[About Climate Change](#); [Barranquilla+20](#); [Earth Thrive](#); [Green Group Simonstown](#); [Kogelberg Villages Environmental Trustees](#); [Animal Law Reform](#); [Expedition Audacity Research Foundation](#); [Contemporary Film Productions](#); [Only One](#); Antarctica observatories; aims to build on various existing Antarctic governance bodies, such as the [Secretariat of the Antarctic Treaty](#); partnerships with multiple other universities.

When: since 2021; launched more formally in 2023.

Scale: c. 34.3 million km².

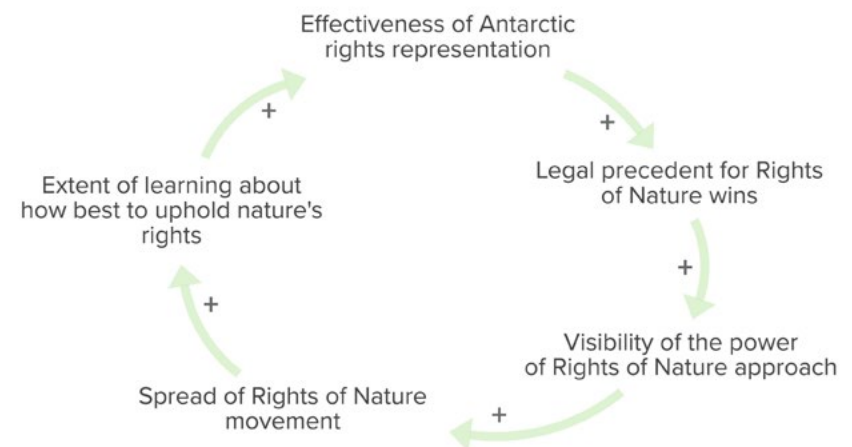
How: Antarctica and the Southern Ocean are the Earth's 'white heart', playing critical roles in regulating Earth's climate and hydrosphere. But they face growing threats and potentially catastrophic tipping points from climate change, overfishing, tourism, oil and gas exploration, and inadequate existing protection through the [Antarctic Treaty System](#). Antarctic Rights adopts a more radical approach to safeguarding the continent: pushing for Antarctica and the Southern Ocean to be granted autonomous legal personhood. This builds on the growing momentum of the Rights of Nature movement that has seen non-human entities including rivers, forests and mountains successfully recognised and protected in this way in the legislation of nearly 40 countries across the world.

Officially launched at COP28 in Dubai in 2023, the Antarctic Rights initiative has drafted an [Antarctica Declaration](#) for public input, intended as a non-binding standard to inform the strengthening of existing law (such as the Antarctic Treaty). The Declaration recognises the continent and all of its beings (including ice, land, water, and species) as possessing legal rights as a human would. It establishes humanity's responsibility to protect Antarctica and make decisions in the continent's best interests, and creates standards for holding states, corporations and individuals legally accountable for Antarctic rights infringements.

A growing [Antarctic Rights Alliance](#) collaborates to finalise and adopt the Declaration, develop systems for the Declaration's implementation, and explore how Antarctica could be governed, represented and stewarded in ecocentric ways (including through academic research partnerships), with humans as its guardians rather than owners. The initiative also leads global advocacy and awareness campaigns, provides educational resources about the Rights of Nature, and presents regularly at major international fora such as Conferences Of Parties (COPs). Its 'A Voice for Antarctica' campaign invites citizens worldwide to share photos, videos, poems, artwork, or messages about why Antarctica matters.

Overall, Antarctic Rights presents an inspiring precedent for how we could transform the relationship between humanity and Earth away from human exceptionalism and superiority, and towards global-scale ecocentric guardianship that upholds the rights of non-human nature. The initiative welcomes you to comment on its [Declaration](#).

Regenerative Lens: ecocentric worldview, agency, reflexivity



Link: [Antarctic Rights](#)

Globally focused organisations and businesses

While some organisations and initiatives are actively applying regenerative practice on the ground, others are supporting and funding regenerative projects, or cohering like-minded people in platforms for discussion and knowledge-sharing. They include charities and other NGOs, social enterprises, banks, funds, thinktanks, advocacy groups, consultancies, and communities, amongst many others. These are often linked to wider network coordinators such as [B Corp](#) or [Onboarding Nature](#). Five inspiring examples are showcased below.

Regenerative Travel



What: a business supporting regenerative tourism that leaves destinations in a better state than they were found in.

Where: headquarters in New York, New York State, USA.

When: established in 2019.

How: inspired by Bill Reed's regenerative development philosophy, Regenerative Travel links travellers up with a collection of independent boutique hotels that provide environmentally and socially regenerative experiences worldwide. It has evolved into a dynamic global association, platform and marketplace connecting hotels, travel agents, destination management companies and tour operators in service of a collective vision for regenerative travel. The core principle of Regenerative Travel is that travel should leave places in a better state

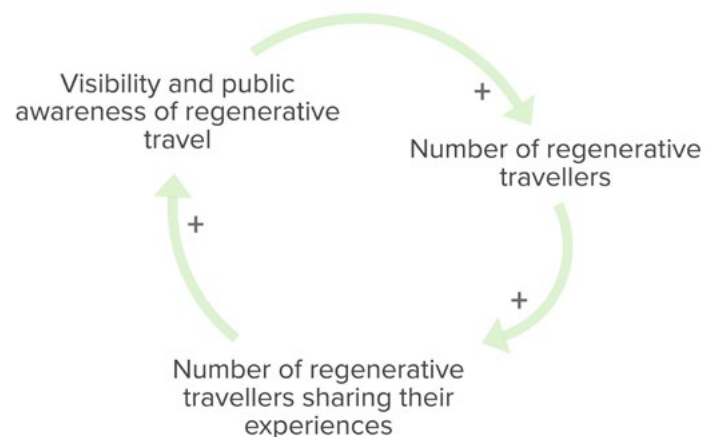
than they were found in by actively regenerating environments and communities, rather than extracting or simply minimising further harm.

The business showcases members' hotel experiences through content creation, press features, and awareness-raising campaigns, while its [Agency of Change](#) membership programme welcomes regenerative-focused travel companies, amplifies their visibility across the industry (complemented by its annual Impact Awards), and encourages continuous coevolution through peer-to-peer learning. Underpinning its membership is a set of criteria that include honouring sense of place, authentic hospitality, inclusivity and egalitarianism, responsible and ethical operations, respect for local and global ecosystems, and communication of regenerative values and practices. The business' [Regenerative Travel Learning Series](#), meanwhile – along with its [Leadership Accelerator](#), other webinars, research publications and resources – clarify the principles and practicalities of regenerative travel entrepreneurship.

Regenerative Travel maintains a vibrant network of leaders and collaborative advisors from across the globe steering the business, and convenes summits and other gatherings to showcase regenerative models to the travel industry. There is much for Regenerative Travel to build on, including by addressing the environmental impacts of

transport itself. Nonetheless, the business remains a significant pioneer galvanising the travel industry to mainstream regenerative approaches that move beyond greenwash. In the words of Regenerative Travel's CEO Amanda Ho: "Regeneration is not a trend, it's a response to broken systems. Sustainability asked us to do less harm. Regeneration asks us to restore, renew, and belong. This means rethinking how we want to interact and exist in the world."

Regenerative Lens: mutualism, diversity



Link: [Regenerative Travel](#)

Triodos Bank



What: a regenerative finance pioneer in the banking industry.

Where: headquarters in Driebergen-Rijsenburg, Netherlands.

When: established in 1980.

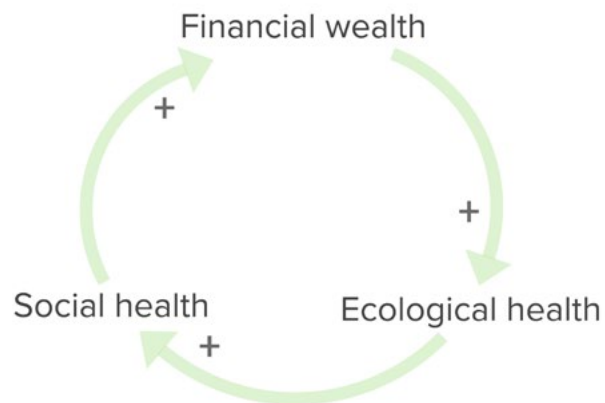
How: 'Triodos' derives from the Greek for 'three roads', referring to the trio of people, planet and profit. Unlike most businesses, however, Triodos puts the planet centre stage. The bank aims to transform how capital is deployed in financial systems to ensure that all investments support social, environmental and cultural regeneration, rather than cause pollution and exhaust Earth's resources. The [Triodos Regenerative Money Centre](#), launched in 2019, explicitly aims to go beyond superficial approaches to sustainability. It deploys donations (via [Triodos Foundation](#)) and catalytic investments that proactively support social-ecological regeneration, with particular interest in ecosystem restoration, wildlife protection, community education, and regenerative agriculture and food system initiatives. Unlike most banks' 'negative screening' that simply avoids certain harmful industries, Triodos Bank also uses 'positive screening' to actively seek out businesses and charities focused on sustainability and justice, and is an industry leader in transparently publishing on its website every organisation the bank finances.

Triodos' investments have supported initiatives ranging across over 600 renewable energy projects, organic and biodynamic farming, sustainable forestry, microfinance in developing countries, arts and culture, and many other areas. The bank estimates that its financed impacts to date include 34

km² of ecosystem restoration, 29.5 million meals from organic farming, and 738,000 individuals benefitting from educational projects. Its specific funded initiatives include: the Dutch regenerative farmland-leasing initiative [Wilder Land](#); a Finnish peatland initiative to sequester carbon, restore ecosystems and support Indigenous Sami livelihoods; and [SEKEM](#) in Egypt to transform deserts into biodynamic farmlands with circular textile chains.

Today, Triodos Bank serves over 747,800 customers, with £20.2 billion of assets under management directed towards positive impact. While it has not yet shifted its focus towards regeneration as much as some other innovative funders (such as [The BioFi Project](#)), Triodos Bank remains a leader in the financial industry when it comes to promoting regenerative impact. It is telling that the bank has no separate corporate sustainability department, indicating the extent to which Triodos has embedded a regenerative finance approach across its operations and *raison d'être*.

Regenerative Lens: mutualism, diversity, agency



Link: [Triodos Bank](#)

Regenes Institute for Regenerative Practice



What: an educational platform, community of practice and network-builder aiming to mainstream regenerative design and development approaches.

Where: headquarters in Santa Fe, New Mexico, USA.

When: established in 2018.

How: Bill Reed, Pamela Mang and colleagues founded Regenes Group in 1995 as a consultancy applying living systems and complexity thinking with place-based understanding to hundreds of projects around the world. This fieldwork enabled the group to refine its theoretical and methodological framework, culminating in the influential 2016 publication *Regenerative development and design: A framework for evolving sustainability*.⁵⁹ In 2012, the group launched its first educational programmes focused on regenerative design and development for sustainability professionals. The Regenes Institute was established in 2018 as a non-profit organisation, platform and network to realise the group's vision to extend its practitioner training and grow a global field of regenerative practice.

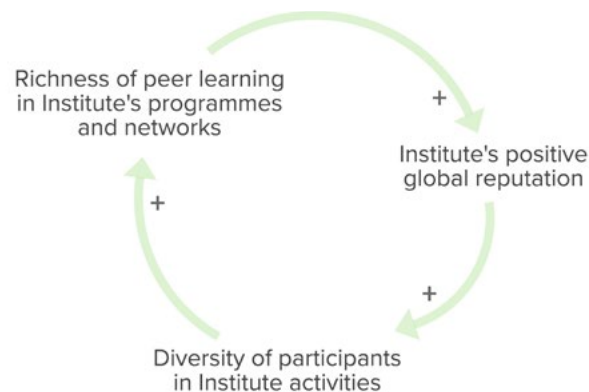
To date the Institute has trained nearly 2,000 practitioners across seven continents and in over 30 countries through its flagship Regenerative Practitioner Series and other courses that support practitioners to lead regenerative systems change efforts in their own regions. The Institute's pedagogical approach places emphasis on transformative learning that involves inner dimensions of transformation (e.g. evolving awareness and sense of self) as well as more outer dimensions. The Institute applies this

approach to itself as a learning, evolving organisation as well as its outward-facing training. The Institute also supports the emergence of regional networks and communities of practice with peer-to-peer learning, organises public seminars, publishes academic research, and shares an array of resources to advance the field of regenerative development and design.

Core to the philosophy of the Regenes Institute is that merely reducing anthropogenic harm is insufficient to achieve sustainable futures. Instead, regenerative approaches are required whereby humans actively collaborate as nature to spiral up human and wider ecological health in mutually reinforcing ways. The Institute's approach also emphasises shifts from mechanistic and human-centred to ecocentric and living system worldviews, from problem-solving to potential-seeking, and from one-size-fits-all solutions to deeply honouring and tailoring to the uniqueness of particular places.

Overall, the Regenes Institute exemplifies how regenerative practice can be both embodied, taught, and mirrored across multiple scales – from individuals to organisations to place-based communities to global networks.

Regenerative Lens: ecocentric worldview, mutualism, diversity, agency, reflexivity



Link: [Regenes Institute for Regenerative Practice](#)

Patagonia



What: a clothing company with planet Earth as its only shareholder.

Where: headquarters in Ventura, California, USA.

When: established in 1973.

How: Patagonia's story has been one of increasing awareness of its complex relationship with the living world and continually pushing its ambition to become a regenerative organisation. For example, the company switched to 100% organic cotton in 1994 after learning about the toxic impacts of conventional cotton production – a decision that initially hurt Patagonia's profits but demonstrated commitment to environmental values. Since 2016, Patagonia has been instrumental in developing the [Regenerative Organic Alliance](#) and its [Regenerative Organic Certified](#) programme. This has since been applied to hundreds of cotton farms in India and beyond, and builds on organic approaches by encouraging soil health and carbon sequestration. From 1985, Patagonia was a founding member of the [1% for the Planet](#) group

of businesses that committed 1% of total sales to environmental groups. In 2022, however, the company's founder Yvon Chouinard took the more radical decision of transferring all voting stock (2%) to Patagonia Purpose Trust and all non-voting stock (98%) to the non-profit Holdfast Collective (\$180 million since 2022). This ensures that all profits not reinvested in the business are directed to environmental restoration and tackling climate change, and effectively makes planet Earth Patagonia's only shareholder.

Since its founding, Patagonia has generated \$240 million in environmental grants. This is supported by extensive climate and environmental activism and awareness-raising – including its influential 2011 [‘Don't Buy This Jacket’ campaign](#) highlighting the impacts of careless consumerism – and its [Patagonia Action Works](#) digital platform connecting customers with grassroots environmental organisations for donations and volunteering. Patagonia is now a certified [B Corporation](#), [Benefit Corporation](#), [Global Recycled Standard](#), and [Fair Trade](#), as well as organic and [Regenerative Organic Certified](#) and a renowned member of the [Onboarding Nature](#) movement.

Core to Patagonia's operations are its circular economy activities. Unlike most clothing companies, Patagonia considers product durability as an environmental strategy. To this end, Patagonia has developed its own clothing Ironclad Quality Index, repairs customers' clothing for free and provides how-to repair resources via its [Worn Wear](#) programme, and partnered with [eBay](#) through its Common Threads Initiative to make it easier for people to buy pre-used Patagonia clothing. Patagonia has also eliminated 'forever chemicals' (per- and polyfluoroalkyl substances, or PFAS) from its products, and significantly moved away from raw plastic feedstock for its non-cotton clothing, using high proportions of recycled plastic including its NetPlus® material made entirely from recycled fishing nets. Through its [Patagonia Provisions](#) subsidiary, Patagonia is also experimenting with regenerative food production.

Patagonia has had its fair share of criticism and controversy throughout its history. This includes exposure of human trafficking and poor labour conditions in some of the company's factories, allegations of greenwashing in its material

innovation and advertising, the company's still-increasing carbon emissions, limited transparency around decision-making in the Holdfast Collective, and suggestions that the radical 2022 ownership transfer was primarily motivated by tax avoidance. A key oversight in Patagonia's environmental credentials is the fact that it still produces so many plastic-based clothes that generate microplastic pollution. There also remains a broader ethical issue of relatively low wages for Global South garment workers propping up the allocation of profits to environmental causes.

Unusually, Patagonia is relatively honest about these shortcomings, and an industry leader in transparent reporting (directed at its shareholder Earth) that reveals where all its products are made, working conditions, and carbon and water footprints, amongst other aspects. Patagonia's first [Work in Progress Report](#) in 2025 "details the truth about how we're messing up, where we're making progress and all the stubborn challenges ahead". Patagonia's refreshing honesty is one of the reasons why, despite still being far from a truly regenerative organisation, the company remains an important industry pioneer navigating the tricky balance between planet and profit, always seeking to improve and raise its game – echoing Chouinard's original mountain-climbing ambitions.

Regenerative Lens: diversity, reflexivity



Link: [Patagonia](#)

Unearthodox

unearthodox

What: a foundation and ‘thinkubator’ exploring diverse concepts, changing narratives and supporting impact-focused innovation to catalyse transformations towards just and regenerative futures.

Where: headquarters in Versoix, Switzerland.

When: established in 2023.

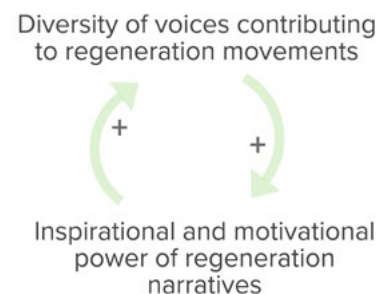
How: Unearthodox grew out of the Luc Hoffmann Institute, a research entity within the [World Wildlife Fund](#) named after the pioneering conservationist Luc Hoffmann. Unearthodox develops the Institute’s legacy by exploring and supporting innovative, regenerative approaches to human-nature relationships. By connecting and co-creating with diverse thinkers, practitioners, communities and investors, reimagining dominant narratives, structures and systems, and directly supporting social innovation, Unearthodox works towards its vision of a world in which diverse and equitable societies value and actively regenerate nature.

Unearthodox’s current flagship [Regenerative Futures Programme](#) (2024-26) involves deep inquiry into the meaning and practice of regeneration (culminating in the [Anthology of Regenerative Futures: A Tapestry of Voices](#)⁶⁰) and incubating a cohort of eight regenerative initiatives across the world through its [Sparks of Regeneration](#) open call. This call featured an innovative and sophisticated set of criteria for evaluating initiatives’ regenerative potential. The cohort ranges from a Zambian initiative supporting survivors of gender-based violence through land access, trauma-informed care, and agroecological livelihoods, to an Indigenous-led fire resilience programme in British Columbia (the cohort also includes [Antarctic Rights](#)). Unearthodox’s other current programmes include its [Exploration Co-](#)

[Lab](#) innovation space for systemic transformation, and [Creative Futures for Nature](#) that aims to reshape visioning processes by integrating marginalised voices, Indigenous knowledge, and innovative methodologies.

Overall, Unearthodox’s approach places particular emphasis on the role of justice, inclusion, plurality, relationality, and decolonisation in regenerative practice, and moving beyond greenwashing and superficial treatment of regeneration. The organisation shows unusual levels of reflexivity in how it has learnt from its diverse advisors, collaborators and cohorts to shift the very way in which it operates and builds relationships – including greater openness to emergence and progressing to decolonise its own practice. Notably, Unearthodox works explicitly with the [tensions](#) inherent in regenerative practice as sources of creativity, such as the need for both community localism and global networks, emergence and structure, or urgent action and deep time horizons. Unearthodox is an inspiring model for an organisation beginning to embody regenerative dynamics as well as support them more widely. It skillfully weaves together arts, culture, ecology, innovation and marginalised voices to broaden public horizons of what regeneration means and looks like in practice.

Regenerative Lens: ecocentric worldview, mutualism, diversity, agency, reflexivity



Link: [Unearthodox](#)

Section 6: Enabling regenerative dynamics



In Section 4 we introduced the Regenerative Lens framework for conceptualising regenerative dynamics. The Lens highlights the importance of an ecocentric worldview, mutualism, diversity, agency, and reflexivity for enabling regenerative dynamics. In this section, we draw on the case studies from Section 5 to illustrate how the different dimensions of the Regenerative Lens could be approached in practice.



Developing an ecocentric worldview

Many of the case studies embody an understanding that they are part of the wider web of life and existence, not separate from it. Examples include:

- The *vanua* worldview of Regenerative Vanua that encapsulates land, sea, people, culture, ancestors, spirituality, stewardship and home as an interconnected whole.
- The transgenerational thousand-year time horizon of Tokachi Millennium Forest.
- The elevation of non-human nature's rights and personhood in the Antarctic Rights initiative.
- Kasepuhan Ciptagelar's deep appreciation of the interdependence of its different *Hutan* forest areas, with strict governance to ensure that these areas maintain their spiritual and ecological vitality.



Encouraging mutualism

Mutualism is displayed in the case studies in a multitude of ways, such as:

- The seed-sharing and seed commons developed by Navdanya.
- The peer learning network of the Regenesi Institute for Regenerative Practice.
- The cooperative negotiation that led to the Great Bear Rainforest Agreement, and the mutual benefits that emerge from respectful stewardship of the rainforest.
- The seasonal reciprocity between Tilos and its surrounding islands in the exchange of energy sourced from renewables.



Cultivating diversity

Manifestations of diversity are evident in the case studies from examples like:

- The diversity of initiatives and organisations supported across whole cities, bioregions and countries by Amsterdam Doughnut Coalition, Bioregioning Tayside, Sinal do Vale, Regenerative Vanua, Costa Rica Regenerativa, and Innovate to Regenerate.
- How Unearthodox has purposefully broadened the range of perspectives feeding into its various projects, such as its Regenerative Futures programme.
- The genetic diversity of climate-resilient crops maintained by Navdanya's networks.
- How Regenerative Vanua builds on the unique cultural vitality of Vanuatu and neighbouring Pacific islands.



Unlocking agency

Many of the case studies powerfully illustrate the importance of providing freedom and resources for life's regenerative expression. Examples include:

- Efforts towards decolonisation, Indigenous self-determination and sovereignty in Deep Medicine Circle, the Great Bear Rainforest Agreement, and Regenerative Vanua.
- Knepp's rewilding approach that gives space for non-human nature to reclaim the land.
- The major financial resources provided by Shan-Shui Initiative and Triodos Bank towards regenerative initiatives.
- Unlocking resources and opportunities for sustainable livelihoods in greater harmony with environmental health through the Great Green Wall initiative.



Fostering reflexivity

Many of the case studies exemplify how continuous, collective experimentation, evaluation, adaptation and learning can be embedded in regenerative efforts, including:

- The explicit focus in Deep Medicine Circle of ‘unlearning’ problematic relationships and learning from the land as an Elder and teacher.
- Kovcheg Ecovillage’s strong collective governance processes and exploration of how to realise a neo-pagan settlement in the modern world context.
- The space provided by Unearthodox for deep, extensive and critical exploration of the meaning of regeneration.
- Patagonia’s humility, transparency, and continual raising of its ambitions in relation to environmental impact.



Enabling regenerative dynamics

Regenerative dynamics that reinforce social and ecological benefits are challenging to establish at scale. Most of the case studies show potential for regenerative dynamics rather than those dynamics themselves, as they embark upon journeys of rediscovering what it means to realign with the regenerative processes of life. Exceptions include those who have been sustaining regenerative ways of living for generations, such as Kasepuhan Ciptagelar or First Nations of the Great Bear Rainforest. The following examples illustrate promising areas of potential for growing and reinforcing regenerative dynamics across multiple scales.

- Many of the case studies have actively supported and inspired people from beyond their core region of focus to develop regenerative initiatives in their own communities and contexts. This grows a

global network of regenerators that in turn provides an increasingly diverse platform for peer-to-peer knowledge exchange – as in Navdanya, Amsterdam Doughnut Coalition, Sinal do Vale, Regenerative Travel, and Regenesi Institute for Regenerative Practice.

- Many of the case studies situate themselves as catalysts that balance between actively supporting, steering and cohering action, and allowing for emergence and diversification at grassroots levels. Examples include Denmark’s organic food system, Navdanya, Amsterdam Doughnut Coalition, Bioregioning Tayside, Sinal do Vale, Regenerative Vanua, Costa Rica Regenerativa, and Innovate to Regenerate. This demonstrates the interplay amongst the qualities of diversity, agency and reflexivity.
- The case studies often explicitly weave ecological restoration into people’s livelihoods, creating new social and financial incentives for maintaining ecological health (e.g. through regenerative tourism, social enterprises, and sustainable development). This is evident in Taomi Ecovillage, Tilos, Bioregioning Tayside, Sinal do Vale, the Shan-Shui Initiative, Regenerative Vanua, Costa Rica Regenerativa, the Great Green Wall, and Regenerative Travel, for instance.
- All of the cases recognise the services that ecosystems provide to people, beyond just financial benefits, which could further strengthen public support for regenerative initiatives. Examples include: the beauty and abundance found at Tokachi Millennium Forest and Knepp; the nutritional wellbeing from Denmark’s organic food system; the remarkable cultural history and continuity of the Al-Ahsa Oasis; the deep spiritual and cultural ties between the Great Bear Rainforest and its First Nations stewards; and the regulation of climate and ocean processes provided by Antarctica.

We hope that the 25 case studies, and the [wealth of other examples across the world](#), provide inspiration – not only for how regenerative sparks have been kept aglow for millennia, but also how so many people are creatively rediscovering and reinterpreting regenerative ways of living on our planet. By developing more ecocentric worldviews, encouraging mutualism, cultivating diversity, unlocking agency and fostering reflexivity, organisations and initiatives are growing potential for regenerative dynamics that spread well beyond particular geographic foci, and build global movements in service of human and planetary flourishing.



Section 7: Take-home messages



We hope that this guide has given you an entry point into deepening your **understanding and engagement with regenerative dynamics**. You have now learnt about some core features of regenerative dynamics, the importance of regenerative framings, how regenerative dynamics can be conceptualised, and the different dimensions of the Regenerative Lens framework. You have also seen how initiatives and organisations the world over are striving to put regenerative dynamics into practice, and how they are approaching the different qualities described in the Regenerative Lens. In this section, we summarise ten key take-home messages from the whole guide.

1. Regenerative dynamics are far from being just a new 'concept', and are a core pattern of life itself.

2. We stand at a critical juncture of planetary history, facing the choice between a Great Unravelling of our life-support systems, or a Great (Re)Turning towards societies that realign with the regenerative processes of life.

3. Regenerative dynamics have been summarised as 'life creates conditions conducive to life'.¹⁵ This encapsulates how living systems (such as healthy forests) act to continually create more life and the niches in which it lives. For humans, regenerative dynamics then mean *aligning* to these regenerative processes of life.

4. Regenerative dynamics provide a powerful framing precisely because they push us to reconfigure the dynamics that underpin current global crises. They help us to move away from *degenerative* dynamics, go beyond merely reducing harm, reconnect humans and nature, and find a hopeful orientation filled with inspiration and abundance.

5. Regenerative dynamics have been conceptualised in many different ways for different contexts, scales and purposes, to facilitate people's engagement with these dynamics. The Regenerative Lens framework provides an example of how a regenerative framing can be used to push the ambition, imagination and regenerative alignment of our envisioned futures, strategies and initiatives.

6. The Regenerative Lens defines a regenerative system as one that maintains positive reinforcing cycles of health both within and beyond itself across multiple scales, such that 'life creates conditions conducive to life'.¹⁵ Importantly, such dynamics should be occurring between humans and wider nature. The Lens also describes five qualities considered essential for enabling regenerative dynamics: an ecocentric worldview, mutualistic interactions, ecological and cultural diversity, agency for actors to express their regenerative potential, and continuous reflexivity.

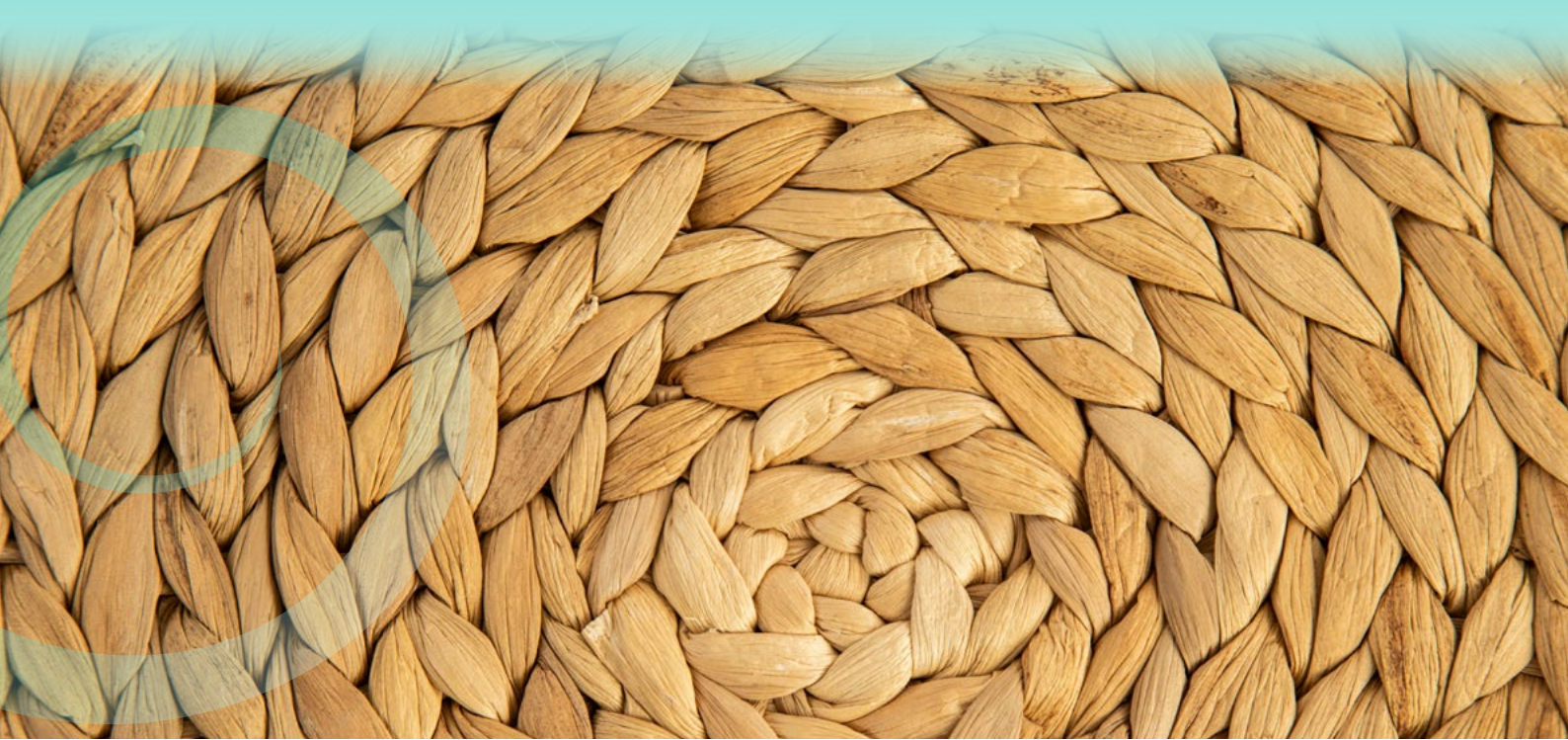
7. Around the world, many organisations, initiatives, sectors and disciplines have begun a journey to rediscover what it means to support and embody regenerative dynamics as a way of life. From regenerative agriculture and food systems, to regenerative business, finance and economics, to regenerative tourism and education, to broader ideas around regenerative design, development, sustainability, governance and organising, people are applying regenerative approaches in a wide range of different contexts and scales – ranging from farms, villages and cities to bioregions, countries and continents. Some organisations are focused on supporting regenerative initiatives globally.

8. Regenerative-focused organisations and initiatives are typically place-based whilst remaining open to tourists, learners and volunteers from further afield, adopt a multi-benefits approach, reconnect people to nature and traditional knowledge, creatively respond to ecological and social challenges, and are supported by flows of resources including money, food, knowledge and information. They differ in many ways too – such as their balance of top-down versus bottom-up organising, their approach to commodifying resources, their self-sufficiency versus dependence on external funding or tourism, and different interpretations of what regeneration itself means.

9. The 25 selected case studies also illustrate the challenges and fragilities that can hinder the realisation of regenerative dynamics, including clashes with unsupportive wider systems, dependence on globalised tourism for local economic development, and the existential crisis of climate change.

10. The Regenerative Lens provides a structure for understanding how these organisations and initiatives are approaching the different qualities inherent in regenerative systems, and creating potential for large-scale regenerative dynamics.

Section 8: Recommended further reading



Below is a selection of books that we have found inspiring and foundational for our understanding of regenerative dynamics. See the reference list at the end of this document for relevant academic articles.

- *Combining* by Nora Bateson⁶¹
- *Biomimicry: Innovation Inspired by Nature* by Janine M. Benyus¹⁵
- *The Design Pathway for Regenerating Earth* by Joe Brewer⁶²
- *The Systems View of Life: A Unifying Vision* by Fritjof Capra and Pier Luigi Luisi⁴⁹
- *Regeneration: Ending the Climate Crisis in One Generation* by Paul Hawken⁶³
- *Regenerative Leadership: The DNA of life-affirming 21st century organizations* by Giles Hutchins and Laura Storm⁵
- *Investigations* by Stuart Kauffman¹⁹
- *Braiding Sweetgrass* by Robin Wall Kimmerer¹⁶
- *The Serviceberry* by Robin Wall Kimmerer⁶⁴
- *Regenerative Development & Design: A Framework for Evolving Sustainability* by Pamela Mang, Ben Haggard and Regensis⁵⁹
- *The Cosmic Serpent, DNA and the Origins of Knowledge* by Jeremy Narby⁶⁵
- *Order Out of Chaos: Man's New Dialogue with Nature* by Ilya Prigogine and Isabelle Stengers⁵¹
- *Three Horizons: The Patterning of Hope* by Bill Sharpe⁶⁶
- *Designing Regenerative Cultures* by Daniel Christian Wahl⁴⁶
- *Sand Talk: How Indigenous Thinking Can Save the World* by Tyson Yunkaporta⁶⁷

About the lead authors

Sam Buckton is a 'pracademic': a facilitator, researcher, evaluator and teacher with a primary interest in understanding how to support societal transformations towards regenerative futures, especially through evaluation practice. As a researcher with the FixOurFood programme at the University of York, he has advised and contributed to the likes of the [IPBES Transformative Change Assessment](#),³ Global Assessment for a New Economics ([GANE](#)), the [International Evaluation Academy](#), [Unearthodox](#), the [Transformations Community](#), Collaborative for Bioregional Action Learning & Transformation ([COBALT](#)), and national and regional food strategies in the UK. He works as a consultant facilitator and evaluator, helping organisations to develop transformation-focused strategies for action. He is also an ecologist and naturalist, and has led fieldwork training for various nature conservation charities. Sam lives in York, within the wider Yorkshire and Humber bioregion of north-east England.

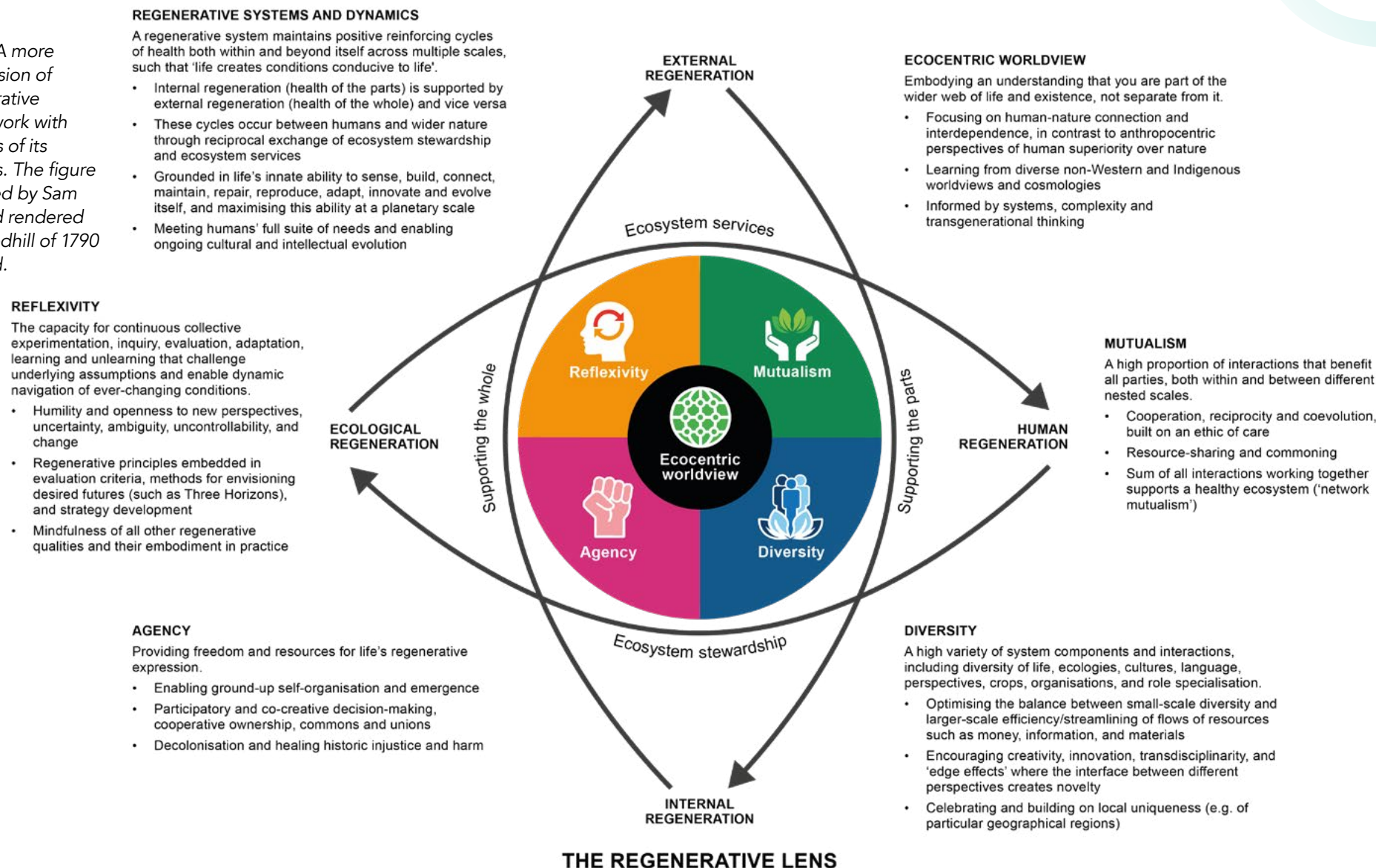


Ioan Fazey is a Professor at the University of York with internationally recognised expertise in societal transformations. He works as a facilitator, coach, and trainer, helping groups and leaders navigate complexity and drive systemic change. As an experienced shamanic practitioner, he helps people reconnect with nature's regenerative power and support deep inner transformations. Ioan has conducted projects on five continents, from working with the Governor of Louisiana to supporting community leaders in Bangladesh, South Pacific, and the UK. He co-founded the [Transformations Community](#) and is founder of [ShamanicHealing.org.uk](#).



Appendix

Figure A1. A more detailed version of the Regenerative Lens framework with explanations of its components. The figure was designed by Sam Buckton and rendered by Dave Gledhill of 1790 Creative Ltd.



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