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# CLIMATE ORGANISING: A SOCIAL- REGENERATIVE APPROACH

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## **Introduction**

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Welcome to the third instalment of our 'Critical Perspectives on Social Innovation' series. In this piece Professors Neil Stott and Paul Tracey and Dr Michelle Darlington (Cambridge Centre for Social Innovation) explain what they mean by 'social-regenerative work'. They describe its principles and outline a 'social-regenerative provisioning framework'.

## **Climate organising: a social-regenerative approach**

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The news on the climate emergency is unrelentingly bad. The reality of climate change on the health and livelihoods of those who experience intense heat, floods, fires and drought is horrifying. And, in the face of an existential threat to our planetary wellbeing we are collectively failing to make a real difference. As things stand, we can expect climate change to intensify and impact every aspect of our lives.

Confronted with such a threat, how should we react? Do we place our hopes in global and national leaders to implement promises enshrined in the Sustainable Development Goals or the Paris Agreement on climate action? Do we fall into despair? Do we ignore the issues and carry on oblivious? Or do we take responsibility for our own actions and do what we can?

We believe that to stabilise climate change requires action by all - global institutions, states, organizations and individuals. In doing so, action needs to account for the extractive and exploitative practices which underpin and sustain the unsustainable. It is possible to appear 'green' while remaining extractive and exploitative. Green alternatives which avoid any true sacrifice are usually only trade-offs. For instance, the growth in electric vehicles has caused a rush to procure ever more cobalt and lithium for their batteries, often at the expense of the miners, their communities and their environment<sup>1</sup>. In cases like this, we embrace green technologies, but maintain social, economic and political injustices.

We argue for a social-regenerative approach which involves the creation of just social, economic and ecological practices, institutions, organizations and societies. This approach means experimenting with alternative ways of provisioning the food, goods and services needed to sustain ourselves. We suggest building on what is important to all: the security of water, food, energy and homes. The key will be in the balance of self-interest and mutual aid in social-regenerative economies. To do this without sacrificing other people and places, we can look to innovation, but we can also learn from historical and indigenous methods.

In this essay we outline five social regenerative work principles and develop a framework for social-regenerative provisioning to achieve the wellbeing of 'us', 'us together' and 'others'<sup>2</sup> which combines what we define as collective, affective and calculative approaches to climate solidarity. Finally, we make suggestions on future directions for research and practice.

The principles and practices we describe here are based on our ongoing research. Over the past eight years we have observed long-standing and deeply rooted organisations which seek to sustain their communities in the long-term. We also take a scholarly interest in the historical precedents of sustainable and just organising. The insights we offer are a synthesis of the wisdom of these organisations, contrasted with mainstream practices that sustain the unsustainable. Here, we connect these ideas to concepts defined by other scholars to offer a coherent framework.

### **Principles of social-regenerative work**

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We define social-regenerative work as the creation and maintenance of just social, - economic and ecological practices, institutions, organizations and societies. Our conceptualisation of social-regenerative work is underpinned by five principles.

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<sup>1</sup> See Kara, S (2023) *Cobalt Red*. St Martin's Griffin. New York; Sanderson, H (2022) *Volt Rush*. Oneworld Publications. London

<sup>2</sup> Laitinen, A., & Pessi, A. B. (2014). Solidarity: Theory and practice. An introduction. Laitinen, A & Pessi, A.B (eds.). *Solidarity: Theory and Practice*. 1-29. Lexington Books, London.

The first is the *principle of sacrifice*. For social-regenerative work, sacrifice has a dual focus: making sacrifices to protect ourselves and on behalf of other people, species, generations and places. This means conserving, replacing or doing without, products which cause harm such as fossil fuels and re-organising how we move, heat/cool and eat to minimise future impacts.

We can 'sacrifice for' moral or political reasons, such as the self-sacrifice to a nation's war effort or a common good<sup>3</sup>. For example, the common good dictates an urgent need to cut fossil fuel consumption. The dominant approach in affluent nations to carbon lock-in is to replace fossil energy and personal transport systems with green alternatives at scale. In doing so we still cause immense suffering due to the transfer of harms where others extract the material needed. In seeking solutions to carbon lock-in without sacrifice, what we create are trade-offs. Because of this, it is important to be aware of the consequences of proposed 'solutions', and to make sacrificial decisions when necessary.

Secondly, social-regenerative work is underpinned by the *principle of subsidiarity* which establishes that whatever can be done by a smaller authority, organization or group should not be absorbed by a larger entity<sup>4</sup>. A larger body should not interfere until a smaller body cannot fulfil a particular task. To achieve sufficient participation in climate sacrifice decision making, shared meaning is essential. However, the larger the entity, the harder this is. Larger organisations should give support 'while still respecting the initiatives and capabilities of those who receive it'<sup>5</sup>. In other words, social-regenerative work should occur at the lowest level possible and be enabled by larger organizations. For instance, the state passing enabling legislation to stimulate urban farms or district heat pump schemes<sup>6</sup>.

Who does what and where in terms of governance and provisioning are key climate sacrificial decisions. Given the aim is to reduce the amount of carbon released as well as capturing as much existing carbon as possible, a priority is to provision goods and services as locally as possible as well as moving less people and material through the use of fossil fuels. To do so requires local governance and creativity supported as necessary by larger organizations. We are not promoting localism for localism's sake. Rather we argue for a social-regenerative subsidiarity in order to minimise carbon emissions and privilege ecological considerations without doing more harm.

Thirdly, social-regenerative work embraces the *principle of ecological design*. Ecological design 'minimises environmentally destructive impacts by integrating itself with living processes'<sup>7</sup>. Such processes are cyclical, interconnected and interdependent<sup>8</sup>. The principles of ecological design include emulating

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<sup>3</sup> Halbertal, M. (2012). *On Sacrifice*. Princeton University Press. Princeton.

<sup>4</sup>Melé, D. (2005). Exploring the principle of subsidiarity in organisational forms. *Journal of Business Ethics*, 60, 293-305. P 300.

<sup>5</sup>Ibid.

<sup>6</sup> See the recent UK examples of a completed village scheme and a city centre scheme in progress. <https://www.cambridgeshire.gov.uk/residents/climate-change-energy-and-environment/climate-change-action/low-carbon-energy/community-heating/swaffham-prior-heat-network>.

<https://bradford.energy/>

<sup>7</sup>Van der Ryn, S., & Cowan, S. (2007). *Ecological design*. Island Press. Washington. p x

<sup>8</sup>Todd, N. J. (2005). *A safe and sustainable world: the promise of ecological design*. Island Press. Washington.

nature, contextualised solutions which recognise the ecological and cultural uniqueness of place, co-production with people and other species and ecological accounting<sup>910</sup>.

Ecological design can address the carbon designed lock-in we currently experience. If the necessary change must be of a scale to disrupt our carbon-locked system, it must either be from large-scale technological disruptors or, as we argue, from multiple smaller interventions which embrace the principles of a living system. For example, John Todd's 'restorer technologies' and 'ecological machines' are used to clean polluted waterways, ponds and lakes<sup>11</sup>. Well established approaches like permaculture, local food and energy systems and 'passive house' architecture can minimise destructive impacts while providing livelihoods.

Fourthly, social-regenerative work is underpinned by the *principle of solidarity* whereby individuals, groups and organizations contribute to the common good 'in proportion and in accordance with their respective capacities'<sup>12</sup>. The creation of solidarity through shared meaning is a prerequisite for sacrificial actions. For instance, experiencing harm - or witnessing others in distress - can create solidarity when there is a shared understanding of the problem.

In a social-regenerative context, the common good ranges from the planetary to the local. For instance, protecting the biosphere is a global common good which necessitates 'negotiating solidarities'<sup>13</sup> with people, places and species we may not know. Or, at least having empathy and acting upon it. For instance, not purchasing goods that are harming others. Protecting the biosphere also requires locally negotiated solidarities such as organising a village heat pump network<sup>14</sup> or regenerative food systems.

We would be naive to argue that to achieve solidarity around global common goods is straightforward. In the next section we develop our ideas on three distinct but mutually reinforcing types of solidarity within our a social-regenerative approach.

Finally, social-regenerative work enshrines the *principle of prefigurative practice*. Prefiguration occurs when people enact the new values, institutions, social relationships they aspire to in the 'here and now', rather than merely theorising them or waiting for others to transform society<sup>15</sup>. While political and scientific approaches often focus on future targets- such as net zero carbon by 2050 - prefiguration allows us to experiment with new forms of sacrifice, such as how we can be net zero now. These approaches often build upon participatory approaches and lessons from history and indigenous practices. For instance, the prefigurative work of organizations like the New Alchemists who

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<sup>9</sup>Shu-Yang, F., Freedman, B., & Cote, R. (2004). Principles and practice of ecological design. *Environmental Reviews*, 12(2), 97-112.

<sup>10</sup>Van der Ryn & Cowan (2007)

<sup>11</sup>Todd, J. (2019). *Healing Earth: An Ecologist's Journey of Innovation and Environmental Stewardship*. North Atlantic Books. Berkeley.

<sup>12</sup>Mele (2005) p300

<sup>13</sup>Stott, N., Darlington, M., Brenton, J. and Slawinski, N. (2022) "Partnerships and place: the role of community enterprise in cross-sector work for sustainability." In: George, G., Haas, M.R., Joshi, H., McGahan, A.M. and Tracey, P. (eds.) *Handbook on the business of sustainability: the organization, implementation, and practice of sustainable growth*. Cheltenham: Edward Elgar, pp.118-136

<sup>14</sup> <https://ww3.rics.org/uk/en/journals/land-journal/fossil-free-heat-network-Swaffham-Prior.html>

<sup>15</sup>Reinecke, J. (2018). Social movements and prefigurative organizing: Confronting entrenched inequalities in Occupy London. *Organization Studies*, 39(9), 1299-1321.

experimented with ecological designed homes, energy, agriculture and aquaculture. In doing so, the New Alchemists sought to legitimise and share practice for others to emulate<sup>16</sup>.

Applying these principles of social-regenerative work in provisioning entails rethinking what we produce and how, who and where we organise. For instance, just access to water may require watershed level governance to ensure the common good. Blake & Gilman suggest 'Planetary Stewards' to ensure that global knowledge, frameworks and enforcement is coordinated on issues like achieving a habitable atmosphere<sup>17</sup>. Ecological transport systems, which prioritise waterways and public transport would require local, regional and national collective governance.

In the next section we discuss our approach to realign the provisioning of how we move, build, heat/cool buildings and eat within *local* ecological systems. And, how we might create shared meanings on such a transition with what matters most to individuals, communities and places such as belonging, fairness, self-determination and the security of our water, food, energy and homes.

## **A social-regenerative provisioning framework**

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A society is a 'partnership not only between those who are living, but  
between those who are living, those who are dead, and those who are [yet]  
to be born'

Edmund Burke [1790]<sup>18</sup>

We posit that the social-regenerative work to achieve the wellbeing of 'us', 'us together' and 'others'<sup>19</sup> and reflects our five principles, combines collective, affective and calculative approaches to climate solidarity. We outline a framework for social-regenerative provisioning comprising three categories - collective provisioning, affective provisioning and calculative provisioning- which we believe could provide a useful basis for practice as well as further theory building in this area (see Table 1).

### Collective provisioning

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Collective solidarity underpins collective provisioning. Collective solidarity is created by the shared ideas, values and feelings, which connect and bond individuals within groups, organizations and societies<sup>20</sup>. In particular when ensuring collective care through products and services which are available to, or in the interests of, all and mutually resourced (or subsidised) through taxation- such as social protection schemes and public services which serve the common good<sup>21</sup>.

Within a social-regenerative work context, collective solidarity on climate sacrifice is needed to frame and enable action. Collective provisioning entails leveraging the power of 'anchor institutions' -

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<sup>16</sup>Todd, 2005

<sup>17</sup>Blake, J.S & Gilman, N. (2024). *Children of a Modest Star: Planetary Thinking for an Age of Crisis*. Stanford University Press. Stanford.

<sup>18</sup>Quoted in: Beinhocker, E. (2006) *The Origin of Wealth*. Random House. London. p454

<sup>19</sup> Laitinen & Pessi (2014)

<sup>20</sup>Courpasson, D., Younes, D., & Reed, M. (2021). Durkheim in the neoliberal organization: Taking resistance and solidarity seriously. *Organization Theory*, 2(1), 2631787720982619.

<sup>21</sup>Laitinen & Pessi (2014)

organisations which are rooted in and committed to the long-term development of a place<sup>22</sup> - to frame local agendas, enable new practices and procure goods and services to stimulate experimentation. While there are numerous promising examples of collective provisioning in relation to decarbonisation and 'planning for degrowth', the growth agenda remains dominant within public bodies<sup>23</sup>.

However, as collective provisioning to enhance social, economic and environmental benefits is common practice in public services, there are useful practices to build upon. Purchasing is often framed by laws and regulations such as the UK's Social Value Act<sup>24</sup>. Numerous public organizations are exploring new ways to procure in line with Net Zero 'place -based decarbonisation' aspirations<sup>25</sup>. For instance, the idea of local food procurement by hospitals is gaining traction with governments and advocacy groups<sup>26</sup>. Or the work of a water board in British Columbia to tackle water sustainability<sup>27</sup>.

Public organizations are well placed to make a significant impact. Local governments have the legal power, assets and convening power to enable change. So do other anchor institutions, such as universities, schools, community organisations and businesses which are rooted in and committed to the long-term development of a place<sup>28</sup>.

An example of a network of anchor organizations driven by ideas of community, social justice and cooperation is embodied in the 'Preston Model' of community wealth building<sup>29</sup>. Following the collapse of a major privately funded regeneration scheme in 2011, Preston City Council experimented with a place-based model of economic development which built on the procurement power of local anchor organizations. The initial step was to favour local suppliers in procurement processes followed by the creation of enabling organizations such as a regional Community and Cooperative Bank, cooperative development network and refurbished markets to build a new generation of local providers<sup>30</sup>.

The social -regenerative work of collective provisioning would frame the local context and agenda, lead by example through procurement practices and enable those pursuing affective and calculative provisioning approaches outlined below. In particular framing and funding place-based transport, energy and food production strategies.

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<sup>22</sup>Maurrasse, D. (2019). What is an anchor institution and why? In (Eds: Bergan, S, Ira Harkavy, I & Munck,M)*The local mission of higher education: Principles and practice*, 16-27 .Glasnevin Publishing. Dublin.

<sup>23</sup>Bedford, T., Catney, P., & Robinson, Z. (2023). Going down the local: the challenges of place-based net zero governance. *Journal of the British Academy*, 11(s4), 125-156.

<sup>24</sup><https://www.gov.uk/government/publications/social-value-act-information-and-resources/social-value-act-information-and-resources>

<sup>25</sup>Bedford et al (2023)

<sup>26</sup>Faulkner, K., Collins, J., Gilbertson, H. R., & Porter, J. (2023). Local food procurement by hospitals: a scoping review. *Journal of Human Nutrition and Dietetics*, 36(6), 2219-2233.

<sup>27</sup>Fan, G.H., & Cunliffe, Z.A. (2024). Transforming Relationships and Empowering Communities: The Role of Care Ethics in Solving Grand Challenges. *J Bus Ethics* 191, 285–303.

<sup>28</sup>Maurrasse, 2019

<sup>29</sup> <https://www.preston.gov.uk/article/1339/What-is-Preston-Model>

<sup>30</sup>Prinos, I., & Manley, J. (2023). The Preston model: economic democracy, cooperation, and paradoxes in organisational and social identification. *Sociological Research Online*, 28(3), 627-643.



Affective provisioning builds on affective solidarity, the bonds shaped by emotions such as empathy, outrage and fear, drive the desire for like-minded connections<sup>31</sup>. For instance, the class based affective solidarity of brass bands and fox hunting<sup>32</sup>. Or kinship and community<sup>33</sup>. The desire for affective solidarity provides a powerful motivation to organise.

In the context of climate sacrifice, the inconsistency between constantly being told how we should act and what we do causes significant cognitive dissonance. Everyday actions such as driving to work or buying plastic bottles can lead to adjusting self-concepts and beliefs to be consistent, such as de-prioritising environmental action<sup>34</sup>. This is exacerbated by the individualisation of climate responsibility whereby we are 'nudged' into virtuous behaviour or shamed if unvirtuous<sup>35</sup>.

Affective solidarity is grounded in 'affective dissonance,' the feelings of unease when experience and public expectations clash<sup>36</sup>. In the context of gender, affective dissonance is caused by feeling 'something is amiss in how one is recognised, feeling an ill fit with social descriptions, feeling undervalued'<sup>37</sup>. Affective dissonance can stimulate 'affective curiosity' leading to questioning, empathy and acting on a sense of injustice<sup>38</sup>.

We suggest that 'climate affective dissonance' - driven by fear or empathy -and 'climate affective curiosity' motivates people to take environmental action, such as supporting conservation causes or directly through installing solar panels or planting wildlife gardens. Some may be driven to political action such as the 'environmentalism of the poor'<sup>39</sup> or join activist groups like 'Stop Oil'. Or, as we propose, engage in affective provisioning.

Affective provisioning is based on the premise that social-regenerative change can be driven by communities of ideas, interests, identity or place who experience climate affective curiosity and join together to act. In other words, organizations like sports clubs, community groups, housing associations and intentional communities such as shared housing or cooperatives. While often small, the collective provisioning might of affective organizations would be immense.

The prefigurative work of Scotland's development trusts illustrates this. For instance, Callander's community hydro scheme and South Seeds energy advice for tenement (flat) dwellers and community

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<sup>31</sup>Hemmings, C. (2012). Affective solidarity: Feminist reflexivity and political transformation. *Feminist Theory*, 13(2), 147-161.

<sup>32</sup>Pahl, R. E. (1984). *Divisions of Labour*. Blackwell. Oxford.

<sup>33</sup>Pahl, R. E. (1973). Instrumentality and Community in the Process of Urbanization. *Sociological Inquiry*, 43(3-4), 241-258.

<sup>34</sup>Frantz, C. M., & Mayer, F. S. (2009). The emergency of climate change: Why are we failing to take action? *Analyses of social issues and public policy*, 9(1), 205-222.

<sup>35</sup>Frère, S., Marega, O., Hellequin, A. P., Flanquart, H., Calvo-Mendieta, I., Berry, B., & Cornet, S. (2021). Individual responsibility and climate action: some lessons from a perception survey administered in Hauts-de-France. *International Journal of environmental studies*, 78(1), 28-56.

<sup>36</sup>Hemmings (2012)

<sup>37</sup>Ibid. p150

<sup>38</sup>Åhäll, L. (2018). Affect as methodology: Feminism and the politics of emotion. *International Political Sociology*, 12(1), 36-52.

<sup>39</sup>Dawson, A. (2024) *Environmentalism from Below: How Global People's Movements Are Leading the Fight for Our Planet*. Haymarket Books. Chicago.



vegetable gardens for residents without gardens. Linlith-Go-Solar provides energy for local sports clubs<sup>40</sup>. In Amsterdam, residents designed and developed a socially and ecologically sustainable floating neighbourhood. Consisting of 36 Arks, Schoonship combines resilience to flooding, locally sourced energy (solar and thermal panels and aqua heat pumps), floating communal gardens and tool/transport banks<sup>41</sup> (Stone, 2024). CoFarm aims to create a distributed network of community-based agroecological farms across the UK, the first being CoFarm Cambridge<sup>42</sup>. These examples demonstrate the potential of affective solidarity in driving provisioning in line with social-regenerative principles.

### Calculative provisioning

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The problem remains that those driven to action remain in the minority. We will have to appeal to a more self-interested calculative solidarity to drive the level of change needed to achieve (and exceed) carbon reduction targets.

Calculative solidarity creates bonds shaped by instrumental 'means to an end' decision making<sup>43</sup>. It is rooted in the burgeoning individualism of contemporary western societies<sup>44</sup>. For instance, support to mutual insurance schemes given on the premise that 'what is given is reciprocated should the need arise'<sup>45</sup>. Or instrumental exchanges such as contracts and purchasing of goods and services<sup>46</sup>.

Calculative solidarity is often described as the antithesis of collective or affective solidarity as motivated by selfishness rather than altruism<sup>47</sup>. For Pahl, calculative solidarity can undermine collective action on common situations<sup>48</sup>. However, when collective solidarity fails to manifest or deliver change, calculative solidarity becomes the only realistic alternative<sup>49</sup>.

Pahl describes the disappointments of working class communities with municipal collective solidarity and their limited agency to improve life chances. For instance, social housing models which delivered large tower blocks and estates created feelings of being a 'second-class citizenry' rather than victors<sup>50</sup>. In response, they turned to private strategies such as the 'self-provisioning' of goods and services like gardening, baking and DIY to meet their family's needs as well as for their own satisfaction. An important point is that the private strategies Pahl describes are individuals' choice rather than what is described in public policy today as 'nudges' -subtle interventions aimed at influencing people's behaviours<sup>51</sup>.

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<sup>40</sup> <https://dtascot.org.uk/dtas-member-network/member-stories>

<sup>41</sup> Stone Jr, B. (2024). *Radical Adaptation: Transforming Cities for a Climate Changed World*. Cambridge University Press. Cambridge.

<sup>42</sup> <https://www.cofarm.co/>

<sup>43</sup> Widegren, Ö. (1997). Social solidarity and social exchange. *Sociology*, 31(4), 755-771.

<sup>44</sup> Lynch, K., & Kalaitzake, M. (2020). Affective and calculative solidarity: The impact of individualism and neoliberal capitalism. *European Journal of Social Theory*, 23(2), 238-257.

<sup>45</sup> Ibid. p242

<sup>46</sup> Widegren (1997)

<sup>47</sup> Ibid

<sup>48</sup> Pahl (1973)

<sup>49</sup> Pahl (1984)

<sup>50</sup> Ibid. p 322

<sup>51</sup> Thaler, R. H., & Sunstein, C. R. (2021). *Nudge: The final edition*. Yale University Press.

Framing ‘climate calculative solidarities’ around the problems or passions which motivate people would make social-regeneration work both meaningful and impactful. In other words, it’s possible to reframe public climate discourse with a focus on cost reduction and to enhance a sense of security in a volatile world. For instance, replacing expensive oil central heating with heat pump schemes, or reducing costs through subsidised insulation.

Given hit programmes such as ‘The Great British Bake Off’ and ‘Gardeners World’, reframing popular pursuits for social-regenerative purposes does not seem too far-fetched and, to a point, already happening. Popular discount stores in the UK like Wilko and B & M sell insect houses, butterfly feeders and bumble bee nesting pots. Seed merchants reported a surge in home growing in response to food shortages in 2023<sup>52</sup>.

It could be argued that encouraging climate calculative solidarities would be a distraction from collective solidarity projects such as carbon pricing or enhanced public transport. In considering nudges for climate-friendly behaviour, Bastini et al raise a similar concern, in that the nudge approach can be perceived as inequitable and undermine public support for collective interventions<sup>53</sup>. We argue that it is not either or. Each of our categories have a different cast of actors and objectives and can be considered as ‘ideal types’. However, in practice, the categories are mutually reinforcing. For instance, collective provisioning plays a crucial role in stimulating affective and calculative provisioning. For example, subsidising alternative energy schemes or insulation. Affective provisioning plays the important roles of prefiguring practices and in demonstrating the feasibility of local solutions.

**Table 1 A social-regenerative provisioning framework**

	<b>Collective provisioning</b>	<b>Affective provisioning</b>	<b>Calculative provisioning</b>
<b>Definition</b>	Provisioning by anchor organisations such as the local state, universities and public health	Provisioning by communities of ideas, interests, identity or place.	Provisioning by individuals, households or private businesses
<b>Approach to social-regenerative change</b>	Creates change by inter-organizational action and facilitating others	Creates change by groups & organizations taking action to produce goods and services	Creates change by individuals taking action to produce goods

**Future directions of research and practice**

Our framework offers several avenues for future research and practice. First, as the climate cataclysm intensifies, we need to reconsider how we move, build, heat/cool buildings and feed ourselves. What are the generative possibilities of a social-regenerative work approach? Does it offer a distinct (and achievable) ethical mode of climate sacrifice? If so, how do we better understand - and amplify- the prefigurative work of contemporary organisations engaged in social-regenerative work practices? What

<sup>52</sup> <https://www.bbc.co.uk/news/uk-england-humber-64812611>

<sup>53</sup> Bastini, K., Kerschreiter, R., Lachemann, M., Ziegler, M. & Sawert, T. (2024) Encouraging Individual Contributions to Net-Zero Organizations: Effects of Behavioral Policy Interventions and Social Norms. *J Bus Ethics* 192, 543–560 (2024).

can we learn from the prefigurative work of organisations engaged in similar practices at the dawn of awareness of climate change? How can indigenous, archaeological and historical knowledge assist us in designing future social-regenerative work?

Second, we framed three categories of social-regenerative provisioning in the belief that they would resonate with particular actors and spur action. There is considerable scope to explore each category in more depth. For instance, what are the sensemaking processes of anchor organisations faced with climate challenges? How is climate affective dissonance and climate affective curiosity driving organisational innovation? There is also scope to explore how each category might reinforce each other. For example, how might collective provisioning empower affective and calculative provisioning?

Finally, we argue that a social-regenerative provisioning approach is emergent in the practices of many organisations. Such prefigurative work deserves closer academic attention. It also provides practitioners struggling to adapt their organisations to the climate emergency with promising examples.

## **Conclusion**

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Expanding on the need to reconfigure provisioning practices in this way, we propose a 'social regenerative provisioning framework'. This outlines three approaches to social regenerative provisioning: collective, affective, and calculative.

Collective provisioning relies on shared values and cooperative action. By leveraging anchor institutions and implementing place-based strategies, we can create robust local systems that benefit society and reduce the burden on the environment. Examples such as the Preston Model and other local food procurement initiatives illustrate the potential of collective provisioning to support community-driven solutions.

Affective provisioning is based on emotional connections and motivations. It drives people and communities to act through empathy, fear, or a sense of injustice. The concept of 'climate affective dissonance' highlights the gap between expectations and actions, prompting individuals to engage in meaningful environmental practices. By harnessing affective solidarity, we can mobilise communities to adopt sustainable practices, make climate sacrifices, and advocate for systemic change.

Calculative provisioning involves practical, self-interested motivations. It helps bridge the gap between individual actions and broader climate goals. By framing climate sacrifice in terms of cost reduction and practical benefits, we can appeal to more pragmatic motivations and encourage widespread adoption of sustainable practices. The examples of home energy efficiency and popular sustainability trends demonstrate the potential for 'calculative solidarity' to complement and reinforce collective and affective efforts.

The challenge of climate sacrifice is not a matter of choosing between different types of provisioning but of integrating them into a cohesive strategy. Each category—collective, affective, and calculative—offers unique contributions to the broader goal of social regeneration. By fostering collaborative efforts, emotional engagement, and practical incentives, we can create a more equitable and resilient approach to climate action.

As we move forward, it is essential to continue developing and refining these ideas, exploring how they can be applied in diverse contexts. The path to meaningful climate action involves not only acknowledging the sacrifices required but also actively shaping a future that reflects our shared values and aspirations. By embracing a social-regenerative approach, we can build a world where impactful climate action is achievable.

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