PEACEFUL FUTURES: A JOURNEY TO PEACE-BASED CIVILIZATION

Full Project Report

April 2023

PART 1 — GENERAL FINDINGS OF PEACEFUL FUTURES PROJECT

The **Peaceful Futures project** was initiated by four groups of future scholars – VZOR Lab, Global Education Futures, School of International Futures, and Next Generation Foresight Practitioners, – and supported by Ecocivilization movement and Future Worlds Center at the later stage. It explored principles and methods that can establish a global peace–based civilization. We invited people to dream about the possibility of a peaceful future, imagining that conditions for endless global peace could be established within a lifetime of a human being – within half a century. We have also invited participants to bring in the "action now" perspective, mapping best practices & opportunities that are available to social entrepreneurs, artists, educators, and changemakers. Through a series of workshops held between June and December 2022, we have explored trends, ideas, and project opportunities that can help prevent wars and establish a peace–based society through culture, education and future thinking.

1. INTRODUCTION

"Either the war is obsolete, or humans are"
Buckminster Fuller

Today, the world is torn apart with nearly 30 wars happening on all continents, including the Ukrainian conflict that affected the geopolitical and economic landscape of the whole world in 2022 [IISS, 2022]. These wars disrupt the world order through refugee crises, information wars, disrupted supply chains, energy and food crises, and the continuing eradication of the post–WW2 global security architecture.

All these wars are fueled by the colonial mindset, populist politics, and private economic interests. They are invigorated by historical traumas, and some are fueled by existential poverty, a poverty of meaning. The current profit models of Military Industrial Complex and investments in military tech encourage the incentives to benefit from arms trade. And through religious texts, education, films, books, games and culture that promote war heroes and war toys, the next generation is conditioned into finding their own wars, and visioning war as "normality" The decision about wars remains in the hands of political and military elites, while the civic society often finds itself helpless in the face of ongoing military conflicts & repressions.

Yet, unlike the wars of the agricultural or colonial past that could bring prosperity to victorious societies, wars fought since at least the middle of the 20th century become a pure economic loss and a huge burden even for the winning party – while the main benefactors of these wars often are countries that abstained from the conflict. What makes the situation worse is that new military conflicts, engaging countries that own and develop weapons of mass destruction, elevate existential risks for humankind and the whole planet. With the development of new types of warfare – including autonomous military robotics, cyberwarfare, collective "mind hacking" through social media, various applications of the military AI, bio– and nano–warfare, and more, – wars of the future are potentially more devastating than anything we have seen up till now.

We should also recognize that risks of large–scale military conflicts will continue to grow year by year, driven by climate change, biodiversity loss, and soil degradation. It is expected that substantial areas will become unsuitable for agricultural production due to high temperature or will be flooded due to rising ocean levels, affecting up to 1 billion people before 2050. In some territories, up to 70% of the existing population will have to migrate. Coupled with increased weapon lethality, future military conflicts can become a dangerous game of chance for the whole

world – and such level of risks cannot be further tolerated. Throughout the 21st century, humans will need to learn how to live without wars.

But is it possible at all? Some political and social scientists advocate that war has always been a normal state of humanity, and that it is rooted in the aggressive behavior of our primate ancestors [Morris, 2014]. However, the growing body of archaeological discoveries invites to tell a different story: while sporadic violent conflicts existed during the history of Homo Sapiens, they were far from normal, and wars have only emerged about 10 thousand years ago when first human agricultural settlements appeared [Ferguson, 2013]. And even then, civilizations of "long peace" prevailed in many regions of the world, where large human communities coexisted for centuries without engaging in any forms of military activities. The most famous examples are the civilization of the Indus River Valley and the first city-state of the Americas, Caral Supe.

So the war is neither our past nor our destiny. Yet it is evidently deeply rooted in our collective consciousness – and to root it out, we need to allow the possibility of a world without wars in our mind. We sense that "old narratives" which have been moving our civilization for centuries, the ones perpetuating oppression, exploitation, segregation, and discrimination, are now coming to their end. It is time to cocreate a new story that will not require wars and destructive conflicts to be the "engine" of history or economic development. The "culture of peace" should be the new basis of our relationships – and it becomes "everybody's business.

2. FOCUS ON PEACEFUL FUTURES: THE ROLE OF FORESIGHT COMMUNITY

Willy Brandt famously said: "Peace is not everything, but without peace everything is nothing." As we time and again discover this simple truth, it is important for us to understand how we should understand peace as the condition of "everything".

In the 20th century, and especially after two World Wars, humanity has learnt that the nature of military conflicts has changed. The lethality of weapons has grown exponentially through the 19th and 20th century, and any conflict between technologically advanced states would bring so much death and destruction that engaging in it would not yield any benefits that could justify the war for the population and elites (it could even bear existential risks for the nation, as happened with Nazi Germany and Imperial Japan). Since at least the middle of the 20th century, war is primarily the business of "conflict entrepreneurs", small elite groups that gain economic and political benefits during the stage of destabilization – and it does not bring benefits to larger societies such as nations [Coulomb, 2004].

Any complex social activity – from food production to architecture and creation of sophisticated technologies – demands social stability. Accumulation and evolution of knowledge is only possible in areas where human potential and material infrastructure are protected from destruction. Today, all forms of complex human activities – research, financing, hi-tech manufacturing, or production of essential commodities such as food and energy – have transcended national borders. Economies of the world became deeply intertwined, and any significant military conflict today disrupts the prosperity of the whole world. Global challenges such as the climate crisis require even a greater level of cooperation that can only be achieved if we are able to maintain trust and inclusiveness at the global scale. To continue evolving, our civilization needs to evolve instruments and institutions that maintain its conditions of internal and external dynamic stability – in other words, peace.

Once wars begin, they are very hard to stop. Resources are already committed, people are mobilized, and hatred for the enemy is fueled by grievance for lives and territories lost. But it is much easier to prevent future wars and to learn to live peacefully – speaking metaphorically, to diffuse the bomb before it explodes.

This is where the role of the future studies community can become so crucial. Future scholars are often able to predict global risks before they materialize – a risk of pandemic similar to COVID or a major war in Europe similar to the Ukrainian conflict were debated years in advance. However, these scholars often face a Cassandra syndrome – their predictions are not taken seriously until the risk materializes, so very little is done to mitigate such dangers.

The future studies community is evolving its role to become more proactive in promoting and acting upon its predictions. As risks of future wars elevate every year, future scholars begin to engage in cultivating communities that can enact peaceful futures. The call to create a world without wars, where wars are stopped once and for all, raises the need for future thinkers to understand pathways of creating a peace-based civilization. This discussion needs to happen everywhere, and it needs to bring the voices of different ethnic, religious, age, and gender groups into processes of participatory design that happens on the local, national, and global level. The Peaceful Futures project is therefore the first prototype of such a discussion.

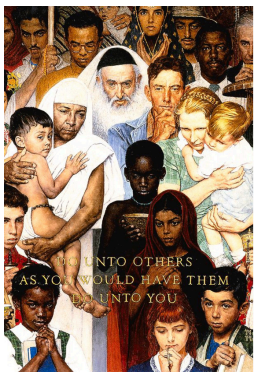
3. WHO WILL DRIVE THE SHIFT TOWARDS PEACEFUL FUTURES?

The Peaceful Futures project invites us to co-create the world where wars are eradicated once and for all and peace becomes a new normal. Not only is this world feasible and desirable, but the journey to that future consists of achievable steps that can begin today.

During the workshop discussions it became apparent that moving to peaceful futures will not be a linear process with a simple straightforward "solution". It is a complex and multifaceted process that will require collective learning and coevolution of many social institutions and communities over decades to come. Peace cannot be engineered for the general public by national and global elites, it cannot come "top-down" from power structures, and no reorganization of the global institutions such as the UN Security Council will be sufficient to make it prevail. Rather, peace is "everybody's business" that will require the engagement and commitment from every member of society. Peace can only come from within, and it needs to be raised bottom up through shifts in consciousness, behavior, and culture – even though power structures will also play an important role in enabling it and making it stay.

Participants have identified a range of principles that need to be maintained in socio-technical design, governance, economic and cultural life to produce peaceful futures:

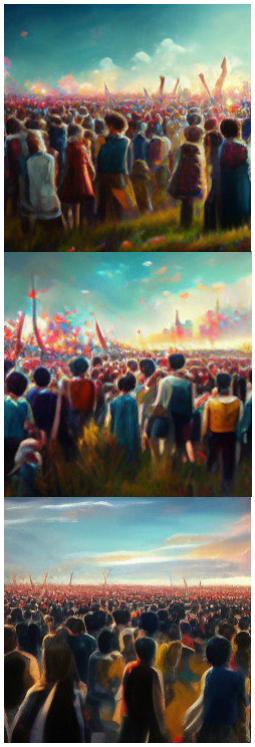
- Love- and life- based and amplifying processes and structures recognizing that "we are all one"
- Commitment to fair and inclusive social, economic, and cultural relations;
- Commitment to ending existential poverty: poverty of soul, greed and egocentrism which inhibit our compassion and love from flourishing;
- Regenerative and reciprocal relationships of care-based society at the heart of our socio-economic relations
- Prioritizing universal wellbeing and Inner Development Goals in policy-making and communities
- Transition to empathy-based and trauma-informed social structures, committed to human and planetary healing on every level
- Open source knowledge and technologies, decentralized governance & deep democracy practices



"Unto others" mosaic in UN Headquarters based on Norman Rockwell's painting

Peaceful Futures is first of all a movement. Main driving forces of the peaceful futures scenarios are all civic-society related: social innovators and entrepreneurs, anti-war, pro-justice, human and planetary rights movements, artistic initiatives, education leadership programs. These groups include:

- Groups, organizations and movements concerned with the transformation of governance systems towards participatory & bottom-up, inclusive in terms of ages, genders, various cultural and ethnic groups, community & individual based rather than driven by large national and international organizations.



- Organizations and teams that work towards creating fair and just economic models, promoting regenerative economies and eradicating economic injustice in its various forms including monopolies and unfair supply chains.
- Teams, projects and initiatives that create conditions for the evolution of collective consciousness through education, art, and media at the center of global peace-making efforts.
- Decentralized technology-based initiatives (including open source platforms, open access and sharing economy models) in the economy, education, media, governance, and other sectors. These initiatives can include socio-technical systems designed on life-affirming and opportunity-increasing principles, e.g. AI that can play a positive role in "nudging" people towards peaceful behaviors, or proposing solutions that will minimize the risk of conflicts.

Large scale organizations and institutions on the national and international scale are essential as enablers of efforts that are accomplished by the civic society. In particular, these organizations include:

- National and international agencies and programs focused on phasing out socio-economic structures that maintain conditions for war and its roots in global inequality and exploitation – including unfair and non-transparent supply chains, monopolies and oligopolies in various sectors including energy and consumer electronics, etc. The UN-related agencies, antimonopoly groups, social weaving communities, cooperatives and economic ecosystems are among players that can help establish enabling conditions for peace to prevail.
- Groups and organizations concerned with the transformation of the United Nations and other international governance structures. Existing national governance & superstructures (e.g. UN) are incompatible with the peaceful futures. To produce global peace, global structures should become more distributed and transit to a supportive role for local commons, managing and decision-making.

Technological companies (including Big Tech), and the Military Industrial Complex itself, may begin to see benefits in producing peace for all, and diverting their attention to "solving" global challenges such as the climate crisis. They are opportunity seekers that can gradually be converted into another important enabling force.

4. UNDERSTANDING THE MULTI-DIMENSIONALITY OF PEACE

"War is only a cowardly escape from the problems of peace"
Thomas Mann

Peace as a condition of complex human activity requires "positive" definitions that set out the conditions of a peace-based society. There are several notions that can be used to define peace. The first definition of peace is "the absence of wars". However, wars are only one form of violent conflict. Organized systemic violence can take many forms, and it often either becomes "a war in disguise" of its own (for example, when an oppressed ethnic group is destroyed through prison camps and tortures), or a root cause that instigates wars. Therefore, peace can also be defined as "the eradication of systemic or structural violence". Finally, we know that when peace is achieved, the wars are stopped and the violence is eradicated, the society enters a particular state of (collective) being and consciousness free from disturbance, a state of calmness, tranquility, and harmony – which we can call a "positive" definition of peace.

These three definitions – absence of wars, eradication of violence, and state of tranquility – are not mutually exclusive. In fact, they highlight distinct aspects of what peace is, or different "types" of peace. Societies that adopt a particular understanding of peace would also have different objectives of achieving and maintaining peace (Table 1).

	TYPE OF PEACE	OBJECTIVE OF ACHIEVING & MAINTAINING PEACE
1	Absence of wars	Society prioritizing non-destructive methods of conflict resolution
2	Eradication of systemic violence	Society embracing values of collaboration, care, and love
3	State of tranquil / harmonious being	Society existing in harmony and thriving for all humans & non-human entities (intra- & inter-personal as well as intergenerational)

Table 1: Types of peace

We can clearly see that these types of peace are interconnected. On one hand, "peace 1" is a necessary condition to achieve "peace 2" (we cannot eradicate systemic violence if wars continue), and "peace 2" as a condition of "peace 3" (societies cannot be tranquil and harmonious if they continue various forms of systemic violence). At the same time, cultivation of "peace 3" (tranquil being) strengthens the possibility of achieving "peace 2" (eradicated violence), while eradication of violence ("peace 2") also removes the root causes of wars ("peace 1").

Another good way to understand three types of peace is through the lens of "three horizons" model offered by Bill Sharpe [2013]. This model suggests that innovations, institutional frameworks, and conceptual perspectives are spread across three time horizons – horizon 1 being the dominant yet the most problematic "way of being" (i.e. its contradictions have already been revealed), horizon 3 is a long-term sustainable "way of being" (that resolve problems of horizon 1) that will dominate our future but is only in the nascent state today, and horizon 2 is a "bridging" "way of being" that addresses some of the challenges of horizon 1 and can help us transit to horizon 3. From this perspective, "peace 1" is evidently the dominant perspective today, while "peace 3" is still perceived as a utopian future state of being. "Peace 2", eradication of systemic violence, is a bridging way of addressing peace-making challenges.

The Peaceful Futures project used all these three notions of peace both to understand the variety of forms of disturbance to peace, and also to map out various strategies for overcoming these disturbances (Table 2).

TYPE OF PEACE	(SOME) CAUSES OF DISRUPTION	(SOME) METHODS OF OVERCOMING OR ELIMINATING THE CAUSE OF DISRUPTION
Peace 1 Absence of wars	Autocratic & nationalistic ambitions	Democratization / bottom-up governance, government transparency, engaging younger generations in decision making. Making offensive war internationally illegal
	War oriented patriotism	Deromanticizing wars and redefining patriotism through peaceful / constructive alternatives
	Interests of Military Industrial Complex (MIC) & its owners	Reduction of military spending, conversion of MIC to civic needs including work on global challenges (e.g. climate crisis)
	Warmongering: intentional manipulations of public opinion	Critical thinking, increased public control over media & social platforms

TYPE OF PEACE	(SOME) CAUSES OF DISRUPTION	(SOME) METHODS OF OVERCOMING OR ELIMINATING THE CAUSE OF DISRUPTION
Peace 2 Eradication of systemic violence	Lack of basic human security (food, energy, shelter, healthcare)	Redefinition of human rights to include peace-inducing conditions, guaranteed provision of basic services, Universal Basic Income (UBI)
	Economic & political inequality	Increased corporate and public financial transparency, progressive taxation, UB
	Monopolization	Antitrust practices, change of IP legislation
	Unfair supply chains	Transparency and accountability of supply chains
	Domestic / family violence	Zero domestic violence tolerance policies, non-violent communication practices, family & communit therapy
	Ecocide: violence towards natural ecosystems	Promotion of regenerative economic models, legal systems supporting rights of non-human entities
Peace 3 State of tranquil / Harmonious being	Habits & behavioral patterns that reproduce systemic violence	Culture of inclusivity, nonviolent communication Socio-technical systems (e.g. AI) "nudging" people to choose nonviolent behaviors
	Personal & collective traumas	Various forms of healing including that done through traditional & indigenous ways of healing
	Existential poverty	Cultivate abilities for personal and collective sense-making & discovery of new meanings of life Reconnecting with nature, education focused on empathy and cultivating planetary consciousness
	Egoism Disconnection from other humans & nature	Empathy-focused education, education focused on cultivating planetary consciousness, cultivation of Inner Development Goals
	Lack of hope & inspiration	Education & art focused on imagination and visioning of desirable future

Table 2: Causes of disruption of various forms of peace and methods to eliminate or overcome them

5. ROADMAP: GETTING TO PEACEFUL FUTURES IN 50 YEARS

The multidimensional approach to peace-making calls for multidimensional policies. However, not all efforts can bring comparable results, and some of them can act as "enablers" of others. In other words, if some projects are accomplished, they create conditions and raise the probability of success of other projects. **The Peaceful Futures project has mapped out over 60 initiatives to cultivate global peace, and the team has been able to prioritize them through the Structured Democratic Dialogue process** (also used in the setting of conflict resolution and complex policy making [Laouris, Michaelides, 2017]). This work has identified 22 key initiatives that establish the "critical path" towards the peaceful futures scenario in the next 50 years (Figure 1).

The biggest group of initiatives relates to democratization processes, such as the increased government transparency, participatory design of national priorities, and the integration of children and youth voice in the political system. Second group of initiatives promotes a new model of economy that is fair, just, and regeneration-focused – including the provision of basic services to all citizens and prioritizing universal wellbeing (instead of purely economic indicators such as GDP) in economic policies. Another large group of initiatives is about enhancing peace-oriented cultural values and practices through empathy education, promotion of planetary consciousness, healing personal and collective traumas, and nullifying domestic violence.

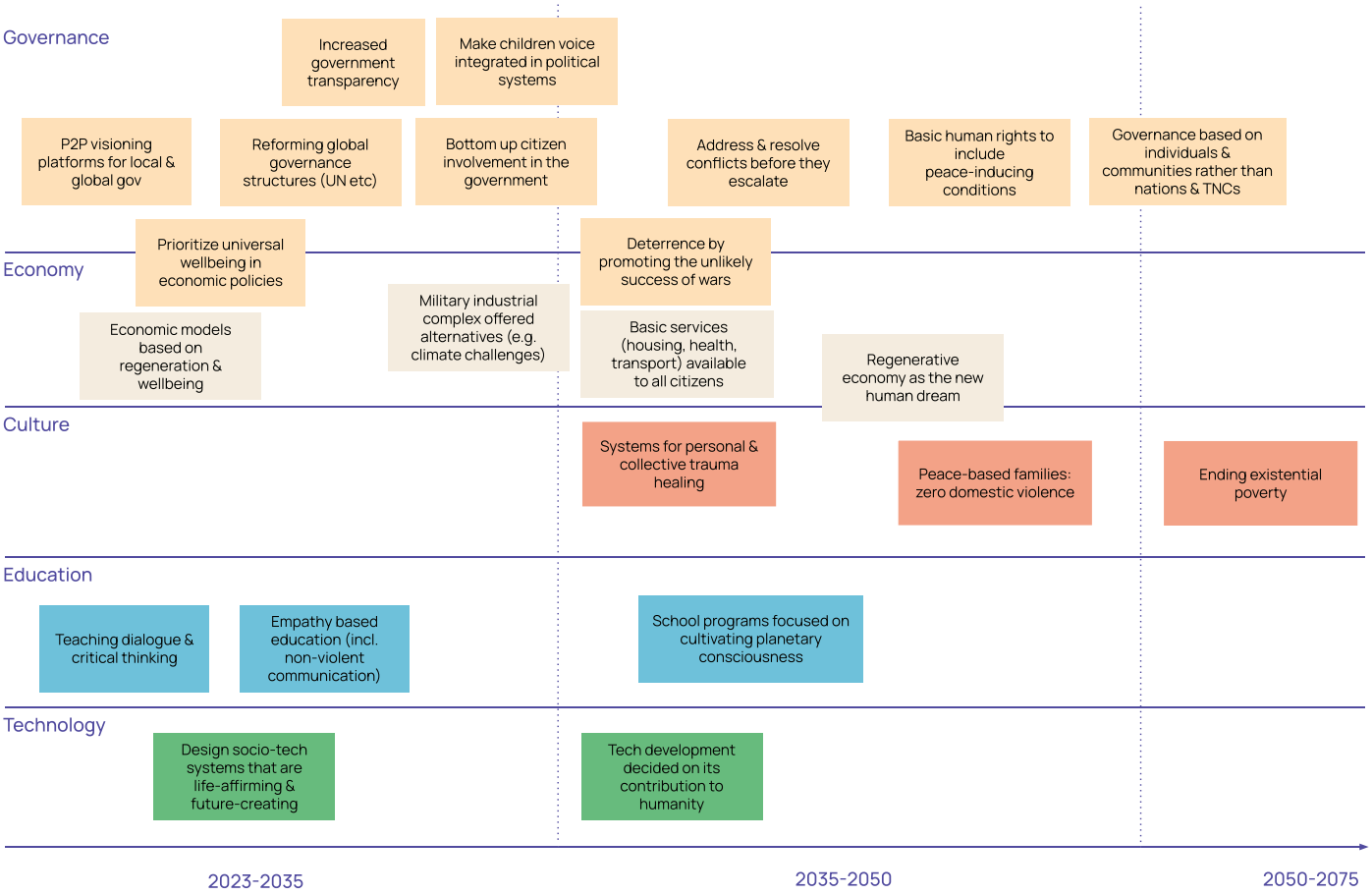


Figure 1: Critical path to peaceful futures

The group also ranked initiatives by the level of feasibility and the expected impact (Figure 2). It is important to emphasize that both of these parameters are estimated from today's perspective. Some initiatives can be seen as not very feasible today, but conditions for them can be formed in the future – and quite often, through "enabling" actions that come prior to them.

The high-feasibility / high-impact quadrant appears very interesting – these initiatives are the ones that should be accomplished in the first place. Remarkably, these initiatives are mostly concerned with learning institutions: they include dialogical learning, empathy focused education, education for planetary consciousness, and engagement of children and youth in (political) decision making. Another important initiative is the design of socio-technical systems (e.g. communication platforms, fin tech solutions etc.) that are life-amplifying, future- and opportunity-creating for all stakeholders – which implies the new way of designing these systems that is human- and planet-focused. As we can see, the most likely type of stakeholders to take the lead in these initiatives are universities and NGOs concerned with the transformation of education and citizen science.

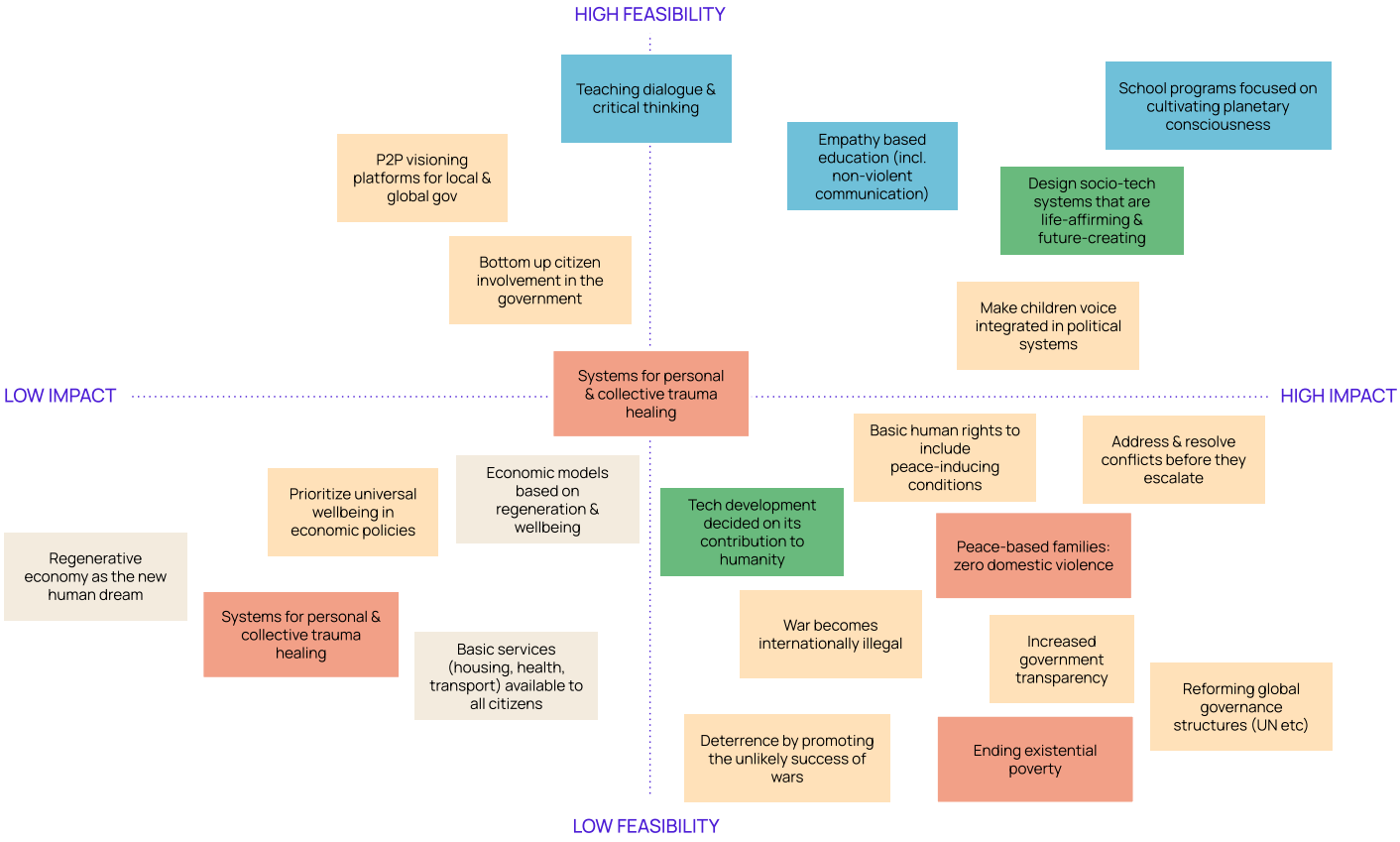


Figure 2: Mapping of initiatives by feasibility & impact

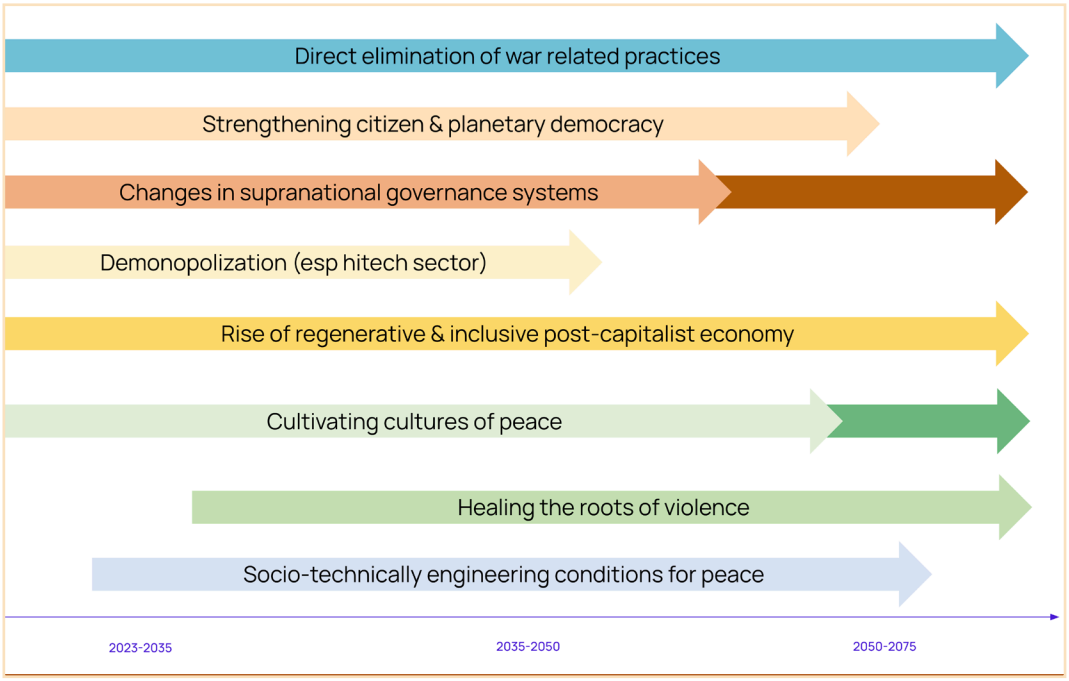
When a larger set of 60+ possible initiatives is taken into account, it can be clustered into eight "action streams" that spread over the next 50 years (Figure 3). These eight streams include:

- Political initiatives relate to strengthening the citizen and planetary democracy, and also the transformation of the supranational governance system (including the reform of United Nations to reflect 21st century realities, and the provision of legal rights to the entities of more than human nature);
- Economic initiatives involve demonopolization, "rehumanization" of supply chains including cessation of the extraction of conflict minerals and fossil fuels (which could be one of the largest sources of structural violence and inequality), and also the promotion of the regenerative and inclusive economic models and principles;
- Socio-cultural initiatives include cultivation of peace-oriented values and behaviors through education, art, and media, and also healing of the roots of violence through trauma-oriented work and spiritual practices;

- Technological initiatives tap into the potential of socio-technical systems to induce collective behaviors, so that these systems can be designed to be life-affirming, and future- and opportunity-creating to all stakeholders, and some of these systems can be used to "nudge" people to act more peacefully, or help them make decisions that minimize the potential of conflicts;
- Finally, direct elimination of war related practices is a political reorganization and cultural redesign that makes wars unwanted, and non-feasible (as proposed by Hathaway and Shapiro [2017])

The full roadmap of 60 activities (across these seven streams) that lead to peace-based futures is presented below.

Figure 3: Eight "action streams" of the roadmap to peaceful futures



6. CONCLUSION

Peace is the condition to "everything", any complex human activity, whether economic, social, or cultural, and it can only be achieved as part of the transformation of the whole human civilization. The Millennium Goals, and later the Sustainable Development Goals 2030, are a beautiful effort to operationalize the directions of such transformation. They are necessary, but (as many have suggested) not sufficient objectives to set humanity on the peaceful path to a harmonious and thriving future. It is why we need to continue defining additional areas and priorities for global governance in the 21st century.

The redefined notion of peace can set some of the critical parameters for the next 50 years to come. The next half a century can easily be the most definitive in the history of humankind, when we will either "make it or break it" as a civilization and as a species [Guardian, 2023]. Many, like astronomer Martin Rees and late biologist James Lovelock, are highly skeptical of the human collective ability to live beyond the 21st century, giving up to 50% chance to "break it" scenario. Risks of global wars, environmental catastrophes and societal collapses are growing, but so does our potential to mitigate them. We are indeed "in the midst of an evolutionary crisis", as Margaret Mead [1964] indicated over half a century ago. The collective decision to make wars obsolete (or not) will be the crucial choice that will determine our capacity to survive and thrive.

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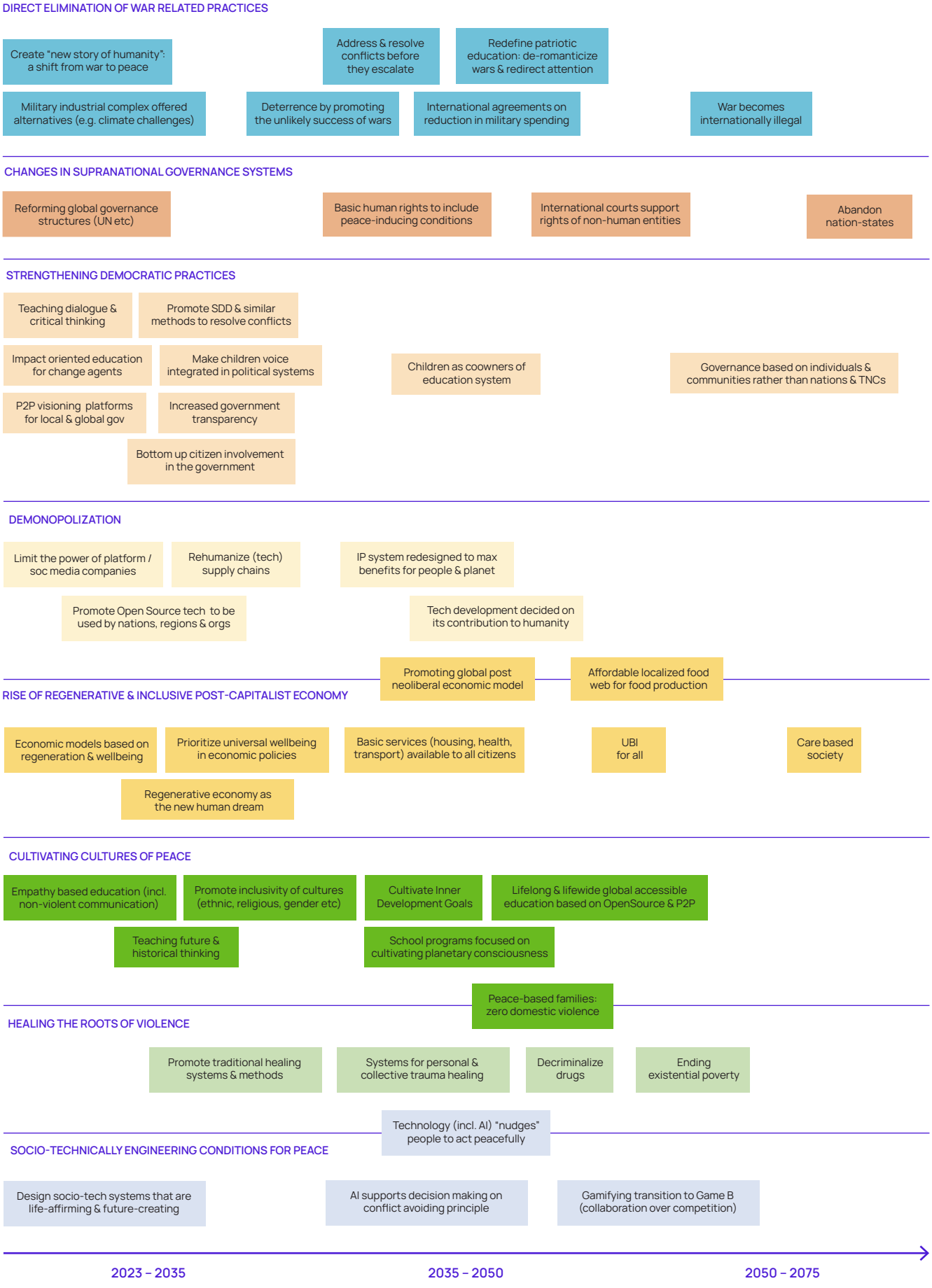
ROADMAP TO PEACEFUL FUTURES: 2023-2075



POLITICAL DIMENSION

In a future where peace is achieved on Earth in the next 50 years, there are multiple risks of flaws of the governance systems that need to be mitigated, including

- the flaw in democracy where leaders may still be corrupt and make decisions that do not benefit their citizens
- the potential for nation-states to still be the source of military conflict
- corporate spying and manipulation for profit purposes, as well as digital manipulation and misinformation that create biases in the digitally enhanced governance systems
- lack of solidarity and the polarisation of society that can lead to wider spreading of autocracies and may still pose risks to personal freedom and human rights
- wider use of real-time digital monitoring can give rise to digital "concentration camps" that could harm individuals and society as a whole.

However, there are also opportunities to be nurtured in this future, including

- regulatory bodies that coordinate the level of transparency and human rights values in various models of governance (can help mitigate some of the risks mentioned above)
- promoting human innovation and creativity that will be vital to addressing the risks and nurturing the opportunities – it is crucial that in this future, it is humans who will think and not AI.
- global risks including climate crisis can accelerate citizen coordination and can lead to can to greater citizen solidarity

Perhaps the most significant opportunity is the possibility of creating a new story of humanity. This story could involve a global collective that sees itself as a unified whole, rather than just a collection of individual countries, with new levels of cooperation, empathy, and understanding across borders, cultures, and societies. The new story invites an opportunity to create a more equitable and just world where everyone can thrive, and the Earth can continue to sustain us.

The strengths of superstructures as they currently are acting is insufficient to transit to peaceful futures. In the successful scenario global structures exist in a more distributed format with a supportive role for local commons, managing and decision-making.

What can be done to create new models of governance and leadership in a future world with achieved peace:

- Community and individual-based structures/ not nation-based. What we have now is that conflicts are starting then become bigger and bigger and become too big to be manageable. The system of local structures perhaps could have diffusing aspects in their tool, not to escalate the conflicts that much. We need to empower local communities with resources and decision-making power, and base future decisions on decentralised, distributed structures.
- Local but scalable decision-making: Global & national institutions should have more of a role of "angels" (like business angels). Rather than having top-down solutions we need new ways to pull up solutions. Citizens' assemblies should have a seat at the government table to ensure their voices are heard. Global Mutual Aid Network that coordinates / monitors what individuals and communities need in order to survive and thrive. Global Governance of Regional Cultural Democracy.
- Platforming decision making: P2P platforms can be created to unify our vision and help gamify our challenges to move to Game B (the paradigm for anti-fragile, scalable, hyper-collaborative, increasingly omni-win-win civilisation, as opposed to Game A which refers to current fragile, competition-oriented, win-lose civilisation)
- Education should play a crucial role in governance, with people learning to live with others and learning what's possible through unbiased education on human rights and political representation.

- Finding another mechanism for conflict-making, as a peaceful society needs new peaceful ways to resolve issues that lead to wars.
- Always choosing the value of Earth's well-being first. Life-affirming criteria should be added to decision-making.
- Empowering youth: bring children's voices into politics and amplify youth movements with the idea of "Touch Grass!"

Forces. What kind of organisations / communities are able to bring us there?

- A 'UNION' of new paradigm regenerative energies / groups / platforms (Counter balancing UN > however free flowing autonomous / neutral organ connecting meta & grassroots levels).
- Global online structures that allow local people more voice and influence and more access to expertise and data supported with AI, so that on more levels we can have access to better data so that we can make better decisions. And these are both global structures that support that and keep it working and grassroot ones as well.
- Organisations that offer radical shifts in the idea & governance of commons (e.g. Creative Commons). Changes in the concepts and categories instead of supranational management goals.
- New "Peaceful rules" for Peaceful Futures. Justice movements & communities can become new vehicles for conflict resolution at every level. E.g. instead of bringing people to court every time you have a problem, there is a process where you can sit in a circle and talk about it, listen to each other and find a solution together. Another way of facilitating people at local levels to solve the conflicts.
- Youth movements have the greatest potential in bringing about the change, and children's voices need to be integrated in political decision making.

The inclusion of future thinking in governance for a peaceful Earth in the next 50 years can be implemented as a preventive global governance. Futures specialists should be integrated into local and global decision making with clear roles, and they should offer concrete Transition Tactics for moving towards peace-based society, as stepping stones from degenerative to regenerative systems. Additionally, future specialists can amplify distributed governance by growing and supporting conscious campaigns. Specific methods to be used can include Structured Democratic Dialogues, which help construct collective ideal futures, and Mental Time-traveling, which gives feedback from the future.

ECONOMICAL DIMENSION

Can we create new economic models that promote peace as an ultimate economic benefit? Can we turn away from the Military Industrial Complex as the "engine of growth and innovation" into the "economic ecosystems of peace"?

The lens applied: creating conditions for peaceful futures through the transformation of the dominant economic model, by finding new economic formats whereby "production of peace" would be seen as a "net benefit" activity by entrepreneurs, markets, investors, etc.

The group initially has focused its analysis on the ways in which existing economic models contribute to the production of war. Two groups of factors were discussed:
- The extractive and exploitative nature of global market economies, whereby the war is waged not only on deprived communities but on nature itself. War is, from this perspective, just one of the methods of forceful access to
- The highly unequal distribution of power and wealth in societies. Much like with the climate crisis and other global problems, the beneficiaries (and often drivers) of wars are the top 1%.

The way to maintain this inequality is through monopolies, and monopolies often produce wars to get or protect access to critical resources and markets. One of the economic areas where this problem persists is the supply of natural resources for transnational companies, e.g. cobalt for the production of smartphones.

It was also argued that the nation-based organisation of modern societies is a major problem. Wars are used to bring diffused communities in nations together. Competition between nations naturally fuels wars and war-like conflicts in more fragile areas and communities.

PRINCIPLES to be followed by peace-based economies:

- Life for all: creating life-centered economy with nature-aligned and nature-based solutions
- Regenerative, reciprocal and just economic models to replace extractive / monopolistic / colonial models on every level (from local to global)
- Universal wellbeing to replace monetary measures (including GDP) for economic policies and market indicators
- Global existential challenges, including climate change, become a top priority of economic policies instead of (or in addition to) consumer opportunities and economic growth
- "Rehumanizing" global supply chains to publicly recognize and reorganize the underprivileged (incl. war & violence driven) parts of supply chains
- Making peace-based solutions and products fashionable and culturally prioritized

FORCES of economic transformation

The key force are players that are bringing our economy towards open access and sharing economy, and implementing regenerative economy paradigms. Completed energy transition and zero-waste across key industrial economies within the next 40 years is both the condition to avert the climate crisis and to establish the peace-based futures. Cooperatives, regeneration-oriented economic ecosystems, sustainability oriented impact investors etc. are some examples.

Another key group of players are organizations focused on creating fair and just economies. One important area of work is to phase out or reorganize war- and violence-related elements of supply chains (e.g. reducing supply from regions where money fuels war and violence). Technological companies creating software for fair supply chains is one example. Antimonopoly agencies and international antimonopoly groups also play crucial roles in creating conditions for more fair distribution of wealth and influence.

Notable role can be played by global superstructures (e.g. United Nations or UN 2.0) that can help institutionalize peace-focused global policies for the global economy, including more fair wealth and property related legislation.

New capitalists like Alphabet also may start to see opportunities within peace-driven economies and step up to champion them

One interesting idea expressed is that the Military Industrial Complex itself (and its investors / sponsors) can become a "solution" if its capacity is diverted towards addressing climate change and other global existential challenges

While the group was not able to discuss the SOLUTIONS in much detail, some areas of development were highlighted, including:

- Transiting to Universal Basic Income and free basic service provision (e.g. free public transport, free healthcare, free basic housing etc) to remove pressures of inequality
- Shifting to 20 hrs workweek to create conditions for the economic focused on self-actualization and service to human and planetary wellbeing

- Implementing and validating of new forms of capital / currencies (incl. spiritual / intellectual capital etc) via tokenization
- Using blockchain to track supply chains marking and phasing out producers that induce violence & inequality
- Establishing policies and incentives to reorient Military Industrial Complex facilities and talent to begin solving climate change and other existential global threats.

CULTURAL DIMENSION

As a powerful force that bridges across differences, culture brings people together, and thus underpins social cohesion, peace and security. From heritage to creative expression, culture contributes to identity, belonging and meaning.

As a resource for community vitality, well-being and expression, it shapes peaceful societies through the recognition of and respect for the diversity of cultures and freedom of expression.

"Cutting Edge | Overcoming barriers to peace through culture", UNESCO, 2021

Culture issues have always had considerable influence in some military conflicts.
The versatile backgrounds and national differences have been a trigger for disputes and long term wars. The issue of global migration has brought cultures into closer proximity, increasing the points of interaction and friction that could give rise to identity-related tensions.

We see culture of the future as an active process of creating the environment where we would like to live, with settled types of communication practices which we would like to see in the world around us. Our project is aimed to make a step forward towards making culture as an instrument on the way of making Peaceful Futures scenario possible.
During our workshops we looked into possibilities of creating conditions for "peace consciousness" evolution by promoting educational, civic and artistic initiatives and collaborations.

We started our journey by exploring principles and practices of the peaceful culture scenario operating on three scales: micro-level, meso-level and macro-level.

- On a micro level, eradicating family violence and creating intergenerational healing is crucial. Learning from other cultures, traditions, religions is essential. Freedom of movement is important at this level.
- On a meso level, we need to transform our habitats, cities, communities, organizations into places of dialogue & collaboration in order for decision making systems to become more transparent and inclusive. Conflicts might be defined at their early stage. Make AI more humanistic and future-oriented.
- On a macro/planetary level, we need to establish "we are all one", existing in the field of interdependence. Empathy, loving kindness, respect and inclusivity are the key. Care based society which gained best practices to transform aggression into constructive ways of being. Harmonious coexistence with non-human beings.

The level of violence is currently shaking all the corners of the world.
We thought about actions which can make this process sustainable and regenerative.

What helps to make new culture resilient:

- Beginning to explore us as a human being, realizing the nature of consciousness on a deeper level is key to decreasing conflicts inside and outside and culture. Promoting deep self under-

standing, applying practices of non-violent communication will lead us to common mental stability and a peaceful society;
- Creating or supporting institutional "enablers" of peace-based culture;
- Embracing restorative justice and recovering indigenous cultural practices of peace with human & non-human entities to restore our potential of making peace.

Cultural change can either occur as from creating new, or when closely contacting another culture. Contact between cultures might lead to mutual borrowing of various elements, that is, the interpenetration of cultures.

In addition, we figured out that it is very important to promote following values:

- Acknowledge the importance of any history, culture and religion in understanding differences;
- Equal participation of men and women in science, education, politics etc; women can play an important role in peacebuilding due to their nature;
- All religions are of equal importance to their followers, so long as they accept all other religions, and do no harm; Stress the importance of education about different religions;
- Deeply connected communities both physical and digital. Communal life is a bottom up alternative to top-down government. Deep connection is crucial for a sense of belonging, wellbeing and happiness;
- Use such methods as Structured Democratic Dialogue for solving conflicts.

EDUCATION FOR PEACE

Education is the most sophisticated social practice of societal transformation and intentional evolution — yet it is still a widely underutilized pathway for co-creating and contributing toward sustainable, regenerative, and thriving futures within and beyond our biosphere. ··· Unless we redesign our ability to learn together in a way that cultivates our collective potential, we diminish p rospects of the continuation of the human experiment on Earth.

··· If "evolution is how the universe learns, and learning is how humanity evolves" then what is before us as a human community is the intentional evolution of our capacities to learn and lead in such a way as to co-create our healthy and desirable future together here on Earth and potentially beyond."

"Educational Ecosystems for Societal Transformation", GEF Report 2018

In this project we implied "education" as a wider system of learning, educating, teaching and designing the whole infrastructure for these processes. Considering the peace-based future frame we formulated a question for our discussions:

How can a harmonious learning ecosystem emerge to support learning for peace-based civilization?

And we took a journey into the past, present and future drivers of change and things to learn and those to unlearn (learn the lesson, consequences and let go).

We came up with the following conclusions:

- Education is a pathway for collective rising of consciousness, but to live to this promise, it needs to be transformed. The industrial schooling education system – classroom-based,

grading-driven – should evolve into lifelong learning spaces that support empathy-oriented education and help master life skills.
- Education needs to create a learning experience of "humaning well", working with conflict resolution, caring for others, and enjoying being together. We need to recognize and eradicate hidden mechanisms of violence & oppression in education and cultivate learner agency by giving learners their voice and choice.
- We cannot unlearn the past, but we can reframe it and give it new meanings. Things that hinder our peaceful futures – stereotypes & biases, "us vs. them" framing, competitiveness & individualism, colonial & extractive mindset, – can be culturally repurposed so that young people & adults learn to become more open-minded & culturally aware while being collaborative & supportive.

Main steps in education towards the possibility of peaceful futures

Analysing the results of the discussions by means of different methods and several iterations, we received the prioritised ideas to start with in moving to the peace-based learning ecosystem:
- Teaching dialogue and critical thinking. Especially in the era of information, people need to learn how to search and perceive, think and analyse, formulate questions, listen to different points of view, and communicate the ideas. And the whole environment needs to be safe for the structural dialogues to happen. This can be achieved by means of special educational programs, new forms of debate clubs that enhance peaceful practices, learning critical thinking through interaction with arts and philosophy, project-oriented programs, etc.
- Empathy-based education at all levels, including the culture of non-violence as the priority. Ecosystem that interconnects value-oriented education within families, schools and through the whole lifelong learning process.
- Educational programs focused on cultivating planetary consciousness. Restoring the idea that humans are parts of the natural world and are highly dependent on the Earth resources, not vice versa. The learning ecosystem should be designed to secure this connection and responsibility.

Historically in different times we observe different drivers that made the learning system change, for some of them there was the need to survive in the changing climate, getting sufficient food and shelter, exploring new lands and environment, new property relations, etc. And our ancestors found the ways to explore, from which through time we can define the lessons for the future. Still in many ways we are fighting with symptoms, rather than embodying the common way of thinking and belief that fighting is not the essential tool.

The working groups have defined several other applied ideas for the educational system that might be practiced:
- Make sure schools are safe spaces for thoughts, opinions, and open learning. Designing spaces and methods for discussions, use every opportunity of conflict to engage in conflict resolution learning to be flexible with our attachments.
- Teach life skills, connecting the learning process with outside activities, not opposing technology, but using it to support the practice.
- Introduce less grade-dependent, more knowledge and understanding-dependent systems of assessments that are "formative" and collaboration-inducing.
- Use the combination of hard and soft skills within the curriculum, introduce more interdisciplinary practices, less discrete teaching of subjects.
- Include distributed leadership practice into the learning processes to encourage variability, variety of approaches, motivation and responsibility within the learners.
- Pay attention to emotional intelligence; explore how to access and manage our own states – consciousness, embodiment, etc.
- Consider children as co-learners and children as teachers at different levels, design the environment to include children in responsible decision-making. Listen to young voices, their values and changing culture, while respecting the experience of others.

· Design the flexible ecosystem which constructs knowledge and gives access to the learner to choose the priorities.

Also we spoke about technological instruments for the future that exist nowadays and might upgrade the learning system for the sake of anticipating wars in the future, such as, e.g.:
AI and neuroscience communicative tools used to structure knowledge, decrease the amount of fake news, support the exchange in native languages and different cultures for better understanding of the diversity and exclude nationalism, racism, etc.

· Tools and methods used for gamifying learning processes (gamedev, AR, VR, media-arts, etc). Design of the curriculum that teaches about the future, encourages life affirmative learning opportunities, community based learning, implements positive feedback loops via technical tools and implements life affirmative criteria in our decision making.

Most important of all, we need to learn to understand our complex history and begin to define the new story of humanity that will focus on global solidarity and will embrace our capacity to love, connect, and create.

TECHNOLOGY FOR PEACE

1. What are the main tech-related factors to start wars and disturb the peace?
There are good and bad sides of using technologies. Most often when we think about technologies we treat it with a certain idealism and the promise for a better future, but in reality, technology can be used for harm. And the question is what kind of harm technologies bring into society and our lives on the way to a peaceful future?

During our workshops we have discussed that bad aspects of technologies are that they:
1. infiltrate our privacy, effects on our mental well-being and health;
2. promote fake news and anti-peace ideas;
3. pollute the Earth;
4. can be used in destructive matter like wars;
5. can be used for non-democratical reasons like meddle in elections;

2. What are the main steps to be taken to build peaceful futures with the help of tech?
Using the potential of AI:
· AI can play a positive role in "nudging" people towards peaceful behaviours;
· Using AI to support forming decisions on based on conflict avoiding principles / criteria (risk analysis);
· (Self-)Governance is re-invented: With support of AI we are making decisions good for the whole (using life-affirming criteria for 7 generations to come) – it is important to emphasize that in this model AI offers the best solutions based on Human input, and Humans will always have the final decision which solutions fits a problem best. ;
· AI-assisted decisions for deep media (geographical) to localise best defensive spots. AI assisted detection of soldiers / war-collaborators which can lead to financial pressure (sanctions) and social pressure (shaming);
· AI-driven moderation and removal of fake news, tracking and targeting of personal internet traffic ; electronic surveillance minimized or forbidden.

Organizational changes:
· Basic human rights have to include reasonable/unlimited access to the techs;
· Where technology is developed financed by military R&D (mobile phones, GPS, etc), the public should benefit through shareholdings in resulting corporate entity;
· Promote the use of Open Source tech by nations, regions, and organisations whenever possible.

It goes together with government transparency, if all of these technologies which are developed with government money or even with not or an open source technology, they're available to anybody to continue developing them. So once again, the ability to use technology, for example, AI today for war. If it's transparent, and it's open source, then it's available to everybody and not just the countries who want to fight each other.

Also, promote the development and use of distributed, cheap defense (war detterance) technologies.
· New IP system to enhance collaboration

The IP system is redesigned (and digitised using blockchain) to maximise community, people, and planet-beneficial collaborations.
· Analyse & redesign international IP laws to support Open Source communities and non-commercial local & global collaborations
· Implement global blockchain platforms to support efficient tracking of IP rights.
· Increase funding to information integrity organisations. Use labeling programs to associate information integrity with high quality user experience. Publish the algorithms that companies use to track and control generate and control;
· Eliminate use of rare materials that often become the source of the conflict, by creating technologies that are rare materials free – e.g. producing scarce-metal- free microchips, and penalise companies that use rare materials with higher taxes to encourage them finding alternatives whenever possible.

Make use of rare (conflict) materials obsolete by using other approaches. Make supply chains transparent by making material tracking systems to see where the source of these resources or these materials or components are to make sure that they are "violence free".

3. How can we develop technologies to make the world a more peaceful place? Which technologies should we intervene in our peace-building practices? What technologies can we use for peace-building?

The main principle to be followed in the design: design sociotechnical systems that are life affirming, future creating, and opportunity increasing for all stakeholders. Make an infrastructure to systemically involve youth, regional activists and other passionate/powerful social drivers;

The first priority is to make technologies more accessible and open to the public. It will increase the awareness of how and why we use technologies in our daily lives. As well as it enables transparency in how the government uses technologies in decision making.

At the same time activists, small communities and tech start-ups can test AI and hi-tech and promote hypotheses in making peace-based decisions and building a peaceful environment.

Project Partners

The Peaceful Futures initiative was founded and realized by the partner organizations and communities:

Project team and key contributors

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ANNEX

Sept 7

1. War & Peace

- How do we make war obsolete – and how do we make peace an expedient choice?
- Four lenses: political, economic, socio-cultural, and technological

Sept 21

2. Culture

- What will reunite humanity in the 21st century? What are the features and conditions of peace-inducing global culture?
- Three scales: micro (local) - meso (regions, nations, etc) - macro (whole planet)

Oct 5

3. Learning & thinking

- How do we educate for peace and make peace a "new normal"
- How do we educate people to be furure-proof / future-ready? How do we create future-infused culture?

Sept 23: Extra workshop with Ecocivilizarion Connecathon

Oct 24

4. Governance & Universal Security

- How do we create governance conditions for universal wellbeing & security?
- What is the role of financial system & how it should be upgraded?
- How do we institutionalize future-oriented decision-making?

Nov 7, 22, 29

SSD Process

- Mapping 60 actionable ideas from foresight sessions
- Mapping casual relations between ideas

1. Workshop 2022 series timeline
(not included here - core team design workshops in June-August 2022)

Principles (How)

Another mechanism for violence has been found ... as peaceful society needs some way to resolve issues that lead to wars

Deep Memory - Long Foresight

Local but scalable

Global Governance of Regional Cultural Democracy

Decentralised, distributed structures

Always choosing the value of Earth wellbeing first

Community and individual based, not nations

Global structures supportive role for local decision-making

Forces (Who)

A "Never Again" event like the holocaust

Restored (restorative?) justice communities

Equity of Commons

Radical shift in th eidea of the commons

A "UNIION" of new paradigm regenerative energies / groups / platforms (Counter balancing UN > however free flowing autonomous / neutral organ connecting meta & grassroots levels)

Key Solutions (What)

Experience of war leads to a aversion to war (soldiers tent to want avoid war after experiencing it). So provide way to experience war without having war.

Learning grief & war experience without war

UN/Other as mechanism for capturing & sharing & solutions to localised conflict resolution

We reduce food-waste to 0% and provide food & water as a basic right for every citizen on the planet

We create a Global Mutual Aid Network that coodinates / monitor all needed activities

Practical defusion of potential conflict situations

Access to what we need as individuals and communities in order to survive and thrive

2. Examples of Miro board group work results