

NO LIMITS TO HOPE

Transforming learning
for better futures



Forty-five years after *No Limits to Learning: Bridging the Human Gap* (a report by the Club of Rome), the Club of Rome, The Fifth Element, and WEEC Network have launched a new global call that aims to inspire action by educators, learners and citizens alike to pursue a global shift in educational and learning paradigms that will enable humanity to address the challenges we all face.

We face multiple global crises, from environmental damage to social inequality. To tackle these challenges, we must change how we think and learn. The '*No Limits to Hope*' project is designed to shift mindsets to foster a fairer, healthier world by exploring new collaborative learning and problem-solving methods.

In the preface of *No Limits to Learning*, Aurelio Peccei highlighted that progress is "hectic and haphazard" and that people often do not fully understand "the meaning and consequences of what they are doing." There is a widening "human gap" between the human condition and the natural environment, with humans increasingly at odds with the real world. Peccei posed the critical question: Can this gap be bridged before a tragic fate overtakes humanity? The answer lies in:

- Drawing upon reserves of "resources of vision and creativity."
- Mobilising "moral energies."

Peccei was optimistic, believing that the innate "learning ability" in every individual can be stimulated and enhanced—there are no limits to learning. Solving the human divide and guaranteeing the future requires improving human quality and preparedness. As Peccei stated, "There really is no other way of turning the global situation around than by improving human quality and preparedness—and this is, therefore, what we must do."

Purpose and objectives

'No Limits to Hope' is an international research initiative that re-examines humanity's quest for meaning and a good life. The project aims to produce a report and stimulate a debate on learning that involves teachers, educators, and all practitioners. Conferences and webinars will be organised to disseminate the research, and articles will be published.

No Limits to Hope aims to:

- **Catalyse cultural change:** Transforming how we think and act is imperative for building a healthier planet and creating equitable opportunities for all.
- **Facilitate transformative learning:** Use the power of learning to inspire innovation and overcome barriers to real change. Bridging the gap between human knowledge and their actions.
- **Create new knowledge:** Expand on the original *No Limits to Learning* report to reflect current global challenges and opportunities and offer new insights for the future. Empower educators to drive profound global change.

In 1972, the first report to The Club of Rome - *The Limits to Growth* warned of the potential collapse of human civilisations due to resource depletion and pollution. This was followed by *No Limits to Learning* in 1979, which emphasised the need to bridge the "human gap"—the disparity between our ability to transform reality and our understanding of the consequences.

Today, we face multiple existential threats, including climate change, biodiversity loss, social inequalities, and geopolitical tensions. Educational institutions have been criticised for providing only "maintenance learning," which fails to anticipate and prevent crises. Instead, we need new learning modes that are anticipatory, participatory, integrative, and innovative.

This research aims to explore how we can use our knowledge to change our relationship with all living beings and time. It seeks to address the "human gap" by fostering systemic change and enhancing the resonance between positive initiatives worldwide.

A call for contributors

To reach these ambitious objectives, the Club of Rome, The Fifth Element, and the WEEC Network invite researchers, educators, and practitioners who have explored new learning paradigms and their ability to foster systemic transformation for better futures on both the local and international scales.

We invite you to submit your research proposals, papers, and case studies. Please include:

- An abstract (250-300 words) summarising your research.
- A detailed proposal (up to 1500 words) outlining your research questions, methodology, and expected outcomes.
- A brief biography (up to 150 words) highlighting your relevant experience and expertise.

We are particularly interested in contributions that address the following questions and themes (which are expanded on in the “More about the Report” section of this document):

1. What innovative educational practices have you explored or implemented that align with the goals of ‘No Limits to Hope’?
2. How does your research address the challenges of the Anthropocene and the broken relationship between humans and nature?
3. How can your findings empower educators and practitioners to drive systemic change?
4. How do you incorporate traditional knowledge and indigenous wisdom into your research?
5. What are the potential implications of your research for future learning and educational policies?

Benefits and opportunities

- Publish your work in a high-impact book produced by the Club of Rome, The Fifth Element, and WEEC Network.
- Collaborate with leading experts in the field and join an international community through webinars, conferences, and campaigns.
- Contribute to a global movement for educational transformation.

Timeline

- Submission Deadline: 31 March 2025
- Review Period: March – October 2025. Contributors may be asked to submit further information.
- Notification of inclusion in manuscript: 30 November 2025

Evaluation criteria

- Relevance to the project's objectives, intended audiences, and potential impact on educational practices and policies.
- Originality, innovation, and potential to inspire action and change for various audiences.
- Clarity and coherence of the research proposal.

We welcome a variety of research methodologies, including qualitative, quantitative, and mixed methods. Contributions should clearly explain the research approach and its relevance to the project's objectives.

Contact information

We invite you to join us in making a difference. By contributing to this project, you join a global initiative to help unlock the potential for learning to create a sustainable and equitable future.

For submissions and inquiries about the 'No Limits to Hope' project contact hope@weecnetwork.org.

Please note that a submission does not guarantee inclusion in the final report.

About the partners

The Fifth Element is an initiative hosted by The Club of Rome to create a future of equitable well-being within a healthy ecosystem. We shift focus from stakeholders to human beings, fostering connections and creating space for people and organisations to engage in their own learning processes. Through engagements and initiatives based on a combination of traditional wisdom and leading-edge science, we are working to catalyse the emergence of a human revolution.

www.thefifthelement.earth

The **Club of Rome** is a platform of diverse thought leaders who identify holistic solutions to complex global issues and promote policy initiatives and action to enable humanity to emerge from multiple planetary emergencies. The organisation has prioritised five key areas of impact: Emerging New Civilisations, Planetary Emergency, Reframing Economics, Rethinking Finance, and Youth Leadership and Intergenerational Dialogues.

www.clubofrome.org

The **World Environmental Education Congress (WEEC)** is an international network of environmental educators and organisations that promote education for sustainable development. The WEEC network aims to provide a platform for exchanging ideas, experiences, and best practices in environmental education. The network organises a biennial congress that brings together environmental educators, researchers, and practitioners worldwide to discuss and share their work. The congresses have been held in various locations worldwide since the first one in 2003.

www.weecnetwork.org

More about the report

Questions and themes

Background

No Limits to Hope is a global research initiative that uses a new lens for and from the dawn of humanity: the two-sided search for the meaning of our presence on Earth and what makes a good life. The means we use now in this quest are different and supposedly more powerful from those of millennia or centuries ago, and the context of the questions has changed tremendously and yet, not only do the questions remain, but the conventional responses are more confusing than ever.

The response that is still dominant was labelled by “modern civilisation” as “progress”. The mission of humanity would be to develop and apply its conscious intellectual capacities to put nature and people at work within industrialised and rationally managed frameworks designed to create surpluses. The declared purpose would be to gradually provide means for all humans to overcome hardship, live healthier and longer lives, and enjoy material prosperity in a never-ending path of expansion.

What makes this vision confusing is, to start with, the realisation of how much the unfolding of “progress” has been characterised by the destruction of peoples, cultures, and ecosystems. Violence, often on a massive and unprecedented scale, seems to be the second name of the process of “civilisation”. Maybe we should stop ignoring the tragedies that “civilisation” creates, since they could be preparing their revenge unpredictably. Among other examples, is that not the ultimate meaning of climate change?

Moreover, in 1972, The Club of Rome published *The Limits to Growth*, a very uncomfortable warning that “progress”, as it was conceived then and still today, could lead to the collapse of human civilisations due to the combined effects of the exhaustion of natural resources and the accumulation of waste and pollution. This created a shock, to which we have not yet been able to respond. Seven years later, the Club of Rome proposed an original formulation of the civilisational challenge: in *No Limits to Learning*, it advocated for

realising the full potential of humans to learn to “bridge the human gap”, i.e. the difference between our capacity to act and transform the reality we live in, and our capacity to understand and deal with the consequences of our actions.

The “human gap” is a descriptive manner of invoking something terrible and scary, which was already outlined in *The Limits to Growth*: not only the progress could lead to collapse, but the way we usually interpret the world, i.e. human intelligence itself, could be guilty of the suicide of the species. For all the incredible capacities that we have demonstrated, are we so stupid that the history of Life on Earth could only continue without us?

Forty-five years after *No Limits to Learning*, we are dangerously flirting with the possibility of creating our own extinction, and not only because war keeps being legitimised by the most important powers and some decisions by country leaders could result in a nuclear confrontation. The dominant civilisation itself incubates the poly-crisis in its most tragic forms. Climate change, loss of biodiversity, social inequalities and fractures, geopolitical tensions, wars and genocides, you name them: those are multiple dimensions of a self-inflicted existential threat which simply seems too big to grasp.

No Limits to Learning explicitly criticised educational institutions, where a big part of the learning is supposed to happen, for being only able to provide “maintenance learning”, i.e. the transmission of previously validated knowledge to the next generation of students. While necessary, this is by far not sufficient. Maintenance learning cannot sense in advance what is needed due to the evolution of society within its ecosystem. Hence, it cannot prevent the catastrophes that the violence of Modernity incubates. We would then be condemned to cycles of gradual evolution punctuated by moments of tragic crises, potentially of existential calibre, which we could have prevented had we been using our capacities and wisdom better.

At the same time, *No Limits to Learning* was immensely hopeful, as the title indicated a humanistic contrast with *The Limits to Growth*. It bet on the human capacity to develop new learning modes, which could be anticipatory, participatory, integrative and innovative. This was in 1979, a big promise that we cannot consider fulfilled. But to what extent have we been missing the target? The reality of societal learning processes (including formal educational systems) cannot be reduced to a simple conclusion. Many contradictory endeavours are simultaneously present. Many initiatives worldwide are trying to surpass existing learning processes' limitations. Even if we have not (yet?) escaped from the vicious circle by which conventional “development” leads to self-destruction, we cannot ignore the attempts to do otherwise, at whatever level they have been happening, from local to global.

This research aims to provide a new approach, inspired by *No Limits to Learning* and in many other sources of thinking and action, to the big question of our time: how could we learn what we already know? How could we use all we know about how life works to effectively change our relationship patterns with all living beings and with time? The “human gap” creates an incapacity for systemic change, a dissonance between our comprehension of the self-inflicted existential challenges of humanity and our reluctance to learn and change at the depth required to overcome those challenges.

This gap has many manifestations, including the dissonance between the combined capacities, insights, and motivations of so many positive initiatives, as well as the insufficient resonance between them to move the lines of the status quo.

To be clear, we do not have a response in the form of easy recipes that can be applied at any time and everywhere. But thanks to the hard work of thousands of researchers, teachers, citizens, practitioners, thinkers, and scientists, including those dedicated to preserving pearls of traditional knowledge against all odds, we have much better questions to ask. Our questions are never neutral. They reveal a particular framework of interpretation. For instance, if we address human wellbeing by asking about individual needs, we often assume that our individual characteristics and appetites mainly determine our life in a society that provides material abundance. This is taken for granted in modern Western culture but is perceived differently in many other worldviews. And it makes it more difficult to question and conceive wellbeing from the relational nature of humans (and all living beings). If we want to propose something relevant to unlock our existential situation, we must recognise our blind spots. And even if, by definition, we are unable to identify all of them, we must do our best to elevate our questions. We need to navigate the uncomfortable space at the intersection of leading-edge knowledge (f.i. on the relational nature of life) and real-life critical situations (particularly those experienced by the most vulnerable communities).

Some fundamental assumptions, explicit or not, are always present in how we make sense of our perceptions. In the context of this book, two of them are essential. First, building on the vision of pedagogical schools initiated more than a century ago and reconnecting with much older schools of wisdom from Indigenous cultures, we bet on the humanity and capacity of everybody to liberate their potential to learn by themselves, provided the appropriate conditions exist. This is the grounding for *No Limits to Learning*, which is still valid. We do not take it as a scientific fact, although there is a lot of research to sustain the view, but as a hypothesis without which our hope in humanity and its learning potential cannot be fully realised.

Second, we assume that life itself can be a source of inspiration in many ways. Life is more than “nature”; it is a concept now associated with the idea that we (humans) are separate from it. Life is a mystery greater than us, and at the same time, we have accumulated a vast amount of knowledge and wisdom to deal with it that we are mostly not using for our societal arrangements. We bet there is a space for generative inquiry at the point of junction between some parts of modern science (such as evolutionary biology, thermodynamics, ecology, cybernetics, complexity theory, and others) and substantial knowledge and wisdom coming from traditional cultures, which are actually being rediscovered and validated by today's scientific research.

In that space, we expect to learn how living beings and ecosystems can learn and change in a process of transformation that is always mutual and never works in isolation. In general, we humans have our ways of designing and planning intentional change, with a rationalistic and linear mindset, which is helpful for many purposes. But those ways are laden with the “human gap”, they are not fit for change of a systemic nature, when we are an active part of the system we intend to change. Most often, trying to force change in a specific direction is ineffective or even counter-effective, while what is required is to create the conditions for learning and change to happen organically. This is, of course, a paradigm shift in how we conceive learning.

Building on these assumptions, we propose to revisit *No Limits to Learning* from the combination of multiple heritages and how they have been co-evolving in the last 45 years.

A new learning perspective is indeed emerging, in an organic way, and hence somehow disordered, confusing, and often contradictory but, most importantly, alive! So, this report will be successful if we effectively give the reader a sense of what is happening, providing hope for the evolution of individual and collective learning. This will differ from the possibilities of education and learning grounded in more technology, such as AI. With its current framing, technology is not the response to existential threats but accelerates them. While not ignoring nor discarding the potential of technology, our perspective starts with the imperative of rehumanising and reconnecting with life.

The second achievement of the research is to make sense of what could happen, inspired by the lights of so much knowledge we have about how life works, that we actually do not use, along with what has truly shaped the history of evolution on Earth. The ultimate intention of this research is to open the space of possibilities to experiment with unconventional responses, potentially leading to new ecological civilisations where humans are reconciled with themselves, with life at large and with the inevitable condition of time.

In light of the points discussed, we aim to engage a broad audience, including those passionate about learning and education, those concerned about humanity's future, and anyone intrigued by the fundamental questions surrounding human existence and our ethical challenges. We might not have a final response to this question, but we try to show why our existence does not make sense and will indeed come to an end if we are not able to honour our resonance with the infinite web of life. And then, a good life is one in which our individuality is but one face of our deep connection with others and with the history of life on Earth.

Proposed structure

Introduction: From 1979 to the present day, a change of global scenario: changes and challenges

Analysis of the world problematique, with a focus on the trajectory since 1979, when *No Limits to Learning* was published. It will focus on the nature of major challenges and the obstacles to overcoming them.

- A new geopolitical context
- A globalised world of rising inequalities
- The many faces of polycrisis, including climate change and biodiversity emergencies.
- Public debt and education
- The digitalisation of everything
- The evolution of communication, social media and new digital powers

The context has evolved, but it is worth coming back to some of the challenges which were highlighted in *No Limits to Learning*, and how they have been addressed, or not:

- **Energy transitions and decarbonisation**

Energy transition is not only a matter of technology; we must also assess what we need energy consumption for. What is human wellbeing, and what is a driver of human wellbeing?

- **Continued militarisation and other misuse of science and innovation**

High-income countries consider themselves as peaceful. But they dedicate massive resources to research and innovation to increase control over people and ecosystems and also to develop capacities with military uses, in a vicious circle keeping alive the imperative of supremacy and hence leading to war as a permanent state. We have to overcome the framing by which international engagement is based on the premise of fighting for supremacy.

- **Fear-mongering and its tragic consequences in a digitalised world (exclusion, polarisation, fanaticism)**

Under “us and them” frameworks, tensions are easily channelled into growing fears, feeding further fractures and conflicts. Respect for identity goes beyond individual preferences to differences in worldviews, economies and political systems. Accepting otherness from a position of humility and respect is urgently needed. With that background in mind the digital transition and its impact on learning, social cohesion, and security are not fulfilling what we dreamed of.

Part 2: Practical attempts at learning differently

Many initiatives are being developed worldwide to promote education and its reform, including new content, such as ecology and sustainable development. Not all of them act at the depth required by the vision we propose here. Many initiatives are just trying to extend conventional education approaches to populations that do not have access to it. The goal is then the expansion of multiple literacies, but still within the scope of what *No Limits to Learning* called “maintenance learning”.

Other initiatives are trying to encapsulate the topics of ecology and sustainable development as if they only required expanding the curriculum to new knowledge, which has received academic validation. This is missing the point that a very different understanding of our place in life (i.e., a different epistemology) is required to adequately address our unsustainable societies' challenges.

In this part, we highlight concrete examples of practitioners and learning communities that have been experimenting with other modes of learning. This is genuinely emerging, often directly from the ground, in local communities initially captured in a state of helplessness and despair. It is important to understand the conditions under which a shift of patterns

and the motivation for people to learn by themselves are catalysed and become viable, often thanks to the facilitation by an inspirational person, embodying the concept of humble leadership. Also, the “polycrisis” means very different things for different people and communities, and hence the responses are different and context-dependent, even in the way in which capacities are mobilised to respond.

Examples include the LEAP Schools in South Africa (John Gilmour) and the Tamkeen Community Foundation for Human Development in Morocco (Karima Kadaoui). The research for the book will spot other cases, also building on previous work of identification done by others (e.g. the Learning Planet Institute).

No Limits to Learning advocates for learning to be participatory, anticipatory, integrative, and innovative, all at the same time. This, by far, did not become the standard for educational systems around the world. However, we can trace those characteristics in the initiatives described here. To some extent, they have been inspired by ground-breaking pedagogical approaches developed in the 20th century, such as that initiated by Paulo Freire in Brazil. At the same time, all the concrete initiatives that we want to highlight here are deeply original and context-dependent, building on the concrete realities of each place.

This also calls for a reflection on the potential for dissemination of these practices, which requires an approach different from usual. Rather than “scaling up” by replicating one particular recipe in a multitude of locations, we could be inspired by Life dissemination techniques such as the many types of pollination, at the same time expansive and respectful of local conditions.

Part 3: Unfolding new foundations for learning.

This part intends to elaborate a set of conceptual foundations to make sense of what is emerging (as analysed in Part 2), combined with what we know about how living systems can learn and change, as nurtured by the weaving together of modern science and traditional wisdom. We present here some initial ideas for that elaboration.

- **Learning from life and natural intelligence.** We tend to give priority to human intelligence, but nature has been evolving for much longer periods of time and has developed ways of learning which we could use to inform the transformation of our own learning processes.
- **Criticality and emergence.** Biological evolution is characterised by the alternation between long periods of gradual change, and much shorter and disruptive moments of criticality when completely new forms of Life might emerge (“punctuated equilibrium”). The mechanisms of evolution are more complex than the usual focus on competition suggests, and the happening of emergence requires higher levels of collaboration, potentially leading to symbiosis and even symbiogenesis, i.e. the creation of new species through the fusion of existing ones.

This pattern of criticality and emergence also happens in many non-biological systems, and it could be more than a metaphor for the change we need to go

through. From the critical situation, a whole space of bifurcations opens, with many different branches. The system cannot stay at the critical point forever because of the accumulation of tensions, and then it will follow one of the branches. It is impossible to predict beforehand which one. How to curate the conditions to increase the chances of a positive emergence is a leading-edge research question that we address here.

- **Levels of learning.** There are different levels of learning and change for individuals and groups. Some of them could be addressed with conventional learning methods, but deeper levels, shaking the foundations of our worldview, require other ways. Modernity has been particularly effective at “changing everything for everything to stay the same”, and it has been happening largely by adding layers and layers of industrialisation, disconnection from life and dehumanisation. The existential polycrisis requires something else: “learning new ways of becoming human”. It would be a bifurcation towards desirable futures.
- **Mindset shift.** Addressing the existential challenges we face requires learning at the deepest levels, a change in the frameworks of interpretation that we use, consciously or not, to make sense of our perceptions. The shift is to reconnect with our relational nature, which is anyway permanently there but with which Modernity is at war. This is what *No Limits to Learning* was calling for to bridge the “human gap”. In *Before It Is Too Late* (1984), Aurelio Peccei and Daisaku Ikeda called it a “human revolution”.

It implies overcoming the rationalistic and reductionistic version of modern science and accepting that we might never fully understand Life (since we are part of a whole larger than ourselves). Though, we can profit from multiple languages and ways of expression, also non-human, and the multiple layers of our intelligence, including the unconscious. Not least, it implies accepting complexity, the fact that from the tiniest piece to entire ecosystems, all life is built by relationships and interdependencies, and then its evolution is essentially unpredictable, open to many possible futures. As a consequence, health and well-being can exist in relational conditions; nothing happens in isolation. Also, there is a genuine pluriversality of worldviews, coming from different trajectories of human societies in different ecosystems and cultural contexts.

So, the mindset shift also requires deconstructing, un-learning and re-learning certain concepts, which in their present definition are too limiting to allow for new possibilities to emerge. One of them is the cold concept of capital, abstract and dehumanised, in contrast with the need to build on the much richer heritage given by previous human generations and life at large.

- **Mutual learning across the chasms.** The type of learning we describe here is of a civilisational nature, and as a task, it might feel overwhelming. The ambition of this research is also to investigate under which conditions that kind of learning can happen by liberating the capacities of humans involved. We are pointing at cultural change, and it cannot happen in top-down, industrialised ways. However, provided that criticality exists and the appropriate conditions are set for the emergence of something new, this kind of change can be very fast. It works as the unveiling of a

blind spot. A second before light is shed on it, there is something we do not see, and a second later we cannot escape from seeing it.

Among the propitious conditions, we will investigate the potential for mutual learning across multiple chasms, those of social status, generations, cultures, scientific disciplines, professional sectors, and so on. All learning is necessarily mutual, and learning of the type and depth we are invoking here will not happen if we stay within the narrow boundaries of existing logics, f.i. [expand] of different sectors (business, finance, politics, academia, etc). Hence, the hypothesis is that a deeper type of learning could be sparked by creating the opportunity to learn across boundaries. In between different logics lies the possibility for people to reconnect with their own humanity, leaving aside their usual scripts and starting to listen to other possibilities, even those farthest from their own context.

Part 4: The current state of educational systems

This part will analyse the key objectives of *No Limits to Hope* and their status in today's landscape of educational institutions, by identifying critical issues and opportunities. For each topic, key institutions and research approaches are highlighted (see, for example, the role of UNESCO, the development of research in Political Ecology, etc.). This will be put in contrast with the foundations described in Part 3, emphasising where substantial progress has been made and where opportunities exist for further development.

- **Interdisciplinarity and transdisciplinarity**

The *No Limits to Learning* report contributed to fostering the debate on interdisciplinarity and transdisciplinarity. Are they still a goal to be pursued? Or have they reached a sufficient methodological status? Which tools and approaches can support a widespread learning process regarding the complexity of the world system?

- **Instrumental Rationalism vs. holistic and Complex Reality**

Foster global resonance and interconnection of alternative educational models

- **Obstacles and perspectives on formal education institutions: School, university, and research**

“We know more today than we have ever known, yet our institutions have not changed”.

- **Non-formal and Informal Education**

The challenges of lifelong education in a world of horizontal and widespread communication systems with social media networks, podcasts, and AI innovations include roles, dynamics, ingenuity, and credibility.

- **From conservative learning to innovative learning and the role of participation**

Opinion polls show that public awareness of world problems is high everywhere, but this has not been sufficiently transformed into action and behaviour. This is a sign of “adaptive learning,” which, as *No Limits to Learning* observed, is wait-and-see and, therefore, the child of conservative learning. The topic deserves an in-depth study based on social psychology, sociology, and political science.

“Another primary feature of innovative learning is participation. [...] It is the age of rights; and significantly not yet the age of responsibilities. An intrinsic goal of effective participation will have to be an interweaving of the demand for rights with an offer to fulfil obligations.”

Part 5: The momentum for change

Human societies in general and educational systems, in particular, have demonstrated their conservatism and their reluctance to big change. Modernity has brought in, with unreasonable effectiveness, the peculiarity of changing everything in order not to change the essentials. Karl Deutsch said “Power is the ability not to have to learn anything”. In these times, we could say that power is the ability to learn everything required to avoid changing anything essential that could undermine power.

One of the key questions for this research is how we get out of the vicious circle of maintenance and catastrophe learning, as described in *No Limits to Learning*. This is, of course, deeply related to existing power structures, which are more complex but not less effective than in the past. And they are so because they strongly condition our mental frameworks and our imagination, making simply unthinkable other ways of organising our learning processes and our societies.

In this part, we address how to create momentum for change. Society is split into subsystems, each functioning with a different operation logic. Business, finance, government, academia, research and innovation: they are not considered in their interdependencies, and the abstract nature of their operational logics, in line with an increasingly technological and digitalised world, makes them easy to disconnect from biophysical realities and define success in de-humanised ways. Within their narrow boundaries, all those logics make sense, which explains the inertia to change. At the same time, all these operational logics taken together lead us to the suicide of the species.

This is the background for our proposal of mutual learning across the chasms (see Part 3). In this part we test that proposal, based on real experiments and further actions that could be taken. The purpose is to identify existing momentum which could be mobilised or reframed to validate the process of mutual learning strongly enough as to create the conditions for change. The following are sparks of ideas through which we feel such a momentum could be materialised:

- Intergenerational leadership: Across generations, build on the higher awareness and commitment of younger generations to help promote deeper change now.

- Sciences for the 21st century: Across disciplines and sectors, mobilise scientific capacities at the service of co-creation of responses suited to societal needs in specific contexts.
- Multiple one (Africa-Europe, East-West): Across cultures and continents, create the conditions to overcome the current framing of international relations, characterised by economic dependency, the fight for supremacy, and a conventional view of "development".
- Regenerative enterprises: Across the separation of business and finance from human and biophysical realities, build on a renewed consciousness for purpose and regeneration.
- Creative experiments: Across all languages and ways of expression, unleash the human potential for creativity to restore our capacity to imagine other ways of organising ourselves and in relation to life at large and with the heritage of past generations and the future of those to come.
- Resonating mycelium: Not least, across the chasm of status and disconnection, identify the conditions for resonance, collaboration and pollination of so many initiatives happening in specific contexts without the capacity yet to create a large-scale shift.

Part 6: Our invitation to the world

This concluding part is an open invitation to practitioners, thinkers, scientists, and civil society at large to participate in the adventure this book is proposing. We bring here the voices of many contributors from all backgrounds and ages who mirror and resonate with our purpose and ambition in what they do every day.

The launch of the research will not be the endpoint of anything, but rather the start of the next phase of an ambitious transformation process. It is about transforming our learning processes (including the role and ways of doing of educational institutions), but ultimately, it is about escaping from the self-inflicted doomsday prophecy that we are in.

It is not about delivering a positive but simplistic story - we can make it. To get out of our present stuckness and helplessness, we need to bet on the humanity and capacity of everyone. We need to decolonise our minds and practices from the influential but suicidal framings in which we are trapped. It is not about working for people and communities: the first thing we have to learn is how to allow the conditions for them to learn by themselves, which will unleash a vast potential, that of humanity mirroring itself in resonance with life.

To learn for life... against all odds.