

E.O.E

A SOUL FOR EUROPE

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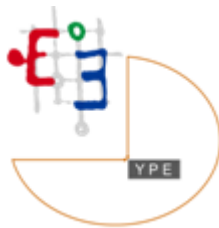


Guiot | Jürgens

Guiding Principle

“...We must realize that from now on: the means transform the ends. Therefore, we have to turn to them...”

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The EU Commission has been an insider of the Eyes of Europe programme since late summer 1997, see [EoE-History, Page 2, Dr. Rainer Gerold](#)

Since 1998, the EU Commission has **actively** accompanied the development of the Eyes of Europe programme, see also [EoE - History](#), page 1 and page 11, Wim Jansen.



EYES OF EUROPE CONVEYS THE SOUL AND ATTITUDE TO LIFE OF EASTERN AND WESTERN EUROPE TO THE WHOLE WORLD.

- ***Je souhaite que ce qui subsiste ne se désintègre pas, mais j'ai perdu la foi en l'Europe (Edgar Morin)***
- ***Ce qui ne se régénère pas, dégénère. (ibid)***
- ***Le chemin de l'avenir passe par le retour aux sources.(ibid)***
- ***L'espérance est l'attente de l'inespéré. .(ibid)***
- ***L'Europe est à la fois une et multiculturelle. .(ibid)***
- ***I wish that what remains of it would not disintegrate, but I have lost faith in Europe (Edgar Morin)***
- ***What does not regenerate, degenerates. (ibid)***
- ***The way to the future is to return to the sources (ibid)***
- ***Hope is the expectation of the unhoped-for (ibid)***
- ***Europe is both one and multicultural (ibid).***
- ***We desperately need a cognitive therapy for a suffering civilisation. (Prof Philipp Allot)***
- ***This cognitive therapy exists, it is called Eyes of Europe.(M.G.)***

1 "A SOUL FOR EUROPE?"

Europe is a vast construction site, a work in no progress and a powerful unified market with an admittedly common, though not really single, currency and an economy that is running out of steam. Europe is a political dwarf, a confederation of nations jealous of their cultural and social identity, led by a distant Commission that is trying in vain to coordinate the regional policies and to reconcile the desires of states as different as Greece and Germany, Italy and Hungary, France and Finland...

Europe is neither a people nor a nation, it has no established borders, no common defence project, no coherent foreign policy, no common social or fiscal project, and no common cultural ambition that be radically European. In other words, Europe lacks a soul. It is, however, a great civilisation born of a disembodied millennial culture, a Judeo-Christian and Greco-Islamic heritage,

which generated a humanist Renaissance and the ambitious, arrogant, triumphalist spirit of the Enlightenment, a domineering colonial past at the service of a conquering capitalism of frightening efficiency and also, and above all, an original democratic dynamic that is the envy of the whole world, as well as, alas, of totalitarian regimes during the last century. In short, all this is part of the spirit of Europe. Jacques Delors dreamed of giving this Europe a soul. His dream, which has neither the strength nor the ambition, nor the magnetism of the American dream, was aborted, and his efforts proved vain.

Europe will remain a democrat's dream, a socio-cultural utopia, as long as there is no European people, in the sense that there is an American, German, French or Polish people; as long as there is no specifically European public opinion, in other words,

no European citizenship to embody this European soul and give it substance. As long as there are no European media in the strict sense of the word and above all as long as there are only national and regional teachings, i.e. without a transversal pan-European dimension, there will be no European reality, no (re)incarnation of the European soul.

This is what we have been hammering out article after article. It is clear that the Erasmus programme has taken a giant step forward by offering thousands of national citizens the opportunity to discover another language, another culture than their own. This is a bold step in the right direction, but it is not enough to create a critical mass of citizens with a strong sense of European citizenship.

The fact remains that there is definitely a European mentality and spirit - a European soul - that is radically different from that of the Chinese, the Indian, the Arab or even the American spirit.

Question to all Europeans at heart: is this a fatality?

Surely not. The French nation took more than a thousand years to be formed from a diversity of dialects and patois, Norman, Breton, Occitan, Alsatian, and Lorrainic... This unification took centuries, and was not achieved without clashes and violence. It was accelerated in the 19th century by the creation of the compulsory and unifying public school of the French Republic. People were born in Brittany, Normandy, Flanders or Lorraine, but they became French through the efficiency of education and the talent of the teachers who were then called the "*hussards of the Republic*", as well as through the influence of the unified French language and literature and the teaching of French history. It is roughly the same for the United Kingdom, composed of several identity nations, the English, the Scottish and the Welsh; for Germany, finally unified out of dozens of kingdoms, duchies and marquisates, with the iron energy of Bismarck, and for Italy, with the stubbornness of Garibaldi and Victor Emmanue II. Hitler's initial project was to unite, if necessary by violence, in an empire, a thousand-year Reich, all the German-speaking peoples scattered across Europe.

I have learned from my many years of life that economic and technical progress can entail political and civilisational regression, which, in my view, is all the more obvious in the 21st century (Edgar Morin, *leçons d'un siècle de vie*, p. 106)

How can we transform our French, German, Italian, Greek, Lithuanian and Hungarian teenagers peacefully and not by sword and blood into proud young European citizens?

What is now the state of European civilisation, given the reality of post-1945 European integration? Can a new idea of European civilisation rescue the EU Union from its permanent crisis?

We desperately need a Cognitive therapy for a suffering civilisation.

(Prof Philipp Allot, Oxford)

Would it not be enough to expose them to a European-style education that inculcates European values and spirit from an early age through a radically new type of education and also by exposing them to one or more specifically European media that have yet to be invented? It is basically a matter of transmitting complex cultural heritage that definitely exists but is increasingly difficult to convey. *If I had known, I would have started with culture and not with the common market*, as Jean Monet would have said,

and even if he did not say it in the terms that are so obstinately attributed to him, he must have meant it, as he dreamed, like Jacques Delors after him, of giving Europe a soul.

What heritage? That of the two religious wills, the Jewish and the Christian; that of the Greco-Roman legacy - law and democracy - that the millennial European soul has long preserved in its abbeys and Christian monasteries, a scattered cultural and spiritual archipelago where, throughout the Middle Ages, the manuscripts tirelessly copied by zealous monks were piled up. Much of this ancient cultural treasure was exhumed and resurrected during the Renaissance by humanists who, like the great Erasmus, chose to express themselves in Latin, the lingua franca of the clergymen and universities, of the literati and clerics trained by the education provided essentially by the Church at the time. Then came the great fashion for translations initiated by Luther and the translators of the Bible, which was spread along with many other books thanks to the printing technique developed by the German Gutenberg and the Fleming Plantin. The massive spread of ideas through publishing led to the Reformation, the Wars of Religion and then the liberating spirit of the Enlightenment. All this and so much more, such as music, painting, Romanesque, then Gothic, Classical and Baroque architecture, and literature, contributed to the flowering of the European arts, in other words, to the rebirth of the invisible but omnipresent soul of Europe.

My German literature teacher Henri Plard, who was French, was proud to claim that he embodied a thousand years of European culture. My Latin teacher thought that the spirit of Europe was in the great European cultural myths, the archetypes of the European spirit: Antigone, Prometheus, Ulysses, Don Quixote, Don Juan, Hamlet, Faust... The myths but also the eyes of the great European visionaries and creators, in other words, the [*Eyes of Europe*](#) - let's mention some of them in no particular order: Plato, Aristotle, Seneca, Dante, Montaigne, Spinoza, Shakespeare, Bacon, Kant, Goethe, Voltaire, Rousseau, Tolstoy, Dostoevsky, Marx, Freud, Heidegger, Sartre, Camus and so many others: Bach, Mozart, Verdi, Bruegel, Michelangelo, Leonardo da Vinci. Paul Briot had even imagined a common motto for the European soul: [*ascendere ad unitatem*](#). Do young Germans still read Goethe or Kant or Schiller, Hölderlin, Thomas Mann, Hesse, Kafka, Brecht at their schools? Possibly, but certainly not Voltaire or Bacon or Hume or Byron or even Agatha Christie. Italians may still read Dante, but do they *study the great books* of Western humanities that Allan Bloom speaks of so well? Do they ever listen to the three B's: Bach, Beethoven and the Beatles; Monteverdi, Schubert or Couperin; Vivaldi, Haydn, Verdi or Shostakovich; Grieg, Debussy...

In the past, the humanities were transmitted generation after generation by the elite high schools, the Gymnasiums, the elitarian and willingly nationalistic Public Schools.

Today, all this cultural treasure, which contains the soul of Europe, is available on the Internet, but who is aware of it, who is taking possession of it? Is this a fatality when today's technology is infinitely more effective than writing or printing in disseminating the ideas, values and cultural heritage of the old continent?

Above all, there is this: alas, the humanities are now the target of all the criticisms of the woke movement and the cancel culture of American importation and French origin. The British, who have distanced themselves from Europe even though they are an essential part of it, invented a very powerful cultural vector and incubator fifty years ago: *The Open University*.

At the beginning of his mandate, Emmanuel Macron considered the possibility of creating an *Erasmus for teenagers in secondary education*. The idea was not taken up. A pity. Didn't the Americans once successfully create *Voice of America* to spread the spirit of freedom and democracy?

Voice of America (VOA) is the largest and oldest U.S. funded international broadcaster. VOA produces digital, TV, and radio content which it distributes to affiliate stations around the globe. It has an influence on public opinion abroad regarding the United States and its people. VOA was established in 1942, and was signed into law in 1976 by President Gerald Ford.

In 2016, V.O.A. broadcast an estimated 1,800 hours of radio and TV programming each week to approximately 236.6 million people worldwide with about 1,050 employees and a annual budget of US\$218.5 million.

While some foreign audiences have a positive view of VOA, others consider it to be a form of *propaganda*. for the **American way of living**.

It would be time to create Eyes of Europe to encourage young Europeans to dialogue in real time in the new lingua franca that is English and to become aware of their profoundly European identity, their common concerns and above all their *European way of life* ; of their *community of fate*. (*communauté de destin*, Edgar Morin)

Eyes of Europe is the shortest way to promote the European way of life by developing joint European curricula targeting with the purpose to bring the different cultures in Europe closer together.

While the unique Internet platform is tearing down geographical borders. Throught joint *Technology Based Learning* environments and educational programs focusing on collaboration, understanding and valuing cultural differences, EoE is providing a key opportunity to create the so much needed added value of European integration.

The Eyes of Europe program is vividly working towards these goals. Where EoE has a broader view of 'Europe' (it includes Russia) this would also give the EU an excellent opportunity to develop shared values with this hitherto perceived opponent.

A peaceful Europe is only possible within a peaceful coexistence with our not-EU neighbors.

By further developing on-line intercultural curricula on multidisciplinary issues like climate change, global warming, waste management and circular economy etc., children, adolescents and students will learn to respect and appreciate other cultures as much as their own.

Through dedicated social (learning) media they will create a virtual ERASMUS exchange platform that will help them to learn, understand and feel what others think and why others act the way they act. This strong incentive to internalize mutual respect, by using virtual laboratories and platform, will ultimately contribute to an inclusive (world) society based on collaboration, peace and respect.

2. A THING CALLED CIVILIZATION

*By Sir Roger Scruton, the Defender of Western Civilization award.
Sir Roger gave these remarks on accepting the award.(2019)*

Western civilization has come in for a lot of attack because it's Western. The word Western has been taken to be a standard term of abuse by so many people in the world today, and in particular by people who don't have the faintest idea what it means, historically, metaphysically, or poetically. Our Western civilization is not some peculiar, narrow little obsession of people who happen to live in a certain geographical part of the world. It is an inheritance, constantly expanding, constantly including new things. It is

something which has given us the knowledge of the human heart, which has enabled us to produce not just wonderful economies and the wonderful ways of living in the world that are ours, but also the great works of art, the systems of law and government, all the other things which make it actually possible for us to recognize that we live in this world, insofar as possible, successfully.

WHAT IS A CIVILIZATION?

It is something which has ordinary dimensions in the workplace and in the community, in our day to day. But also it has a high culture built upon it, works of art, literature, music, architecture, and so on. These are our ways of changing the world so as to be more at home in it.

I think that is the distinctive feature of Western civilization, that it is a comprehensive civilization constantly giving us new ways of being at home, ways of being in relation to each other, which bring peace and interest as the primary bonds between our neighbors.

I've always rejoiced in being a teacher of the humanities, because I recognize that humanities is what it's about. It's about being human and all the many ways in which that way of being is diversified and comprehensive in the world in which we are today.

Whatever we do, we must fight back against this accusation that somehow our civilization is narrow, dogmatic, bigoted, and exclusive. It is not so.

Why are we now being forced into a defensive position when it's so obviously the case to anybody who knows anything about it that what we call Western civilization is another name for civilization as such, and for all the achievements of civilization that young people need to know about and if possible to acquire. The problem, it seems to me, extends largely from the invasion of the academic and intellectual world by activist groups who do not take the trouble to learn enough to know what they're up against but nevertheless define their position in terms of political agendas. These political agendas are all about belonging together in a salvationist group: we save ourselves because we believe the right things, and we're looking everywhere for those poisonous presences which are trying to exclude us from possession of our rightful heritage.

I think this invasion of political activism into universities and into the humanities and into all those channels of civilization is one of the great disasters of our age.

A TIME FOR COURAGE

And I feel that now is the time, through institutions (like Eyes of Europe especially ; our comment), to bring courage and conviction again to young people who know that there's something wrong with this activist witch hunting of the old curriculum. The time has come, it seems to me, for people like me and the older generation of teachers to give courage to young people, to say: Look, you have a civilization and inheritance which helps you to understand these things. Giving way to activism of this kind, activism which excludes whole realms of human knowledge, is not doing yourself a favor. It's not bringing to you the things that you actually need in the world into which you're going to progress.

What you need to do is engage in dialogue, which is what civilization is about. Try to understand the human condition in all its complexity.

So my concluding message is that we shouldn't despair of Western civilization. It's just that we should be careful to recognize that we're not talking about some narrow, small-minded thing called Western. We're talking about an open, generous, and creative thing called European civilization.

3 NARROW MINDS AND WOUNDED SOULS

THE CLOSING OF THE AMERICAN MIND»: HOW HIGHER EDUCATION HAS FAILED DEMOCRACY AND IMPOVERISHED THE SOULS OF TODAY'S STUDENTS ...

...is a 1987 book by the American philosopher Allan Bloom, in which the author criticizes the "*openness*" of relativism, in academia and society in general, as

leading paradoxically to the great "*closing*" referenced in the book's title. In Bloom's view, "*openness*" undermines critical thinking and eliminates the "*point of view*" that defines cultures. The book became an unexpected best seller, eventually selling close to half a million copies in hardback.

Bloom used to critique the contemporary American university and he saw it is failing its students, criticizing modern movements in philosophy and the humanities. Throughout the book, he attacks the "*moral relativism*" that he claims has taken over American universities for the barrier it constructs to the notions of truth, critical thinking, and genuine knowledge. *Bloom claim was that students in the 1980s had prioritized the immediate, blind relegation of prejudice as inferiority of thought, and therefore have "closed" their minds* », as the title suggests, to asking the right questions, so that prejudice may be eradicated through logic and critical thinking, as opposed to empty, baseless instinct.

Bloom details how the young American mindset, the books, music, relationships, and other aspects of American popular culture contribute to the sanctimony of what he perceives to be dull, lazy minds in American universities today. He credits the narrowing and flattening of the American college experience to these phenomena.

Bloom believed that the "**great books**" of Western thought have been devalued as a source of wisdom—but more importantly, that "**our students have lost the practice of and the taste of reading**

Bloom noted that *the "addiction to music"* he observed in modern students is unparalleled.

But even this, he thought, contributes to **the closing of the young American mind**.

And how about the closing of the European mind/soul in 2021 ?

Students no longer seek pleasure from the pursuit of learning.

Bloom concluded that because of the relationships students have with popular culture, their family, and their peers, they no longer come to university asking questions, seeking instruction, or with imagination.

Bloom titles the second part of the book "**Nihilism, American Style**". He introduces in further detail the concept of "value relativism", *Value relativism*, he says, *plagues most elite institutions of higher learning*. For students, he writes, *"values are not discovered by reason, and it is fruitless to seek them, to find the truth or the good life."*

Bloom's critique extends beyond the university to speak to the general crisis in American society. The modern liberal philosophy, he says, enshrined in the Enlightenment thought of John Locke—that a just society could be based upon self-interest alone, coupled by the emergence of relativism in American thought—had led to this crisis. Bloom cites Friedrich Nietzsche's actions of telling "*modern man that he was free-falling in the abyss of*

nihilism", and continues to espouse Nietzsche's commentary that nihilism in our contemporary democracy stems from value relativism.

For Bloom, this created a void in the **souls** of Americans, into which demagogic radicals as exemplified by 1960s student leaders could leap. (Bloom made the comparison to the Nazi brownshirts, who once similarly filled the gap created in German society by the Weimar Republic.) In the second instance, he argued,

the higher calling of philosophy and reason understood as freedom of thought, had been eclipsed by a pseudo-philosophy, or an ideology of thought.

Bloom argues that commercial pursuits had become more highly valued than love, the philosophic quest for truth, or the civilized pursuits of honor and glory.

The poet Frederick Turner described *The Closing of the American Mind* as, "The most thoughtful analysis of the nation's cultural sickness." Another current best seller, *Cultural Literacy*, by E.D. Hirsch Jr., also taps the same anxieties." Ultimately, Greider writes, « the discussions spawned by the initial culture wars in the 1980s because of books like Bloom's, "**the soul of America**' is a bottomless well. For better or worse, it will never run dry." Translated in French it was titled *L'Âme désarmée* **The disarmed Soul**

4. CULTURAL LITERACY

Cultural literacy is a term coined by American educator and literary critic E. D. Hirsch, referring to the ability to understand and participate fluently in a given culture. Cultural literacy is an analogy to literacy proper (the ability to read and write letters). A literate reader knows the object-language's alphabet, grammar, and a sufficient set of vocabulary; a culturally literate person knows a given culture's signs and symbols, including its language, particular dialectic, stories, entertainment, idioms, idiosyncrasies, and so on. The culturally literate person is able to talk to and understand others of that culture with fluency.

Children of a given culture typically become culturally literate there via the process of enculturation. Enculturation seems to occur naturally, being intertwined with education, play, family relationships, friendships, etc. The cause of cultural literacy is a more difficult question when considering acculturation of immigrants, outsiders, cultural minorities, strangers, guests, etc.

Literacy of a given culture seems to arise over time with consistent exposure to and participation in that culture, especially certain key cultural strongholds, like business, story, arts, education, history, religion, and family. One could become literate for an oral culture (with no written language or recorded media) only **by extended conversation**. Alternatively, one could become literate for a written culture through conversation as well as reading culturally relevant books or exposure to culturally relevant films, plays, monuments, television shows, etc.

Knowledge of **the great books** contributes largely to cultural literacy in the west. However, also essential are exposure to the art, history, and the lived experience of members of that culture.

Discussions of cultural literacy have given rise to several controversial questions:

How important are books to cultural literacy in the west? And which books?

The Content Question: What kinds of knowledge are important for cultural literacy? Knowing such and such facts, names, dates or more ethereal experiences like having heard such and such a song?

The Minority Question: Is cultural literacy part of the hegemony of the dominant culture?

The Multicultural Question: Which culture are we talking about when we say "cultural" literacy? Should we be talking about one or several—and which one(s)?

The Education Question: Should advancing cultural literacy be one of the goals of education? If so, what is the best means of doing so?

The Assessment Question: How do we evaluate cultural literacy? Is there a best way to test someone's cultural literacy?

5. THE EUROPEAN UNION AND THE DECLINE OF EUROPEAN CIVILISATION by Professor PHILIP ALLOTT (7 MAY 2013)

After 1945 came a spiritual crisis giving birth to modern civilisation, exhaustion, almost destroying modern civilisation. After 1945, unification would be propelled by the overwhelming energy of the economy. Political structures would be made uniform (peaceful revolution-from-above). Rational statism would overcome nationalism.

So what has caused the permanent crisis of post-1945 European integration? We may think that its authors overlooked several other lessons of European history, when European history is seen in a much longer and broader perspective. The historical unification of the separate nations, whatever its economic aspect, was far from natural, and repeatedly required the threat or use of force by governments.

*The masters of European integration say that it can prevent new wars. But it is the political, military, economic, and intellectual ruling classes, not the people, who caused the wars. What they needed, after 1945, was tighter control by the people, and **cognitive therapy** to overcome the passionate attachment of the peoples of Europe to their countless personal and cultural/ethnic identities. Such identities are still deeply felt.*

The economy is not a natural social phenomenon, a natural source of transforming socialised energy. It is an intricate system of social struggle made possible by oceans of law and government and administration and politics.

For the ordinary citizen, to live in one modern statesystem is alienating enough, with its manic regulation of every detail of daily life through law, government, and administration.

The people know that the extra-European world has changed fundamentally since 1945. They know that their survival and prosperity are at risk as never before, except in time of war, determined by the crude realities of a globalising world, with new and menacing balances of power, and almost uncontrollable global social, cultural, and economic systems.

What is now the state of European civilisation, given the reality of post-1945 European integration? Can a new idea of European civilisation rescue the EU Union from its permanent crisis?

*At its best, the European mind (**soul**) had been a source of ceaseless and unlimited creativity. The ethos of European civilisation, at its best, had been an ethos of broadband human progress – social, political, economic, intellectual, artistic – cultural in the widest sense.*

The primary engine of social change was to be an integrated economic system. Such an idea is an arbitrary negation of the nature and potentiality of European civilisation. Society should aim to maintain a balance of power of people, government, and economic interests. But the 'European project' gives a false, quasi-natural-law charisma to rational bureaucratic domination.

They grow from the deepest psycho-social layers of the societies that they constitute. (What we are referring to as the Soul) They do not survive and prosper if they are simply imposed and conserved by a ruling class.

Almost 500 million people are 'citizens of the EU'. That legal status is not internalised either in cultural/ethnic subjectivity or in personal identity. National institutions acting in the EU system are seen as aliens in that system.

*National representatives in EU institutions are not seen as authentic. **The revolution of European integration, which was not a people's revolution, seems unnatural, unhistorical, illegitimate.***

The age-old and delightful existential diversity of the countless different peoples of Europe cannot be overcome by ukase or sleight-of-hand.

*After 1945, the European mind/soul turned in on itself, in a form of collective clinical depression. (The EoE initiators were referring to it as **Europa morbida**) : a pathology characterised by listlessness, failure of will-power, spiritual emptiness. Melancholy was originally seen as an essentially physical pathology (bad state of the bile) which casts a negative and hopeless aura on everything that the mind experiences.*

Fear of the future. Confidence in its own future is the determining characteristic of a thriving civilisation. The amazing historical achievement of the United States of America as a social system has been due, above all, to the internalising, in the depth-psychology of its very diverse people, of a powerful sense of the potentiality of their shared future. In Europe, history seems to have left us behind, the sun of European civilisation set in the winter of our discontent, the owl of Minerva flown, the future painted in grey on grey.

It is largely Europe that has made the world as it is – for better and for worse – through imperialism, through imitation of social forms, and through exporting the forming ideas of the future and progress.

Many of the societies based on the ideas of democracy and capitalism are works in progress, as they are in Europe itself.

Europe has a responsibility to contribute creatively to the healthy development of social, political, economic, and cultural forms at all levels, including the global level

- ***We desperately need a cognitive therapy for a suffering civilisation.***
- ***We need to re-install European civilisation in a central place in European consciousness.***
- ***We also need to re-focus the idea of European civilisation in relation to the new world-situation. (« Europa weltfähig machen » in the words of the two EoE conceptors)***

The European mind/soul has re-enlightened itself at regular intervals. There is no reason to suppose that the European mind's amazing power of self-creating and self-ordering and self-perfecting has simply been irretrievably lost.

Pour changer la façon commune de penser. Un nouvel ordre des choses est nécessaire. D. Diderot (1713-84).

*Before the EU, Europe was a worldwide presence. The EU is a pragmatic, evolving socio-economic system. It is not Europe. **There is no reason to suppose that our inherent capacity to contribute to human self-evolving and self-perfecting is any less than it ever was.***

*"Psyche" is a Greek word and its German translation is "soul" [Seele]. Psychical treatment hence means "treatment of the soul". One could thus think that **what is meant is: treatment of the morbid phenomena in the life of the soul.***

Greek, Roman, and Judeo-Christian ideas come together, determining the future of the European mind and European civilisation, responding to the decay of the Roman Empire. 6 th cent. – Benedictine and Celtic monasticism saves European civilisation from extinction, responding to the movement of extra-civilisational tribes (Völkerwanderung). (Benedict: c.480-547). 9 th cent. – First consolidation of new political and intellectual cultures – especially Frankish (Charlemagne: 747-815) and Anglo-Saxon (Alfred: 849-899). 12th cent. – Re-integration of Greek and Roman culture in the European mind. Universities – Bologna: 1088/1158; Paris.1170/1200; Oxford: 1096/1231; Cambridge: 1209/1307. 15th cent. – Italian Renaissance – re-re-integration of Greek and Roman culture; humanism; re-take-off (political, economic) of nations in diverse forms, responding to a new world order (1492). 18th cent. – French Enlightenment – philosophy and natural science and expanding economies revolutionise the European mind/soul and European societies, responding to a new world order. 21st cent. – Revival of the self-confidence of European civilisation. Re-focusing of the European mind, responding to a new world order.

6. HOW TO INSTIL A EUROPEAN SPIRIT IN YOUNG PEOPLE? HOW CAN A EUROPEAN SOUL BE EMBODIED IN THESE YOUNG BODIES, THROUGH EDUCATION? ASSUREDLY, BUT WHAT KIND OF EDUCATION?

A hybrid education that alternates face-to-face and distance learning?

We tried this formula during the crisis of the covid but to no avail. So if all else fails in education, why not try *not ignorance* as Lincoln suggested but why not try Eyes of Europe

The first step would be to add two or three hours a week to the education provided in the various European regions and the 27 countries that make up Europe.

Three things should be considered and put forward:

- A televised education programme: ***the humanities revisited***
- A daily European newsbulletinbased on gthe twelve steps
- An exchange forum, a real media agora in the form of a EoE social network.

A. TELEVISED HUMANITIES IN ENGLISH WITH ENGLISH SUBTITLES

The knowledge of the honest man, the heritage of the humanities, is locked in the archives of our best television networks, especially the BBC, which has produced very

high quality programmes in the fields of European history, its geography (cities, rivers, regions), its scientific discoveries, its cultural heritage: literature, music, architecture, fine arts and philosophy. They are a high quality basic teaching material. It should be accompanied by a commentary that emphasizes the European dimension of this common legacy. This will require high quality teachers recruited and trained by the Eyes of Europe Academ

B. A EUROPEAN NEWSBULLETIN (see 12 STEPS)

Eyes of Europe proposes nothing less than introducing through education « *platform of direct democracy* ». Democracy can eventually be taught, but above all it is learned by practising it on a daily basis and from a very early age. Populist nationalism is part of the problem; EoE wants to be part of the solution. Nationalist populism stands for narrow-mindedness. Eyes of Europe is advocating breadth of mind. Europe is literally and etymologically the goddess with a wide view. The Eyes of Europe- *the widened-* are willing to embrace a vast horizon

A FORUM FOR EXCHANGE, A DEMOCRATIC AGORA.

This is obviously the most original and daring aspect of Eyes of Europe. Indeed, this agora, this democratic forum will above all allow stimulate a ***dialogue of all with all***. The opposite of *the war of all against all* that Hobbes anticipated and feared so badly. In practical terms, each participant is allowed, is invited to react in real time to the information transmitted by the newsbulletin and the twelve steps as well as the teaching of the humanities. My father (1914-1987) learned English by listening to English radio, I learned it by watching the BBC and Open University programmes. Why shouldn't my grandchildren be able to learn and improve their English by participating in real-time remote exchanges?

Eyes of Europe gives them the opportunity:

- To participate in the forum
- Either by asking questions, or by making personal comments, or by interacting with their peers as is done everywhere on social networks, but with the difference that moderators control erratic gossip and thinking, abuse and all forms of language deviations. ([Corrected by AI Moderators](#))

Send short You Tube-style films

- Listening with attention
- Communicate with intensity
- Produce meaningful conversations « *and peer-to-peer interactions* ». We learn more from our peers than from teachers.
- Stimulate critical thinking, understanding and especially discernment

All ancient knowledge was left dormant under the vaults of the monasteries for more than a millennium before being awakened by the humanists of the Renaissance, as if the ancient soul of humanity had fallen asleep for a long period, the sleep of the dark ages, before being awakened by the kiss of a charming prince riding a mare called Renaissance.

It is today as if all this knowledge, all this culture accumulated over centuries, millennia, cultivated by the finest minds, was once again reduced to a state of hibernation after having been transmitted to the European elites by a refined education intended for the

children of the bourgeois elite and dispensed to a few privileged members of the poor classes by a public education organised by the State.

Over the decades, it has become less effective and the transmission is no longer as seamless. (In Closing of the American mind Bloom deplored the death of the humanities since then the phenomenon has been exacerbated and above all accelerated in the United States as well as in Europe nowadays).

Our young people no longer have real access to the humanities, or considerably less than in the past, and the integration of migrant populations is not exactly successful. The soul of Europe, the spirit of the Enlightenment, is no longer transmitted, is no longer embodied and is slowly going into hibernation again.

We are the heirs without a testament. (René Char)

The soul of Europe needs to be reincarnated in the bodies and minds of young Europeans. The treasures of the past lie dormant in the universities, the digitalised archives of national television stations, the public libraries and the libraries of ageing scholars of cultural elites who are slowly dying out.

Is a new Renaissance possible? *Normal men do not know that anything is possible* (Hannah Arendt). It is only a question of will.

Eyes of Europe has that will and believes that *It takes three things to succeed : a vision to see, the vigour to act and the heart to care.*

EoE is definitely vision, vigor and care.

Technology now reigns supreme over human knowledge. Men expect it to save them from the challenges that threaten the future of the human race. No time to waist, it is time to act!

But how to think and how to build the future of such a diverse and disturbed civilisation as ours today ?

Technology is a means; just a means, a means that is now seen by many as an end.
We need to work on the means (Pascal Chabot)

These new means are capable of many things, including radicalising young people who have lost their way on the internet and turning them into jihad fanatics with a few clicks.

If this is technically possible, and popaganda for radical Islamism has shown its efficiency, then re-enchanting Europe by the means of European culture must necessarily be possible.

Eyes of Europe is nothing less than a vehicle for reincarnating European culture in the minds and spirits of young Europeans across the old continent.

It is an ideral means for mobilising the collective intelligence/soul of a whole generation.

Think of the influence and effectiveness of the Open University and the opportunity it offered to millions of young men and women who had missed out on schooling and education.

7. HIGH LEVEL E.o.E. TEACHERS / PRESENTERS / COMMENTTATORS AND ESPECIALLY MODERATORS TO "ANIMATE" EYES OF EUROPE

It is true that there is such thing as a European education provided in a network of European Schools chools with an intergovernmental basis, founded on an international treaty (the European Schools Convention), but they only and essentially cater for the children of European civil servants, offering them a complete education in several European languages. This education leads to the European Baccalaureate. There are only thirteen such "*European Schools*", spread over only seven member States, for only about 20,000 pupils. Not enough to build a critical mass capable of bringing about a collective change of mentality in Europe. The severe selection of professors in this network has nothing to do with the requirements of Eyes of Europe with regard to its teachers/presentators commentators and especially moderators, all in one .

The efficiency of any form of education, whether traditional or active and progressive, lies first and foremost in the quality and therefore necessarily in the initial and ongoing training of the teachers who provide it.

"In the past, cafés were full of people who had drunk too much but were only harming themselves. They were easily silenced. But now the Internet gives voice to legions of idiots who claim the same right to speak as experts or a Nobel Prize winner. We are witnessing the invasion of the idiots. (Umberto Eco)

This is obviously the risk for any education that, like EoE , would use a self-active dynamic inspired by wikis and social networks.

It is therefore important, it is even essential that the exchanges on the EoE self-activating platform be arbitrated and commented on by highly talented teachers/presentators/commentators and, above all, moderators, for avoiding chaos and cacophony like on diverse anarchic social networks.

In the same way that the Finnish education system prides itself of selecting and training outstanding teachers and the Open University of recruiting the best pedagogues, Eyes of Europe will have to hire, train and pay decently a generation of elite young teachers of both sexes, partly from the diversity, articulate communicators with a very solid general culture (*the humanities*) and a great charisma, capable of moderating the exchanges in real time in excellent English, preferably clear and not too academic.

It will not be enough for them to be remarkably well read, to have the best pedagogical qualifications, they will also have to be great communicators and, more than anything , skilful moderators. Think of the charisma of great presenters such as Bernard Pivot, François Brusnel or Laurent Ruquier in France, Parkinson, Graham Norton in England, the late Marcel Reich-Ranicki or Sandra Maishcberger in Germany, the famous Oprah Winfrey in the United States, who can enthrall a moderately educated public with literary and cultural subjects.

These very rare whitebirds will obviously be the jokers, the white card and the keystone of the EoE system. They will have to be recruited, selected and, above all, trained by a team of experienced teachers, but also presenters and moderators of television debates who are well versed in the techniques of moderation and, to speak like Socrates, to be midwives and midwives of the soul of Europe.

In Belgium my home country, the teacher shortage is now very visible in the classroom. Every year, school directors have problems finding teachers with a '*required or sufficient*'

level of competence in the desired subject area. Since a few years, the problem has been exacerbated to such an extent that recruitment takes place in the private sector, which is not a very happy solution and, as a result, has not been able to appeal to many people.

All this brings us to the Belgian paradox. We have a shortage of teachers while we spend an enormous amount of money on education. Belgium spends more on education than its neighbouring countries: 5.5% of GDP, compared to an average of 4.5% of GDP

Per pupil in education, we spend EUR 11,380, compared to an average of EUR 8,612 in the OECD countries. Teachers are among the best paid in the OECD and the pupil/teacher ratio, with an average of 13 pupils per teacher, is among the most favourable in the OECD countries. The fight against the deficit is therefore not about refinancing education but about better management of resources.

The deficit hides another reality: absenteeism, which is a nuisance for school directors, especially when it comes to untimely, short-term and repeated absenteeism. One could start with the possibility of dismissing teachers who sabotage the work of the teaching teams and do not respect the essential values of education. This possibility already exists but it must be made more effective.

More trust for the teams also means less bureaucracy and less useless paperwork to free up time for teaching, feedback and remediation.

To be avoided is the easy solution of lowering the admission requirements for the teaching profession.

In Belgium, the school system seems to be in a deep crisis and this proves even worse in France and in Germany. Only Finland seems to be happy with its teachers while education everywhere in Europe is in deep trouble. The current state of education in Europe is extremely worrying and endangers nothing less than the future competitiveness and prosperity of the old continent.

The rapid decline of the West can only be delayed and overcome by a profound reform of education throughout Europe. Eyes of Europe is part of the solution.

8. ALL THE TREASURES OF EUROPE'S BEAUTIFUL CULTURE ARE DIGITALLY ARCHIVED AND THEY SLEEP ON THE WEB.

WHO IS THE PRINCE CHARMING WHO IS TO AWAKEN THE SOUL OF EUROPE WITH A KISS?

Awake, they sleep, said Heraclitus, quoted by Morin, who thinks not only of our schoolchildren but who above all *denounces the somnambulistic unconsciousness proper to the eras preceding and preparing historical disasters* (ibid p. 59)

Yet access to culture has never been easier or more seductive. One click and I have access to all Rembrandt's portraits, one click and I discover all his drawings and etchings, one click and here is his biography, one click and I visit the Rijksmuseum virtually. The same goes for Fragonard, Turner, Van Gogh, Picasso, Bacon, you name them.

One click and Gothic art comes on my screen in a hundred cathedrals, the same goes for romanesque art, baroque art or the architecture of Greek temples, atriums and Roman viaducts as well as Jugendstil and Bauhaus architecture.

One click and I can hear the *Egmont overture* in my study, in my living room or garden, to a saturation point, successively in the interpretation of Claudio Abbado, Leni Bernstein, Herbert von Karajan, Kurt Masur, Celibadache, Toscanini 's, Mutti's, Solti's ,Gatti's or Furchtwängler's historic versions of 1933/43/47.

One click and I know everything about Egmont, Goethe the librettist e.g.Safranski's mythical interview) and Beethoven, whose complete works are available on You Tube.

One click and I have access to an interview with Thomas Mann, Jean Paul Sartre, Adlous Huxley, Bertrand Russel, Albert Einstein, Niels Bohr, Heidegger, Hannah Arendt interviewed by Günther Gauss , Claude Monet interviewed by Sacha Guitry, Rodin, Jean Monet, Adenauer, Willy Brandt, de Gasperi and all the founding fathers of Europe ; Geoges Steiner interviewd by Laure Adler,the most European of Europeans after Goethe, the most cosmopolitan and the most European of our European intellectuals, who knew by heart thousands of verses in English, German, French and Italian. Steiner, whose mother was Viennese and whose father was Czech, was born in France, studied in New York and taught at Cambridge. But he joyfully practiced what Morin calls his ***poly-identity***. *I live my poly-identity not as an anomaly but as a wealth.* (ibid p.19)

It is precisely this poly-identity that constitutes the cosmopolitan soul of Europe, the one that Eyes of Europe dreams of re-enchanting.

9 « SCHULE ALS CAFE, CAFE ALS SCHULE » ([the high-tech EoE-Café](#))

Georges Steiner believed that the spirit, the soul of Europe, would survive as long as there were cosmopolitan booksellers and, above all, literary, political and artistic cafés of the type that had made Vienna's heyday.

"Cafés make Europe" , he writes. They range from Pessoa's favourite establishment in Lisbon to the cafés of Odessa, haunted by the gangsters of Isaac Babel.

The cafés of Copenhagen, past which Kierkegaard passed during his meditative walks, to the counters of Palermo. (...) Draw a map of the cafés and you will have one of the essential milestones of the notion of Europe.

The café is a place of rendezvous and conspiracy, of intellectual debate and gossip, the place of the flâneur and the place of the poet or metaphysician armed with his notebook [...] It is the club of the mind and the "poste restante" of the homeless.

The name *Eyes of Europe* came about in July 1997 during a lively conversation between its two creators, a Belgian and a German, in an art deco café in Ostend, where Zweig and Roth had met daily in the summer of 1936.

We are all Zweigs, Roths, Georg Steiners, James Joyces, regulars at the Café Degli Specchi and the Pirona in Trieste, Sartres sitting with Simone de Beauvoir at the Café de Flore or the Deux Magots, Jürgens/Guiots discussing EoE at the Einstein Café or the Schwartzsche Villa in Berlin, at the Quellehof in Aachen, at the Café Tournon in Paris, at the Café Métropole in Brussels, but we do not want to know it. It was in the famous Café du Parc in Ostend that the phrase that sums up EoE was coined in front of two silver-rimmed coffee filters: « *Café als Schule, Schule als Café* ».

The European cultural treasure was passed on to me by my teachers, who made me a self-taught cultural scholar and a great lover of cafés with multiple newspapers, a trivial university for self-taught people.

This cultural treasure that contains the European soul is today accessible to every teenager who does not need school to conquer it and embody it like the late George Steiner, like Henri Plard, my German teacher at the Brussels University, or Paul Briot, my late Latin and philosophy teacher. Unfortunately, the vast majority of today's teenagers are moving away from these treasures that the ancients have bequeathed to us and that we must pass on to our descendants.

We desperately need a cognitive therapy for a suffering civilisation. Prof Allot

Almost 500 million people are 'citizens of the EU'. That legal status is not internalised either in cultural/ethnic subjectivity or in personal identity. National institutions acting in the EU system are seen as aliens in that system.

What is now the state of European civilisation, given the reality of post-1945 European integration? Can a new idea of European civilisation rescue the EU Union from its permanent crisis?

This *cognitive therapy* does exist and it is called EoE ; it might as well be called TINA.

Eyes of Europe is willing to ensure the transition between on the one hand an already old and derelict conception of Europe based on the primacy of the economy and the market run by the invisible hand, governed by a Commission that is less and less popular and credible in the eyes of European citizens and, on the other hand a rebirth, a metamorphosis of the European soul thanks to E.o.E. [and the stimulation, the commitment of a new generation.](#)

Whether we call it transition, conversion, initiation or metamorphosis, this passage testifies each time that it is the in-between that interests the philosopher. (Pascal Chabot: l'art des transitions, p.37)

In this evolutionary process, the human being becomes the means for carrying out a process. He is like a tool, an instrument or a resource (ibid p. 42)

They are no longer the end in themselves that all humanism demands, but a simple element in the service of the desire for growth. This empire of means is unbearable. Everything has become a means to an idolised end expressed in billions of dollars.

*Gandhi rejects the elitism of ends and the secondariness of means. He indicates that the end is in the means. The superiority of ends over means is an illusion. **We must therefore change the means in order to transform the ends.** (ibid p.50)*

This applies to the development of our civilisation, which is fundamentally oriented by the evolution of means. But those means have caused the greatest upheavals: *the Internet, a communication tool that has created the global village. It is the aeroplane and the car powered by oil that have transformed the contemporary face of the world, which is first and foremost the reflection of powerful means.*

We must realize that from now on the means transform the ends. Therefore, we have to turn to them.

Eyes of Europe with its self-activating platform and its up to date technology is a powerful cognitive means capable of stimulating change, i.e. the metamorphosis of the European soul.

We live in a civilisation of means and of systematic competition of means. The means are not neutral. By modifying them, we also impact on the ends. Since the means have changed the world, let us change the means to transform the world.(ibid)

All the ambiguity of our civilisation comes from its repression so that we can continue to desire. Another way of looking at things must be initiated, *another culture must emerge that can be called subtle.*

This is one of the essential tasks of a humanist policy: to create the conditions that make it possible not only to survive but also to live.

Ce qui ne se régénère pas dégénère.(Edgar Morin)

To live is to be able to enjoy the possibilities that life offers (Morin 48)

This is the whole purpose of Eyes of Europe.

Conclusions↓

10. CONCLUSIONS : « EYES OF EUROPE SOLL EUROPA WELTFÄHIG MACHEN »

- *L'Europe est à la fois une et multiculturelle.*
- *L'espérance est l'attente de l'inespéré.*

We will leave the conclusion to a young Russian student* who was made aware of the EoE programme by the daughter of the [EoE inventor and co-founder](#) (co-author & idea generator).

* Quote:

"Eyes of Europe conveys the soul and attitude to life of Eastern and Western Europe to the whole world".

Since that memorable first May in 1997, in Ostend, Belgium, the inventor of the Eyes of Europe has been presenting, explaining and defending the objectives and values of the Eyes of Europe program in Eastern and Western Europe.

Final quotes:

- *Europe is both one and multicultural. .(Edgar Morin)*
- *Hope is the expectation of the unhoped-for.(Edgar Morin)*
- *We desperately need a cognitive therapy for our suffering civilisation.*

(Prof. Philipp Allot)

This cognitive therapy exists , it is called Eyes of Europe.

MARC GUIOT

Brussels, 31 August, 2021

Marc Guiot - Who is?

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