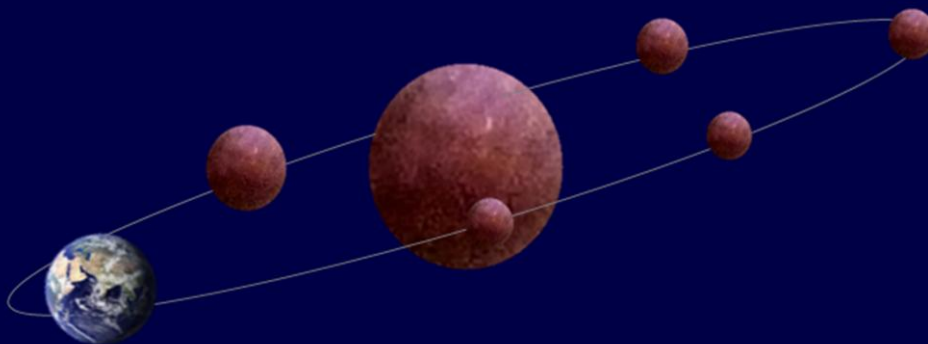


ASCENDERE AD UNITATEM GLOBAL TRANSFORMATION

by

Eyes of Europe 2021

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PART 1

ASCENDERE AD UNTITATEM
GLOBAL TRANSFORMATION

B A S I C P R I N C I P L E

Eyes of Europe stimulates collective intelligence and induces the possibility of a global communication of all with all.

EoE - 1997 - 2021

PART 1

HOW COSMOPOLITAN IS EYES OF EUROPE ?

ASCENDERE AD UNITATEM EOE GOES COSMOPOLITAN

76 years after the end of the Second World War and 32 years after the great European civil war (1914-1989) it looks as if, Europe were going through an unprecedented crisis, a kind of global depression: democratic, economic, financial, civilisational, metaphysical, in other words a crisis of meaning.

Stephane Zweig foresaw and described the agony of yesterday's world (*Die Welt von Gestern*), Spengler announced the decline of the West (*der Untergang des Abendlandes*), and Paul Valéry understood in 1919 *that we civilisations know that we are mortal*.

Worryingly, the signs are worsening. Great civilisations are not murdered. Instead, they take their own lives. So concluded the historian Arnold Toynbee in his 12-volume magnum opus *A Study of History*.

No one has summed up the situation of the imploding world as well as Gramsci: *the old is dying, the new is not coming into being, and in the meantime a variety of morbid phenomena are arising*.

For a long time, after the Second World War, in the 1950s Europe was seen as an alternative, *the last utopia*,. But which Europe do we want today?

The anti-communist European Union was originally built as a bulwark against the Soviet Union, a Europe of nations, a Europe of countries, a Christian democratic Europe (Adenauer, Monnet), a social democratic Europe (Jacques Delors), followed by a neo-liberal Europe, a sort of soft confederation whose headquarters would be Brussels, a confederal Europe. A Europe of the spirit? Under Jacques Delors, Europe looked for a soul but sort of couldn't find it.

1. What if Eyes of Europe was the hidden soul of Europe?

One thing seems quite obvious: there will be no Europe as long as there is no such thing as a European people, just as there is no French, German, Italian, Dutch or Polish people, i.e. a European public opinion. We are a long way from that. The two world wars were the consequence of a nationalist mindset instilled by national and patriotic school education, which deeply marked mentalities to the point of having a whole generation of Europeans slaughtered by other Europeans.

It takes at least a generation to educate a European people. Wouldn't Eyes of Europe, a virtual version of the Erasmus project, a virtual participatory democratic agora in real time, be the best if not the only way to accomplish this?

If young people can be radicalised quickly on the Internet, it is clear that they can also be "*Europeanised*" via the Internet as well.

How can this be done? Through the self-activating/autoactive educational platform EoE.

Eyes of Europe is by definition pan-European, i.e. transcultural. In essence and by ambition, Eyes of Europe is cosmopolitan. Its purpose is to *search for meaning*.

Basically, EoE is a European educational project that answers the question *what kind of citizens do we want to train and educate?* Answer: free, critical and cosmopolitan European citizens capable of discernment, solidarity and critical thinking.

2. What do we understand by a cosmopolitan educational project ? *Thinking "outside the box of one's motherland*.

Europe has become, through successive waves of immigration, a multicultural territory, i.e. a mosaic of communities linked by a vague cement of superficially assimilated common values.

EoE wants to encourage and install a permanent intercultural dialogue in Europe and to create a pan-European, transcultural dynamic among teenagers, in other words a cosmopolitan climate.

Representative democracy is dying; long live participatory democracy. Nationalism, communitarianism, religion and the capitalist market divide

peoples when they should be united in a single project, a single vision of the future.

A spectre is haunting Europe and it is not communism, communism is dead. The opium of the people is no longer religion, but consumerism and its counterpart: media dumbing down through digital technology and social networks. ***How can that which is degenerating be regenerated.*** (E. Morin) Kant in his *Perpetual Peace* was suggesting an interesting alternative: *cosmopolitanism*.

3. What is democracy ? EoE likes to be thought of as auto active democracy.

Democracy is a form of government in which the people have the authority to choose their governing legislators. The decisions on who is considered part of the people and how authority is shared among or delegated by the people have changed over time and at different speeds in different countries,. Cornerstones include freedom of assembly and speech, membership, consent, voting, right to life and minority rights. In a direct democracy, the people directly deliberate and decide on legislation. Democracy consists of four key elements: a political system for choosing and replacing the government through free and fair elections; the active participation of the people, as citizens, in politics and civic life; protection of the human rights of all citizens; and a rule of law, in which the laws and procedures apply equally to all citizens. Karl Popper defined democracy in contrast to dictatorship or tyranny, thus focusing on opportunities for the people to control their leaders and to oust them without the need for a revolution.

4. Make democracy great again!

Yascha Mounk believes that the social networks on which the detractors of democracy are unleashed are a gangrene for the democratic process. They express the individualistic exacerbation that demands a thousand rights without recognising many duties.

Umberto Eco had already understood this when he said that: *"In the past, cafés were full of people who drank too much but caused harm only to 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.

How then can we resist the invasion of the imbeciles when we are bathed in a democracy of the visual and the emotional. The images that have recently been imprinted on our retinas and, aggravatingly, in our subconscious are terrible: In *"The People Against Democracy"* Yascha Mounk proposes a decisive investigation of the democratic decline and its consequences... As Churchill wished in his time, democrats must wage a relentless struggle against the enemies of democracy. Mounk, *"Democratic deconsolidation is underway, 'the erosion of respect for democratic norms' is getting worse every year, and now, in both North America and Europe, the authoritarian-populist model called 'illiberal' (Victor Orbaen) is attacking the political ecosystem of democracies with corrosive virulence.*

How can liberal democracy be put back on its feet? he asks. This is to say that he thinks, and we believe it as well that it is walking on its head today.

In the conclusion of his book, Yaschia Mounk, a cosmopolitan spirit at heart because he is a German Jew in his forties, of Polish father and a teacher in the best American universities, notes that: "The seven decades, almost eight, that separate us from the end of the Second World War have offered, thanks to democracy, unprecedented prosperity and peace to the peoples of North America and Western Europe. This is true! However, according to Mounk, it is possible that *"this beloved democracy will one day disappear. So we need to be more vigilant and finally start fighting for the values we hold most dear.* "Should we not ask ourselves, as a matter of urgency, how to slow down, or even reverse, this trend that is leading straight to the twilight, or even the collective suicide, of our dear democracy?

Will liberal democracies be able to counterbalance the populist onslaught and regenerate a political system which, despite its many imperfections, has nevertheless managed to produce peace and prosperity as never before?

Yet never before have the citizens of democracies been so critical of their political system.

Never before have they been so open to authoritarian alternatives (p.379)

Never before have they voted in such large numbers for strongmen who flout the basic rules and principles of democracy.

5. The disenchantment of democracy

Max Weber diagnosed it already in 1920, a century ago. *When half of a people is convinced that the truth is a lie and that a lie is true, it is very difficult to make democracy work.* It is not the Protestant sociologist Weber who says this, nor Mounk but Barack Obama.

The old Edgar Morin declares in his latest interview with Le Monde: *"I believe in the need to organise and federate oases of resistance in life and thought, to continue to show the possibility of changing our ways, of not sinking ourselves into the vices of thought that we denounce."* Do we really, want to be part of these oases of resistance, life and thought?

6. How can we concretely contemplate re-founding the promise of a better future for all, as formulated by our so-called liberal democracy?

For a long time, liberal democracy was considered the only reasonable form of government because it was based on rational reason and not on visceral irrationality, in other words, on the dictatorship of the emotions that totalitarian regimes, and particularly the Third Reich, were able to elevate to the rank of an aesthetic devoid of any ethics. In a joint article, Yasha Mounk and his colleague Roberto Stefan Foa, Professor of Political Science at the University of Melbourne, note that in recent decades potential voters have become progressively 'cooled' towards democracy. Voter turnout has fallen, as we see in the UK and our French neighbours. Support for political parties has collapsed in virtually all democracies. We should note with regret that most Europeans have lost interest in the traditional parties, which really have to struggle to form democratic majorities. The two political scientists rely on research published by the World Values Survey in 2017, which questioned citizens in nearly 100 countries. The two researchers are alarmed by the fact that citizens in North America and Western Europe no longer hesitate to openly criticise their political leaders, especially on social networks. "They have become more sceptical and, above all, more cynical about the value of democracy as a political system and, as a result, more inclined to express support for authoritarian alternatives. Among the respondents to our two researchers' survey, they observe that the older ones, born just before and just after the Second World War, are the only ones to regard the concept of democracy as almost sacred.

When asked to rate on a scale of 1 to 10 how 'essential' it is for them to 'live in a democracy', 72% gave a score of 10. The situation is reversed in the responses of those born after 1980. In the United States, only 30% of the citizens surveyed adhere to the principles of democracy. This is very low. In Europe, in 1995, 16% of American respondents aged 16 to 24 said that democracy was not the best way to run the country in their opinion. In 2011, 24% of respondents agreed with this statement. *Could it be*, asks Mounk, ending his book on a note of optimism, that *liberal democracy is only the prelude to a more just and enlightened form of sovereignty*? But which one? The enemies of liberal democracy seem, as Mounk is suggesting, *more determined to reform our world than its defenders*. Are the youth of today lost or disoriented? "*Lost Generation*?" That's a debatable question. What are we talking about here ? Of children lost to the school system since months, of overcrowded psychiatric wards and increasing eating disorders. After all, those who grew up in the First World War were considered the "Lost Generation". Who would dare to compare that with the effects of a pandemic? Will we soon complain about the rebellious youth? They look so uncertain, confused and indecisive.

Will the youth from now on want to proactively influence the shaping of their future, or even have equal say in it, that is: take it into their own hands ?

There seems to be no alternative to Eyes of Europe that is striving for a new form of paneuropean cosmopolitan democracy far beyond multiculturalism, interculturalism, and even transculturalism **in other words :Kantian cosmopolitism**

7. What is multiculturalism ? Is "identity politics" emancipation? Or rather the opposite?

A mosaic of cultures whose relatively autonomous entities are separated and linked by a light cement of common values that the communitarian drift tends to isolate one from the other with tensions that tend to be exacerbated under the pressure of identity drifts.

Paul Cliteur professor at Leiden University: *Nowadays we are bombarded with reports of groups that demand special treatment because of their race, their ethnicity, their colour, their sexual orientation, their nationality or some other characteristic of their identity. People speak of 'identity politics'. Is this emancipation?*

Or rather the opposite? Perhaps it would be good first to recall the ideals that we stand for. The ideals of the rule of law, democracy, equality and freedom to choose one's own lifestyle. We usually bring them together in the concept of the democratic rule of law. The democratic rule of law is based on the idea that the human individual has intrinsic value. Based on this idea, the individual is supposed to govern himself (democracy) and to be entitled to some inalienable rights (rule of law). Citizens in such a state are not subjects, but active participants in the political process with the common interest of the state. In a democratic debate, these citizens exchange ideas about the organisation of the political community.

Identity politics is often accompanied by an aggressive way of communicating. It is not aimed at a constructive and open dialogue about the organisation of what people have in common, but at an accusatory approach: coloured people against non-coloured people, believers against non-believers.

The groups that have proclaimed themselves identity groups are not prepared to engage in any critical reflection on their own supposed rightness. Identity politics is narcissistic. That is why identity politics also leads to "*one issue movements*". Only one thing is important, namely one's own identity.

At best, one is a victim of inadequate education. After all, good education should teach us that the democratic constitutional state should be religiously neutral. Secularism breaks with the system of state religions. Identity politics is at odds with this secularism in the sense that it tends to emphasise the religious identity of citizens to such an extent that there is an expectation that citizens will enjoy religious privileges (as opposed to rights). For example, the privilege - contrary to the norms of the democratic constitutional state - of wearing religious signs in official service. Or the privilege of slaughtering animals without their being stunned prior to slaughter, contrary to general rules on animal welfare. Identity politics is non-inclusive but exclusive. Identity unites people but it also divides them.

8. What is intercultural dialogue ?

Intercultural dialogue (ICD) "*occurs when members of different cultural groups, who hold conflicting opinions and assumptions, speak to one another in acknowledgment of those differences*". It builds upon the concept of *dialogue*, which refers to at least two people holding a conversation. And it builds upon the term *intercultural*, which is typically used to refer to people communicating across differences in nationality, race and ethnicity, or religion.

Dialogue has several meanings: it sometimes refers to dialogue in a script, which simply means people talking, but more often it refers to "*a quality of communication characterized by the participants* » willingness and ability simultaneously to be radically open to the other(s) and to articulate their own views. ... Dialogue's primary goal is understanding rather than agreement."^[2]

The term *intercultural dialogue* similarly is used with quite different meanings. It may be used broadly, to mean any interaction between people that have different cultural backgrounds, which is the same as what is more often called intercultural communication. More narrowly, it may be used only to refer to a subset of intercultural interactions, those with "a deliberate verbal exchange of views designed to achieve understanding of cultural others, with the more advanced steps of achieving agreement and cooperation understood to be potential later goals". Peter Praxmarer supplied a concise definition: "intercultural dialogue is the art and science of understanding the Other". The Council of Europe proposed a definition in 2008, for the European Year of Intercultural Dialogue, emphasizing the deliberate nature of intercultural dialogue:

Intercultural dialogue is a process that comprises an open and respectful exchange or interaction between individuals, groups and organisations with different cultural backgrounds or world views. Among its aims are: to develop a deeper understanding of diverse perspectives and practices; to increase participation and the freedom and ability to make choices; to foster equality; and to enhance creative processes.^[5]

Interfaith dialogue, also called interreligious dialogue, is a form of intercultural dialogue that focuses on conversations and exchanges between members of different religions. Interfaith dialogues assume that the participants wish to understand other religious viewpoints. It is *narrower* than intercultural dialogue, because a religion is one possible form of cultural identity.

Politicians and diplomats, especially in Europe, have often used the term *intercultural dialogue*, assuming that it has the following characteristics:

- increases respect for cultural diversity, human rights, and freedom;
- develops sense of community in multicultural populations;
- promotes tolerance, pluralism, openness, mutual respect;
- improves ways of living together;
- strengthens social cohesion;

- strengthens democratic governance;
- increases peace and harmony in a multicultural world; and
- prevents and/or resolves intergroup conflicts.

Intercultural dialogue has been used as a tool for increasing understanding in contexts where misunderstandings typically occur. For example, the European Agency for Culture was established by EU members to coordinate intercultural dialogue activities, *"focussing on the integration of migrants and refugees in societies through the arts and culture"*.

The European Commission *"considers intercultural dialogue as one of the main instruments of peace and conflict prevention"* and that *"making people aware of the cultural diversity as well as the need for intercultural dialogue are the most important issues"*.

Communication scholars Benjamin Broome and Mary Jane Collier have argued for the critical role of intercultural dialogue in peacemaking.

Outside of politics and diplomacy, intercultural dialogue has often been an explicit focus within educational contexts, with the goal being either to foster intercultural dialogue on campus or to promote intercultural dialogue in the surrounding communities.

Anna-Leena Riitaoja and Fred Dervin posed the following questions as essential when studying interreligious dialogue, and these are also obvious questions for any who want to understand intercultural dialogue:

- Who is going to learn about whom, and whose knowledge is to be learnt?
- Does the other have an opportunity to be seen and heard as a subject or relegated to a subaltern position?

9. What is transculturalism ?

Transculturalism is defined as *"**seeing oneself in the other**"*. It is in turn described as *"extending through all human cultures"* or *"involving, encompassing, or combining elements of more than one culture"*.

In 1940, transculturalism was originally defined by Fernando Ortiz, as the synthesis of *two phases occurring simultaneously, one being a deculturalization of the past with a métissage (see métis, as in the Métis population of Canada and the United States) with the present, which further means the "**reinventing of the new common culture**"*. Such reinvention of a new common culture is in turn based on the meeting and intermingling of the different peoples and cultures.

According to Lamberto Tassinari, *transculturalism is a new form of humanism based on the idea of relinquishing the strong traditional identities and cultures which [...] were [the] products of imperialistic empires [...] interspersed with dogmatic religious values.* Transculturalism opposes the singular traditional cultures that evolved from the nation-state. He also stated that *transculturalism is based on the breaking down of boundaries, and is contrary to multiculturalism because in the latter most experiences that have shown [reinforces] boundaries based on past cultural heritages. And that in transculturalism the concept of culture is at the center of the nation-state or the disappearance of the nationstate itself.* In this context, German cultural scholar Dagmar Reichardt stresses the didactical relevance of a paradigmatic shift in academia through Transcultural Studies, mainly focusing on the European model of conviviality in a globalized world.

According to Richard Slimbach, author of *The Transcultural Journey*, transculturalism is *rooted in the pursuit to define shared interests and common values across cultural and national borders.* Slimbach further stated that *transculturalism can be tested by means of thinking "outside the box of one's motherland" and by "seeing many sides of every question without abandoning conviction, and allowing for a chameleon sense of self without losing one's cultural center".* According to Jeff Lewis, transculturalism is characterised by *cultural fluidity and the dynamics of cultural change. Whether by conflict, necessity, revolution or the slow progress of interaction, different groups share their stories, symbols, values, meanings and experiences. This process of sharing and perpetual 'beaching' releases the solidity and stability of culture, creating the condition for transfer and transition.* More than simple 'multiculturalism', which seeks to solidify difference as ontology, 'transculturalism' acknowledges the uneven interspersion of Difference and Sameness.

Based on Jeff Lewis' *From Culturalism to Transculturalism*, transculturalism is characterized by the following:

- Transculturalism emphasizes on the problematics of contemporary culture in terms of relationships, meaning-making, and power formation; and the transitory nature of culture as well as its power to transform.
- Transculturalism is interested in dissonance, tension, and instability as it is with the stabilizing effects of social conjunction, communalism, and organization; and in the destabilizing effects of non-meaning or meaning atrophy. It is interested in the disintegration of groups, cultures, and power.^[8]
- Transculturalism accepts that language and materiality continually interact within an unstable locus of specific historical conditions.

- Transculturalism never sides with one moral perspective over another but endeavors to examine them without ruling out moral relativism or meta-ethical confluence.

10. What is Cosmopolitanism?

Cosmopolitanism is the idea that all [human beings](#) are, or could or should be, members of a single [community](#). Different views of what constitutes this community may include a focus on moral standards, economic practices, political structures, and/or cultural forms.

A person who adheres to the idea of cosmopolitanism in any of its forms is called a **cosmopolitan** or **cosmopolite**. As an example, [Kwame Anthony Appiah](#) suggests the possibility of a cosmopolitan community in which individuals from varying locations (physical, economic, etc.) enter relationships of mutual respect despite their differing [beliefs](#) (religious, political, etc.).

The word derives from the [Ancient Greek](#): κοσμοπολίτης, or *kosmopolitês*, formed from "κόσμος", [kosmos](#), i.e. "world", "universe", or "cosmos", and πολίτης, "*politês*", i.e. "citizen" or "[one] of a city". Contemporary usage defines the term as "citizen of the world". ^{[3][4]}

Definitions of cosmopolitanism usually begin with the Greek etymology of *citizen of the world*

Cosmopolitanism can be defined as a global politics that, firstly, projects a sociality of common political engagement among all human beings across the globe, and, secondly, suggests that this sociality should be either ethically or organizationally privileged over other forms of sociality.

In his 1795 essay *Perpetual Peace: A Philosophical Sketch*, [Immanuel Kant](#) stages a ***ius cosmopoliticum*** (cosmopolitan law/right) as a guiding principle to help global society achieve permanent, enduring peace. Kant's cosmopolitan right stems from an understanding of all human beings as equal members of a universal community.

Kant's cosmopolitan right is fundamentally bound to the conditions of universal hospitality and the right of resort.

Kant makes the additional claim that *all human beings have the basic right of resort: the right to present oneself in a foreign land*. The right of resort is derived from Kant's understanding of the Earth's surface as essentially communal, and further emphasizing his claims on equally shared universal rights among all human beings.

For Levinas, the foundation of ethics consists in the obligation to respond to the Other. In *Being for the Other*, he writes that there is no "universal moral law," only the sense of responsibility (goodness, mercy, charity) that the Other, in a state of vulnerability, calls forth

The proximity of the Other is an important part of Levinas's concept: the face of the Other is what compels the response

Philosophical cosmopolitans are [moral universalists](#): they believe that all humans, and not merely compatriots or fellow-citizens, come under the same moral standards. The boundaries between nations, states, cultures or societies are therefore morally irrelevant.

Some philosophers and scholars argue that the objective and subjective conditions arising in today's unique historical moment, an emerging [planetary phase of civilization](#), *creates a latent potential for the emergence of a cosmopolitan identity as [global citizens](#) and possible formation of a [global citizens movement](#).*

A number of contemporary theorists propose, directly and indirectly, various ways of becoming or being a cosmopolitan individual.

To be responsible is to recognize and understand suffering, which then leads to compassion. It is through this process that others can be recognized as people.

In *Cosmopolitanism: Ethics in a World of Strangers*, Kwame Anthony Appiah notes how social ethics seem to operate: *Whatever obligation one might have to another, especially a foreign other, that obligation does not supersede the obligations one has to those people most familiar to them..*

For Gilroy, *being cosmopolitan seems to involve both a social, ethical enterprise and a cultural enterprise.*

[Ulrich Beck](#) (May 15, 1944 – January 1, 2015) was a sociologist who posed the new concept of cosmopolitan critical theory ***in direct opposition to traditional [nation-state politics](#)***. Nation-state theory sees power relations only among different state actors, and excludes a global economy, or subjugates it to the [nation-state](#) model..

For Beck, political and sociological cosmopolitanism rest upon these fundamental foundations:

- "Acknowledging the otherness of those who are culturally different"
- "Acknowledging the otherness of the future"
- "Acknowledging the otherness of nature"
- "Acknowledging the otherness of other rationalities"

Cosmopolitanism shares some aspects of [universalism](#) – namely the *globally acceptable notion of human dignity* that must be protected and enshrined in international law. However, the theory deviates in recognising the differences between world cultures.

In addition, cosmopolitanism *calls for equal protection of the environment and against the negative side effects of technological development.*

Other authors imagine a cosmopolitan world moving beyond today's conception of nation-states. They argue that *a truly cosmopolitan identity of [Global Citizen](#) will take hold, diminishing the importance of national identities.* The formation of a [global citizens movement](#) would lead to the establishment of democratic global institutions, creating the space for global political discourse and decisions, would in turn reinforce the notion of citizenship at a global level.

EoE stands basically for Cosmopolitan democracy,

11. What does Cosmopolitan democracy stand for?

Cosmopolitan democracy, also known as *Global democracy* or *World Federalism*, is a political system in which democracy is implemented on a global scale, either directly or through representatives. An important justification for this kind of system is that the decisions made in national or regional democracies often affect people outside the constituency who, by definition, cannot vote. By contrast, *in a cosmopolitan democracy, the people who are affected by decisions also have a say in them.*

According to its supporters, any attempt to solve global problems is undemocratic without some form of cosmopolitan democracy. The general principle of cosmopolitan democracy is to expand some or all of the values and norms of democracy, including the rule of law; the non-violent resolution of conflicts; and equality among citizens, beyond the limits of the state.

Cosmopolitan Democracy has been promoted, among others, by physicist Albert Einstein.

12. What is creative democracy

Creative Democracy is advocated by American philosopher John Dewey. The main idea about Creative Democracy is that democracy encourages individual capacity building and the interaction among the society. Dewey argues that democracy is a way of life in his work of "Creative Democracy: The Task Before Us" *and an experience built on faith in human nature, faith in human beings, and faith in working with others.* Democracy, in Dewey's view, is a moral ideal requiring actual effort and work by people; *it is not an institutional concept that exists outside of ourselves. "The task of democracy", Dewey concludes, "is forever that of creation of a freer and more humane experience in which all share and to which all contribute".*

13. What is EoE auto-active cosmopolitan democracy. The purpose objectives of the Eyes of Europe idea are:

- economic : aiming at economic equality;
- political : aiming at fundamental democratisation;
- cultural : commitment to the development of diversity;
- European : EoE sees itself as transnational

The new transformation concept of Eyes of Europe moves within the following four cornerstones of the autoactive framework:

- Man must be completely re-educated in and for a new world.
- Only through education can man become a better man.
- Education must be cosmopolitan.
- Education always aims at ethics - culture - democracy.
- as a complement to the Kantian imperative

Eyes of Europe demands and promotes :

Fraternity and it promotes solidarity. Fraternity should encourage peace, concord, tolerance, reconciliation with the enemy and helpfulness, in the sense of brotherhood. **"All men are born free and equal in dignity and rights; they should meet one another in brotherhood."**

You, young citizen of Europe, overcome your national culture and identity; become European. The national myths have been used up, faded and become worthless. The far-sighted Europe needs a new history ; create and shape it, according to your vision.

Become critical, become and learn autonomously, think for yourself, young European citizen.

Educate yourself, develop your potential,

Engage in Europe-wide interactive dialogues with your generation to do the same - make Europe world-ready this way!

Think otherwise, without railings, love differently, eat differently, learn differently, don't be afraid of change - not yours and not others'. Resist consumerism, become who YOU are.

You are equal to the other, and he to you. Look at him, that he looks at you, recognise yourself in him.

See the infinite in the sight of the other. Make this infinitely precious for you. Take "responsibility" for the other. Become a Samaritan of our time!

13.1 *"Sapere aude!",*

You are homo sapiens - sapiens, thus also become a "homo sapiens- demens" : accept the demonic, the irrational in you. Become your dark shadow too: "Become everything you definitely don't want to be." Accept yourself lovingly, as well as others, in the spirit of humanity.

*Judge, but do not condemn. Love light and shadow equally. **"Be the change that you wish to see in the world."** (Gandhi)*

13.2 *live in the now enjoy the **power of now**. Past and future are illusions. Experience more joy in this and every moment. Resist the acceleration of acceleration, fight it wherever you meet it, use your energies; don't waste them.*

13.3 Interact with all cultures. *More interaction creates more complexity. **Bring "own culture" and "foreign culture" into dialogue with each other.** Dare to engage in intercultural dialogue. Tolerate and accept the other. Interculturality is never given: You have to desire it! **Promote the breakthrough of Kantian cosmopolitanism.** Become **a citizen of Europe and the whole world.** Forget state borders, be they regional or national. Feel at home everywhere; let your home be the whole world. Become a cosmopolitan and leave your contribution to the shaping of eternal peace for mankind.*

13.4 *"God does not give orders". The "Divine Command" is always the demonic luring into complete submission. As you speak "Globish", speak **the common language of ethics** that all human beings should learn in order to communicate with each other on an analogical level - in a society where many different cultures have developed. Speak and teach the*

language of humanity and morality; demand that others do the same, so that they pass it on. .

13.5 *Learn to think **complexly** and **critically**, because complexity is the key to understanding the world. Learn to **come to terms with the complexity of reality and society**, and become reconciled to the increasing ambiguities and paradoxes of the Zeitgeist. Think dynamically, differentiated and globally.*

13.6 ***Have the courage to shape the future.** It is not and never was written. Stay true to your visions of the future, dream them, give them shape, expand your horizons for the sake of others and in the service of a far-sighted Europe. **Call your generation to debate - turn your intuitions into reality.** Be and remain creative, without the creative Europe is lost. Debate and discuss the challenges of the day with your generation so that together they can give a clear shape to the future.*

13.7 *Pay off your old and new debts, because they are the conflicts of tomorrow. Debt and debts will soon overtake us all. Break the taboos that obscure the questions of guilt and atonement - it is guilt and debt that are still hushed up in Europe. Guilt you shall bear no longer - forgiveness, not revenge is the liberation. Turn guilt into responsibility and you will gain the freedom that will allow you to shape the future.*

14. What is collective intelligence?

Collective intelligence concerns the cognitive capacities of a group or community resulting from the multiple interactions between its members. The knowledge of separate members of a community is limited to a very partial perception of their direct and indirect environment.

They have no awareness of the totality of the elements that influence the whole group. In this case, the age group that Eyes of Europe is targeting are teenagers across Europe.

Subjects with very basic characteristics can, through the use of collective intelligence, accomplish very complex tasks and cognitive operations by means of a fundamental mechanism called **synergy**.

The forms of collective intelligence are very diverse depending on the type of community and the members they bring together.

The self-activating/autoactive cognitive platform Eyes of Europe defines itself as a pan-European incubator of collective intelligence of teenagers throughout Europe. It likes to be thought of as a pan-European agora that stimulates communication and expression of all its members and participants in real time. In other words, it is an incubator of interactions, i.e. peer-to-peer exchanges on the most diverse subjects relating to the great challenges of civilisation and humanity in crisis. It is nothing less than an initiation, a preparation to an original form of direct democracy.

A group, in this case the European youth, is most often only the sum of plain individuals.

All local information is limited: each individual has only partial knowledge of his or her environment and is not aware of all the elements that influence their own group.

In multiple social interactions, *each individual is related to one or more other individuals in the group, a class, a school, a group of schools, all schools connected to the Eyes of Europe self-acting platform.* The Eyes of Europe see all, hear all, transmit all, at least in theory.

Each individual from his or her microcosm finds it beneficial to collaborate through his or her own performance within the European macrocosm. His contribution, however small and minimal, will be better than if he were isolated.

For Pierre Lévy, author of *Collective Intelligence - For an Anthropology of Cyberspace*, it is a question of *"intelligence everywhere distributed, constantly enhanced, coordinated in real time, which leads to an effective mobilisation of skills"*.

Eyes of Europe intends, thanks to its interactive auto active platform, to request the mobilisation of all the competences of all the participants in its programmes.

EOE wants to federate a community of interests based on:

- free participation
- mutual trust between members.
- a horizontal structure of exchanges.
- rules (tacit or explicit) identical for all members.
- member autonomy: each member is responsible for his or her own action, participation.

- a communication network allows interaction between all members.
- total access to information in real time for the whole community.
- a synthetic and contextual view of the situation for each member.
- a regulation system: evaluation, control, optimisation, correction of errors.
- sharing of experiences and practices that can provoke the emergence of a common European consciousness.

15. Eyes of Europe: a new form of collective, global, European and cosmopolitan intelligence

Collective intelligence is above all the result of a specific state of mind. Every change of mindset requires the use of facilitation tools, i.e. IT tools at the service of the process.

"Today's society requires a higher mode of collective intelligence. To master a world that is massively bigger, massively faster, massively more technological, and global we need to find an alternative to the traditional way of working. "

Tools such as *wikis* and social search engines encourage the exchange and sharing of knowledge by relying on the mutualisation of everyone's work and expertise.

We are actually witnessing a metamorphosis of the "I" into the "we", of the individual into the collective, from the individual to the community, from the particular to the general, from the local to the global in a word: from the simple to the complex.

16. Why do we need collective intelligence so dramatically today?
To promote *a new form of democracy and collective wisdom* in the face of the damage caused by individualism and populism.

Jean François Noubel, author of *"Collective Intelligence, the Invisible Revolution"*, agrees that continuing to work in a compartmentalised system of predefined functions and roles would be counterproductive to creativity and productivity. *"Collective intelligence is different from the sum of the individual intelligences that make it up"* (Ribette, 1996)

The old is dying and a new era is emerging on the horizon. This formidable ***metamorphosis*** (Edgar Morin), this ***Great Reset*** (Claus Schwab), will not take place without training a generation of ***young mutants*** in search of ***new values*** and a ***new meaning***, because ***everything that refuses to regenerate degenerates*** (Morin).

The ambition of Eyes of Europe is to accompany this metamorphosis by inducing and implementing its global and cosmopolitan dimension. Collective intelligence allows us to go beyond individual motivation by creating a *lasting collective commitment*, and helps participants to better manage complexity.

Peer-to-peer is a way of communicating with the computer network that is free of any kind of barriers. Michel Bauwens sees *peer-to-peer* as a social structure, and it is about the ability of people to create through the collective intelligence of the community without any interference. *Peer-to-peer* is very much in a context of collective intention, where collective intelligence is used to create the work of the world in a constructive way, based on what the world is doing.

According to Kreijveld (2012), three forms of collective intelligence can be distinguished. These are determined by the degree of **participation** and the extent to which the individual contributions depend on each other. The complexity increases as more people contribute and participate in decision-making.

The first stage is crowdsourcing and tapping the crowd. This involves presenting an issue or problem to a large group of people who do not own the problem and who have no role in the final choice and selection of the solution. Think of everyday things like googling or looking up information on Wikipedia. The second stage is that of **"co-creation"**.

The third stage is that of **"self-organisation"**, in which the crowd takes over the initiative completely and all members coordinate their behaviour and choose a direction without central direction.

Tom Atlee (P2P Foundation, 2013) points to an even higher form of collective intelligence, namely **"collective wisdom"**. It is, as it were, long-term wisdom in which larger connections, interests, possibilities and drives are embraced in a broad time and space perspective.

The solutions created by **'collective wisdom'** transcend the here and now, have a sustainable character and can contribute to the transition to sustainable development, taking into account the local and the global, the past, the present and the future. Groups develop a collective intelligence that is different from the individual intelligence of each group member. .

Teams function, as it were, as an *idea processing machine* in which the pattern of the interactions makes a kind of data mining of ideas possible. Essential to optimal group productivity is an interaction pattern that is conducive to pooling a diverse set of ideas from everyone, combined with an effective selection process **to achieve consensus** (Pentland, 2014).

17. Hybridization, crossbreeding (metisage) and human rights

The democratic cosmopolitanism advocated by EoE leads ipso facto to the mixing and hybridation of the participating populations through the countless interactions it induces. This is precisely why Nazi totalitarianism abhorred Kant's cosmopolitan dream. This is why the illiberalism of the Visegrád countries is so hostile to immigration. Oddly enough, the Stalinist version of totalitarianism was also hostile to any form of cosmopolitanism: "*stateless cosmopolitanism*", "*hurrah-cosmopolitanism*", "*unbridled cosmopolitanism*". These nicknames were largely directed at people of Jewish origin and were intended to mobilise the hatred of the masses against all that was Jewish and therefore **foreign**. In Stalin's mind, it was necessary to erect a barricade against the outside world at all costs, to oppose "communist patriotism" (i.e. chauvinism) to "cosmopolitanism". The official fight against "stateless cosmopolitanism" often served as a smokescreen for anti-Semitism

18. Eyes of Europe is a new political project, that of a self-acting participatory democracy on a European scale.

If one has to choose between human rights and the illiberalism of the Vizsggrad group and its vulgate of pure race and ethnic cleansing, Eyes of Europe deliberately chooses human rights and democratic and participatory cosmopolitanism, where each and every one, on an equal footing, is invited and stimulated to give the best of himself or herself in the interest of humanity, whose survival is threatened by numerous perils. *Eyes of Europe is not only a new concept of education in the form of a participatory democratic agora, but it is also a new political project, that of an **auto active participatory democracy**, first on a European scale and then on a world scale..., after which fate will decide.*

Victor Orban's Hungarian "*national revolution*" claims a word that defines the authoritarian temptation: "*The new state we are building in Hungary,*" proclaims the Prime Minister, "*is neither a nation-state, nor a liberal state, nor a welfare state: it is 'illiberal'.*"

This term refers to the tradition, deeply rooted in Western history, which seeks to protect the individual from fear, whatever its source: the state, the church or society," analysed the American essayist Fareed Zakaria in the magazine Foreign Affairs in 1997.

Matthijs Bogaards describes illiberal democracy as '*flawed democracy*'.

The theory developed by Viktor Orbán is quite "close to Putin's doctrine of the vertical of power" and "is not unrelated to Carl Schmitt's theses on the primacy of politics over the rule of law and fundamental rights.

Viktor Orbán welcomed his election by declaring: "Liberal non-democracy is over".

In The People versus Democracy (2018), Yascha Mounk sees the emergence of illiberal democracies in the 2010s as a symptom of the failed policies of the first decades of the 21st century, especially after the banking and financial crisis of autumn 2008. Regarding Central and Eastern Europe, Jacques Rupnik states that "to explain the democratic regression", "the most widespread thesis is that of a society divided between the winners and losers of the post-1989 transition. It highlights the unequal distribution of the benefits of economic growth, and more generally, the contrast between the big cities, the graduates and the youth, all three of whom favour the liberal orientation that has prevailed over the last two decades, and a more rural electorate, both less educated and older.

In his 1997 article, Fareed Zakaria characterises a regime as 'democratic' if it holds 'free, multi-party and competitive elections' and if freedom of speech and assembly is guaranteed. He considers that *to go beyond this minimal definition and label a country as democratic only if it guarantees an exhaustive list of social, political, economic and religious rights is to make the word democracy a badge of honour rather than a descriptive category. Illiberalism as a symptom of economic decline*

According to the philosopher Jürgen Habermas, "political rights of participation and freedom rights are co-originals; human rights, in fact, are the indispensable medium for the exercise of political rights; and while it seems obvious that freedom of opinion and discussion are conditions of possibility of popular sovereignty thus understood, they are not »

19. Conclusions

Eyes of Europe is advocating a cosmopolitan and self-acting/autoactive European democracy. Eoe is induced and stimulated by the use of collective intelligence of young Europeans in order to implement the possibility **of communication of all with all**. Eyes of Europe wants to promote the European democracy in the making and wishes to train young citizens into be real mutants called European citizens.

Eyes of Europe is basically an attempt to implement a new form of **participatory democracy** of a horizontal and autoactive character based not **on the war of all against all** (Hobbes) that started with the modern era and is raging today but on the contrary, by promoting and implementing the dialogue of all with all - all young people from all

cultures - EoE intends to deconstruct the cultural identity and religious conditioning that strives to shape young people through separatist and reductive education, that of national states, regional entities and identity groups of any kind.

Eyes of Europe is advocating nothing less than a cosmopolitan education in the service of human rights without forgetting the rights and duties of all men and women. Eyes of Europe stimulates collective intelligence and induces the possibility of a global communication of all with all.

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Marc Guiot - Who is?

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