EOF PROJECT

Diego Fontanive

The core of the approach

When we think about any idea that we imagine could change a society for the better we are simply avoiding that change because no new social model we create can possibly change its people for the better. It can only shape and condition us yet again to function in accordance with that old or new model as we have seen time and time again throughout human history. By changing ourselves through concrete approaches based on the development of critical intelligence we can truly change society for the better generating a serious, critical, skeptical and radical understanding of our conditioning. Changing society for the better requires no belief system.

 DF

Where does this journey go?

A constructive mutation of the structure of our thinking from mono-logical to multi-logical, and of our education and personal development.

22 View Points

1.   Why do we have so many problems individually and collectively and out of which we shape further problems? Without a radical understanding of the human problems striving for human solutions is a futile investment.

To summarize: Without a multilogical understanding of the human problems, talking about human solutions is a futile thing.

2.   Why have we always been in a state of conflict? The mere learning of the history of conflicts and the actuality of it does not provide any psychological tool to implement personal development and social betterment. It is essential to understand the cognitive nature of the activity of conflicting.

3.   Wars and great processes of deterioration are nothing but the macroscopic manifestation of what happens within our own minds almost on a daily basis.

To summarize: Macro conflicts such as wars aren't different than personal psychological conflicts, just more spectacular.

4.   Ideology creates conflict, inevitably. Do we really need ideology and beliefs? Why do we have beliefs? Can we live without belief systems?

To summarize: We do not need belief systems: ideologies and beliefs lead to problems.

5.   As a fact: we all want to feel safe and at peace because safety and peace in mind is what the brain requires in order to function properly.

To summarize: To each one of us the priority is to feel safe, no matter what we believe.

6.   All ideologies and beliefs are obstacles against the process of refining our intelligence and thinking skills.

To summarize: Ideals and beliefs block intelligence.

7.   The biological way our brain is wired naturally makes us fallacious and fallible beings. However it appears to be obvious that we also have a general unwillingness to think deeply and critically about the way we think and therefore we jeopardize safety and peace. The speaker proposes solutions about this issue.

To summarize: We want safety but we sabotage it and paradoxically we don't care about this contradictory tendency.

8.   Endlessly people have been talking about peace, yet we haven't achieved it, nor psychologically neither collectively. The speaker's approach proposes a constructive inquiry and proposal about this issue.

To summarize: Wanting peace leads to not having peace.

9.   Politics and every form of attempt aimed to organize and re-organize society does not to solve this problem of conflict which indeed has never been solved.

To summarize: Organisations and politics do not solve conflicts.

10.   It is essential to understand and keep in mind that our brain has been conditioned. Without this explanatory framework of analysis any attempt to talk about human solutions is futile.

To summarize: We are conditioned minds.

11.　　Critical thinking is a necessary skill we all should acquire but critical thinking does not seem to work in regard of its application in life. The speaker suggests what can be done about this.

To summarize: Critical thinking is a necessity but does not work, the speaker proposes what can be done about this.

12.　　In the human life an enormous problem is the condition where distraction has more power over attention. This is pressing urgency of our time, despite the fact the many do not seem to identify it as a priority. It is critical to develop a rational training aimed to reverse this inconvenient condition. We must transform the thinking tools provided by education and undertaken in personal cognitive development from inductive mono-logical thought-processes to deductive multi-logical thinking skills.

To summarize: distractions should never take over attention: we must become multilogical thinkers.

13.　　Without experience there is no experiencer but the identification with what we experience and with the interpretations of it detaches us from the acknowledgement of truth and not truth.

To summarize: Unreasoned identification with our experiences disconnects us from reality.

14.　　It's important to understand whether faith comes from insecurity and fear, or is it an automatic belief merely from the way we have been programmed. Whatever the case, fear, dogma or both must be radically investigated and understood.

To summarize: Fear, faith and dogmas must always be investigated and understood.

15.　　The understanding of our psychology must always go together with at least a basic knowledge of biology (genes) and memetics (memes). In this way we can better comprehend our cognitive behaviors and the interconnection between our biological and our psychological structure behind our thinking and actions. If we consider that naturally, while genetic evolution is not about betterment but about adaptation, we nevertheless now need a psychological evolution based on betterment.

To summarize: The knowledge and the study of genetics and memetics are essential to understand our conditioned minds.

16.　　Can we emancipate ourselves from our conditioning without adopting further illusory escapes? The speaker proposes the necessity to think about our thinking without filtering via the thought processes that have created our thinking.

To summarize: We must train the quality of the evaluation of thinking without using the same thoughts that have created our thinking processes.

17.　　This is an age in which we are developing techno-digital superintelligence while superficiality is becoming the drive of modern man. It is essential to prepare individuals for the future impact with sentient AI to come and this requires a deep educational training aimed to cultivate multilogicality considering that multilogicality is also the way modern neural deep machine learning is designed.

18.   The study of many salient human characteristics that dominate our lives is fundamental. Characteristics such as human stupidity, confusion, taboos, superficiality, the distinction between irrational fears and rational fears, love and its countless misconceptions, credulity, beliefs, logical fallacies. To date these topics are not included as matters of study in education or personal development. We must undertake a very serious, deep, accurate and unbiased investigation into these elements of our life.

To summarize: All the salient characteristics of our life must become critical matters of study in education.

19.   To the speaker is adamant to distinguish between mankind and humanity. Mankind refers to the biological nature of the species (genes), humanity instead to the memetic evolution and its dynamics (memes / units of culture). Dynamics which have been interchanged throughout history disrupting and disordering our minds.

To summarize: Mankind is not humanity and vice versa.

20.   Regardless of the great progress we achieved as human beings we are yet to accomplish a psychological progress. We have the same psychology and tricks that we developed thousands of years ago, ergo we keep causing the same problems both personally and socially. The speaker proposes an in-depth inquiry into this fact and what we can do about it.

To summarize: With all human progress surely it is time to kickstart our psychological progress, why and what can be done?

21.   The decoding and the end of irrational fear is crucial for our personal development and therefore for the development of the species.

To summarize: Irrational fear must be decoded and eliminated.

22.   Healthy skepticism and deep reasoning concerning our major meme-values must become fundamental skills. Meme-values inherent in topics such as love, happiness, common sense, morality and goodness often and paradoxically are exactly the causing factors of human problems and constitute in that which prevents us from changing our reasoning processes for the better.

To summarize: Commonly accepted values, including love and happiness, are often irrational memes.

A

EOF PROJECT

1 A multilogical understanding of the human problems is crucial. This approach begins with a self-analysis of the personal psychological structure. This approach is called Multilogicality

MULTI LOGICALITY

COLLECTIVE PROBLEMS PERSONAL PROBLEMS

Keeping the analysis of personal problems separated from the comprehension of people's problems represents in itself a problem. Multilogicality provides a holistic understanding of the complexity in regard to this matter

2 The learning of the human history of conflicts through a multilogical approach can help with an in depth understanding of the proneness to wars and conflicting tendencies

MULTILOGICAL UNDERSTANDING OF THE HISTORY OF CONFLICTS

MONOLOGICAL LEARNING OF THE HISTORY OF CONFLICTS MULTILOGICAL UNDERSTANDING OF HUMAN CONFLICTING TENDENCIES

What's the point of learning the history of conflicts if we do not accurately understand the fundamental reason behind conflicting attitudes? A multilogical approach to this matter highlights how most of conflicts take place because of *''memetic infections''

* Memes are units of culture which replicate themselves in the mind and society with no criticism

3 The macro sociological dynamics of conflicts are to be compared to the micro dynamics of psychological conflicts. Macro conflicts like wars are just more spectacular than conflicts among people or thoughts

MULTILOGICAL ANALYSIS

CONFLICTS AMONG PEOPLE CONFLICTS AMONG THOUGHTS

Example: If a tribe beliefs a hill is holy and another tribe don't they will probably come to fight because of that belief

4 Ideas are not ideals. Ideals are monological constructs of thoughts and a monological construct of thoughts is an obstacle against multilogicality and human progress

ANALYSIS OF HOW MONOLOGICALITY WORKS

IDEAS IDEALS

Example: An idea about a business model requires criticism, multiple viewpoints, brainstorming. When that idea is adopted without such quality it becomes a centralized monological ideology

Example: Societies based on monological thinking such as Middle Eastern regimes, do not invest in human capital.
The encouragement of personal talents in such societies, which requires a multilogical education, is basically absent. On the contrary monological ideologies are instigated with as a consequence cultural frictions, very slow or close to zero intellectual progress and centralized models of society

ANALYSIS OF MONOLOGICAL THINKING

FORMATION OF IDEOLOGY FORMATION OF BELIEFS

5 Ideologies imply beliefs.

Beliefs feed monological thinking

6 Monological thinking prevents the flowering of critical intelligence

DEVELOPING CRITICAL INTELLIGENCE

CONDITIONED INTELLIGENCE MULTILOGICAL THINKING SKILLS

Similarly to the example of an organization with a monological structure like the Catholic Church, we tend to operate in an analogous way within the personal psychological sphere: we have the propensity to adopt monological points of view annd mindsets on which we construct our thinking, ideas and understanding of life and reality

B

7 The human primary need, regardless if we are aware or not is safety: psychical and psychological safety. The approach to this need is usually mono logical

Example: A mother who has an overprotective behavior towards the children undertakes this behavior because of the desire to keep the children protected. Over-protectiveness is a monological approach that can damage the mental health of both the mother and the children

ANALYSIS OF THE NEED OF SAFETY

MONOLOGICAL HUMAN SAFETY: EFFECTS

MULTILOGICAL APPROACH TO HUMAN SAFETY

8 The human paradox: our need of peace and security when faced monologically activates problem-solution-reaction with ideologies and beliefs which destroy peace

ANALYSIS OF THE HUMAN PARADOX

MONOLOGICAL APPROACHES TO PEACE

MULTILOGICAL APPROACHES TO PEACE

9 Human organizations, politics, religions are fundamentally based and shaped monologically

MULTILOGICAL POLICY MAKING

CENTRALIZED SYSTEMS IN HUMAN ORGANIZATIONS

DECENTRALIZED SYSTEMS IN HUMAN ORGANIZATIONS
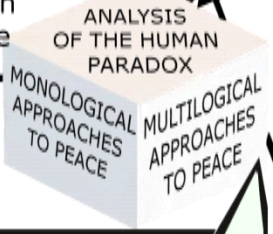
Monological beliefs like Islam (peace according to God) or Christianity (which motto was 'pacem in terris') or even non religious ideologies and revolutions have never achieved the goals such constructs were promoting. The attempt to establish human security and peace based on monological and centralized models seems to be historically destined to create further conflicts.

As an example the Catholic Church has a distributed model controlled by a centralized apparatus. This monological structure, because of its dogmas, has slowed down progress and science and the development of critical intelligence

10 The acknowledgement that we are conditioned provides a first step of sound reasoning towards the development of multilogical thinking skills in education and personal development
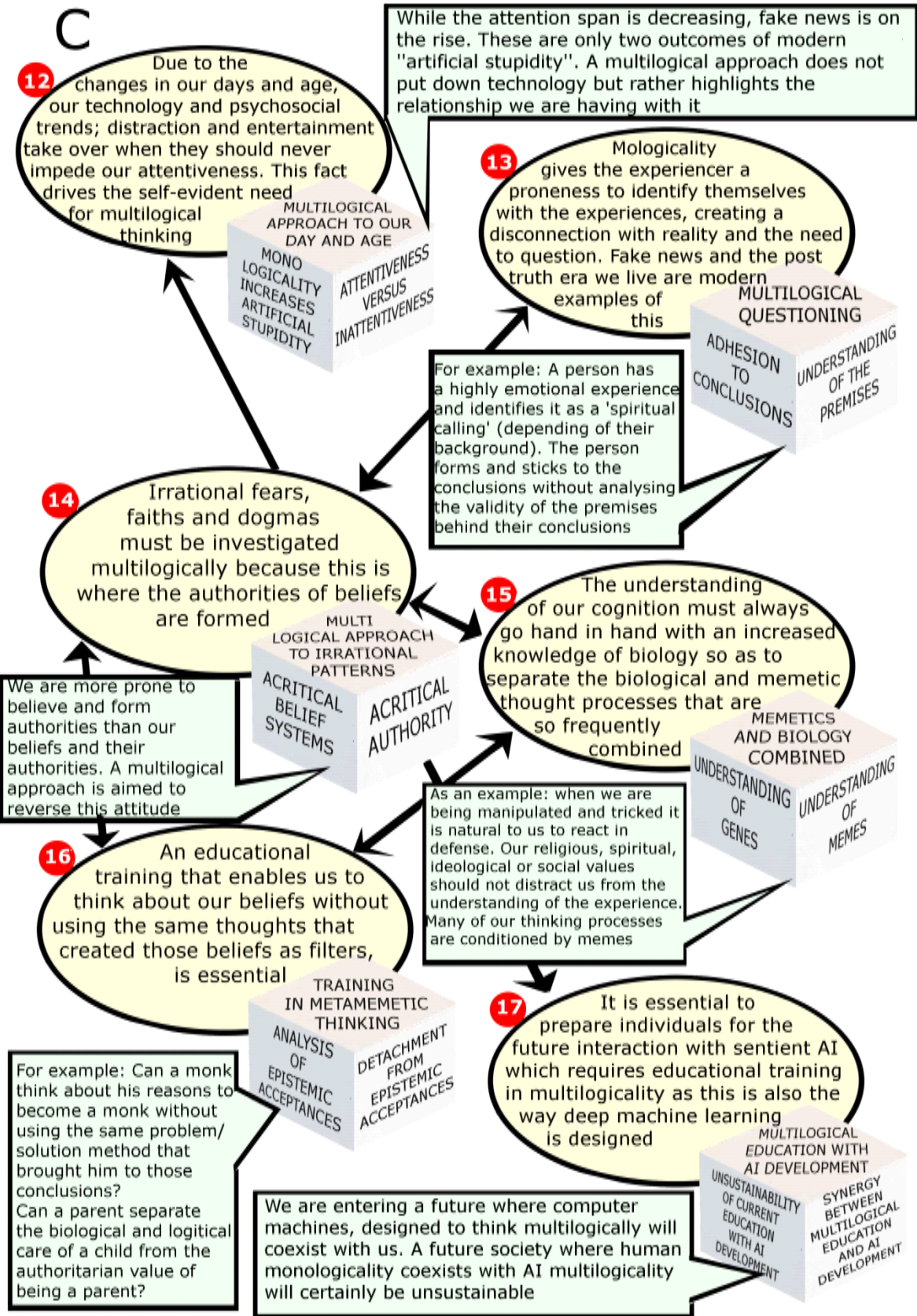
ANALYSIS OF OUR CONDITIONING

MULTI LOGICAL EDUCATION

MULTILOGICAL PERSONAL DEVELOPMENT
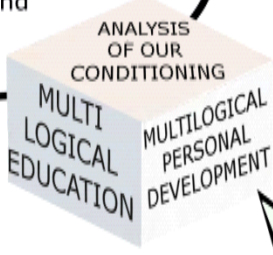
11 Critical thinking represents a rational alternative to the human solutions proposed by monological beliefs, ideologies and organizations, but critical thinking, as many reliable studies have shown, does not quite work

MAKING CRITICAL THINKING WORK!

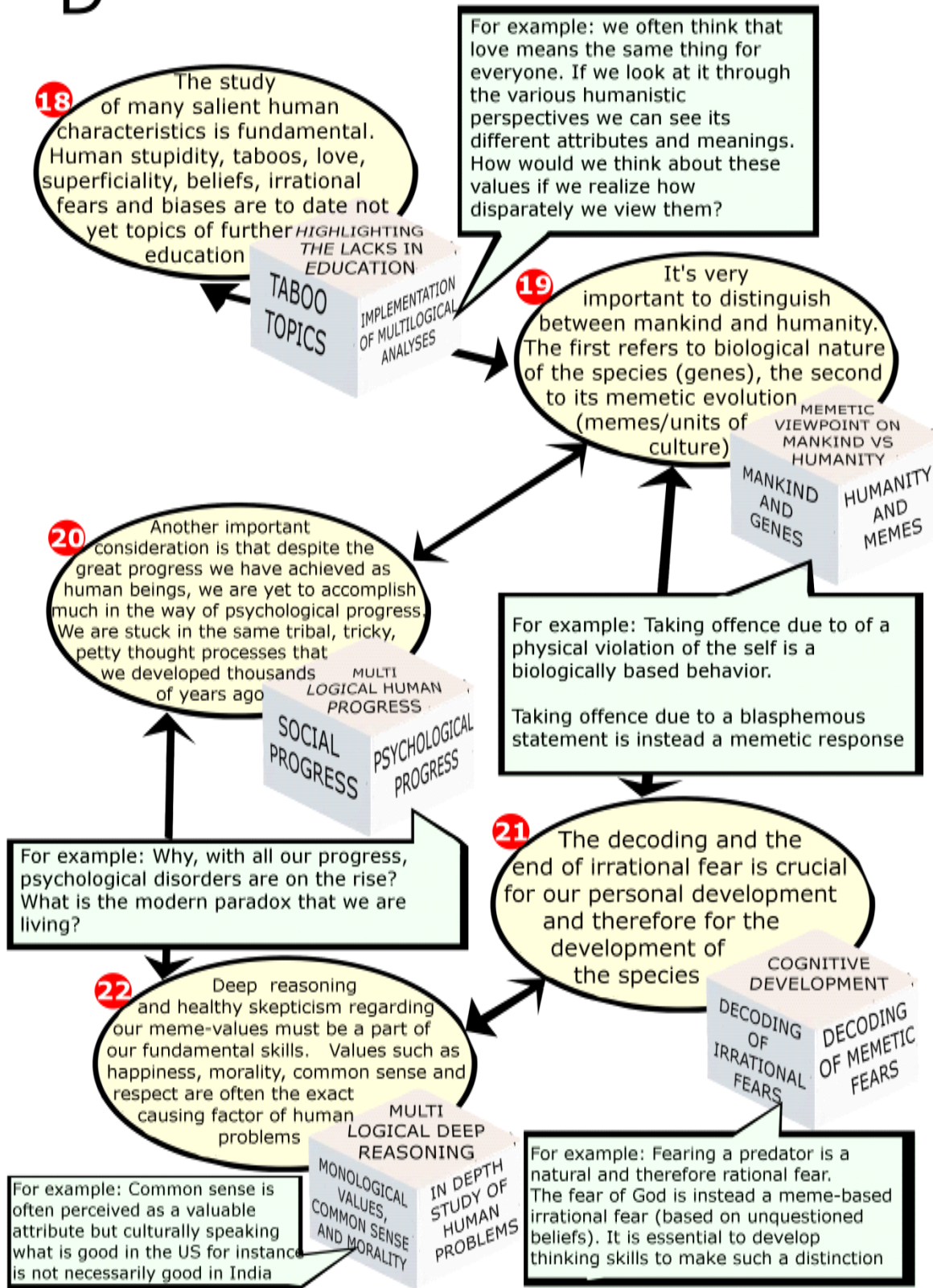CRITICAL THINKING AND MONOLOGICALITY

CRITICAL THIKING AND MULTILOGICALITY

Aside from being a counter-intuitive way to think, critical thinking does not quite work because it is learned through monological methods. Multilogicality combines CT with memetics, meta memetics and metacognition

The activity of learning in current education is often monological. A multilogical education focuses on the development of critical intelligence and an in depth understanding of the contents that are learned

C

12 Due to the changes in our days and age, our technology and psychosocial trends; distraction and entertainment take over when they should never impede our attentiveness. This fact drives the self-evident need for multilogical thinking

MULTILOGICAL APPROACH TO OUR DAY AND AGE
MONO LOGICALITY INCREASES ARTIFICIAL STUPIDITY
ATTENTIVENESS VERSUS INATTENTIVENESS

While the attention span is decreasing, fake news is on the rise. These are only two outcomes of modern ''artificial stupidity''. A multilogical approach does not put down technology but rather highlights the relationship we are having with it

13 Mologicality gives the experiencer a proneness to identify themselves with the experiences, creating a disconnection with reality and the need to question. Fake news and the post truth era we live are modern examples of this

MULTILOGICAL QUESTIONING
ADHESION TO CONCLUSIONS
UNDERSTANDING OF THE PREMISES

For example: A person has a highly emotional experience and identifies it as a 'spiritual calling' (depending of their background). The person forms and sticks to the conclusions without analysing the validity of the premises behind their conclusions

14 Irrational fears, faiths and dogmas must be investigated multilogically because this is where the authorities of beliefs are formed

MULTI LOGICAL APPROACH TO IRRATIONAL PATTERNS
ACRITICAL BELIEF SYSTEMS
ACRITICAL AUTHORITY

15 The understanding of our cognition must always go hand in hand with an increased knowledge of biology so as to separate the biological and memetic thought processes that are so frequently combined

MEMETICS AND BIOLOGY COMBINED
UNDERSTANDING OF GENES
UNDERSTANDING OF MEMES

We are more prone to believe and form authorities than our beliefs and their authorities. A multilogical approach is aimed to reverse this attitude

As an example: when we are being manipulated and tricked it is natural to us to react in defense. Our religious, spiritual, ideological or social values should not distract us from the understanding of the experience. Many of our thinking processes are conditioned by memes

16 An educational training that enables us to think about our beliefs without using the same thoughts that created those beliefs as filters, is essential

TRAINING IN METAMEMETIC THINKING
ANALYSIS OF EPISTEMIC ACCEPTANCES
DETACHMENT FROM EPISTEMIC ACCEPTANCES

For example: Can a monk think about his reasons to become a monk without using the same problem/solution method that brought him to those conclusions?
Can a parent separate the biological and logitical care of a child from the authoritarian value of being a parent?

17 It is essential to prepare individuals for the future interaction with sentient AI which requires educational training in multilogicality as this is also the way deep machine learning is designed

MULTILOGICAL EDUCATION WITH AI DEVELOPMENT
UNSUSTAINABILITY OF CURRENT EDUCATION WITH AI DEVELOPMENT
SYNERGY BETWEEN MULTILOGICAL EDUCATION AND AI DEVELOPMENT

We are entering a future where computer machines, designed to think multilogically will coexist with us. A future society where human monologicality coexists with AI multilogicality will certainly be unsustainable

D

18 The study of many salient human characteristics is fundamental. Human stupidity, taboos, love, superficiality, beliefs, irrational fears and biases are to date not yet topics of further education

HIGHLIGHTING THE LACKS IN EDUCATION

TABOO TOPICS

IMPLEMENTATION OF MULTILOGICAL ANALYSES

For example: we often think that love means the same thing for everyone. If we look at it through the various humanistic perspectives we can see its different attributes and meanings. How would we think about these values if we realize how disparately we view them?

19 It's very important to distinguish between mankind and humanity. The first refers to biological nature of the species (genes), the second to its memetic evolution (memes/units of culture)

MEMETIC VIEWPOINT ON MANKIND VS HUMANITY

MANKIND AND GENES

HUMANITY AND MEMES

20 Another important consideration is that despite the great progress we have achieved as human beings, we are yet to accomplish much in the way of psychological progress. We are stuck in the same tribal, tricky, petty thought processes that we developed thousands of years ago

MULTI LOGICAL HUMAN PROGRESS

SOCIAL PROGRESS

PSYCHOLOGICAL PROGRESS

For example: Taking offence due to of a physical violation of the self is a biologically based behavior.

Taking offence due to a blasphemous statement is instead a memetic response

For example: Why, with all our progress, psychological disorders are on the rise? What is the modern paradox that we are living?

21 The decoding and the end of irrational fear is crucial for our personal development and therefore for the development of the species

COGNITIVE DEVELOPMENT

DECODING OF IRRATIONAL FEARS

DECODING OF MEMETIC FEARS

22 Deep reasoning and healthy skepticism regarding our meme-values must be a part of our fundamental skills. Values such as happiness, morality, common sense and respect are often the exact causing factor of human problems

MULTI LOGICAL DEEP REASONING

MONOLOGICAL VALUES, COMMON SENSE AND MORALITY

IN DEPTH STUDY OF HUMAN PROBLEMS

For example: Common sense is often perceived as a valuable attribute but culturally speaking what is good in the US for instance is not necessarily good in India

For example: Fearing a predator is a natural and therefore rational fear. The fear of God is instead a meme-based irrational fear (based on unquestioned beliefs). It is essential to develop thinking skills to make such a distinction

Two HBRs about the mission, vision and goals of EOF and the Speaker

HBR 1 (How the speaker sees the past)

Throughout human history we have always been in a state of conflict or potential conflict. We study and memorise the dynamics and the actuality of conflict but we do not ask why we are unable to solve this problem, other than superficially and rhetorically. Conflict exists socially but more importantly personally. There are conflicting aspects between our own personal viewpoints and ideas, intellect and emotions, emotions and emotions. Instinctual impulses aside, thought is both the fountain of progress and conflict. The core of the speaker's approach is the inquiry into the structure of thought and the human reality that emerges from it. Despite the progresses we have achieved in fields like technology for instance, human rights, levels of education, democratic organisation of the society in many parts of the world, medicine, prosperity, life expectancy, freedom of speech, secularism and so on, down to the very structure of thinking we still functioning with the same psychological attitudes we had thousands of years ago. Thought produces progress, and thought produces conflict. We are prone to feed progress for the better, we are far less prone to understand the nature of conflict so as to decrease it, quite the opposite, we will fight against this inquiry.

The projections of these attitudes remain the social elements that rule our lives such as religious hierarchy, ideologies, belief systems, nationalism, organised and indoctrinated epistemic acceptances (the beliefs we take for granted), unquestioned common sense and systems based on operant conditioning (punishment and reward) thereby creating perpetual divisions. The biological way our brain is naturally wired makes us fallacious and fallible beings. It appears to be obvious that we also have a general unwillingness to think deeply and critically about the way we think and therefore we jeopardize

our safety and peace. Humans have achieved many goals but yet we still we have a tendency towards the establishment of tribalism and dogmatic beliefs which we often glorify.

Christianity, as an objective example, came into being from the motto ''Pacem in Terris'' (peace on Earth) but has developed itself into wars, twisted messages, contradictions, crusaders, invaders, the Holy Inquisition, holy wars and millenary processes of indoctrination. Buddhism, as another example, while preaching many seemingly valuable approaches intrinsic in the need of understanding human suffering and the emancipation from it, also became a twisted message which has shaped dogmas, worship, blind adhesion to beliefs, fallacies, indoctrination, ideologies and illusions, yet again, recreating divisions and conflicts.

Regardless of what the final destinations of our beliefs are, whether it be some heaven, materialistic achievements or an existential enlightenment, fundamentally we all want to feel safe and at peace, whether passive or active peace: about this primary need we are all the same. Safety and peace of mind is what the brain requires, as a fact, in order to function properly in every sense: neurologically, psychologically, cognitively, interpersonally and therefore also socially. Our lives currently and historically have been trapped in a paradox because the desire to establish safety and peace of mind creates its own opposite.

Any attempt to solve this problem of conflict politically or via the re-organisation of culture, countries, populations and their mentalities, does not seem to solve the problem of human conflict but rather exacerbates it.

Cognitively and psychologically we do experience things, sensations, feelings, ideas, events and so on. It is granted that without experience there is no experiencer. The problem arises when the thinker identifies themself with their experiences: because of this we have the person who believes to be a Muslim because that person was born in an Islamic area, and the person who believes to be spiritual because that person experienced situations that have been defined by others as ''spiritual'' and the thinker identified with such ideas without questioning. This is when the thinker becomes their thought. The speaker would like to clarify that religious thinking is not only referring to deities or conventional religious faith but any activity related to worship or believing without questioning. The totality of the religious experience is based on this process: identification with the experience of books, practices, archetypes and actions that are considered sacred, which are in truth just books, practices, archetypes and actions. When the experiencer identifies themself with the experience with no investigation into this process and goes on to identify with the interpretations given to the experience, objective truth loses importance despite claims to the contrary.

Why do we have faith, (not technical faith based on solid calculation of probabilities to succeed or obtain something), but rather existential faith? It is important to understand whether faith comes from insecurity and fear, or merely in the way we have been conditioned, which would make it a dogmatic belief.

THE ZERO (psychological) PROGRESS FACTOR

This is a visual regarding the progression of multilogical thinking throughout modern history, ergo: we have close to zero progress in multilogical thinking skills. The implications of this are very serious, particularly today and in regard to the future.

EOF Project proposes guidelines about what can be done.
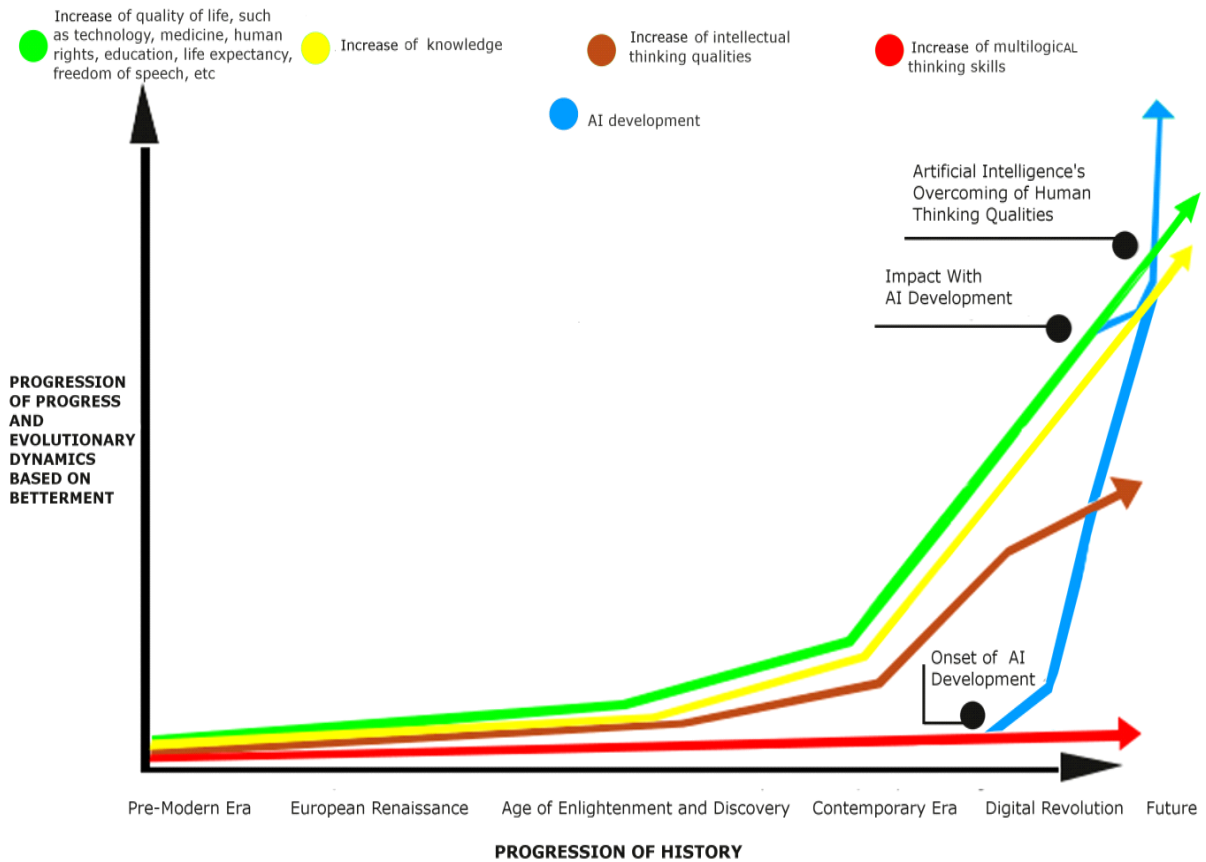
HBR 2 (How the speaker sees the future)

We definitely have more thoughts based on memes today in our mind than ever before. The speaker proposes a series of crucial questions about this matter such as: we think we are thinking but are we

really thinking (apart from the neurological operations)? What is the act of thinking exactly? What is thinking not?

It is necessary to understand that thought is not thinking since thought is the result of the operation of thinking. Thought alone does not think! We must not underestimate how crucial it is to comprehend that thought does not think, not philosophically but factually. Thought does nevertheless form ideas, self-beliefs, collective epistemic acceptances, common sense and so on, but thought is not thinking therefore the dilemma is: are we mainly functioning out of thoughts and through an automatic form of thinking, or are we thinking at all?

Looking at the human world with its plethora of expressions of tribalism, the answer seems to confirm the speaker's doubts. It appears to be obvious how a very important educational approach must begin with the rational and logical process of distinguishing thinking from thoughts. This leads us to discuss possible attempts to think about the future, the benefits and issues it will bring and the propositions we can provide regarding this issue. This study would begin by looking at the common problems that have been caused and by which have emerged in the past, the types of problems that have originated from these thoughts and their structure.

It is relatively futile to think about human solutions without a conspicuous and in depth understanding of the problems. By analysing and understanding these problems without beliefs or biases we can also comprehend the structure of thinking that triggered such problems. This analysis and understanding can facilitate the necessity to constructively and accurately think ahead regarding the future of our civilisation so as to correct and prevent psycho-social pitfalls.

If our history can teach us anything it is clear that new issues will characterise our future, including insidious possibilities like we have never seen before. The speaker and EOF's approaches identify the following theoretical but more than plausible problems and risks that will likely emerge in the not so distant future:

- Distracting entertainment will become the main priority and activity in the human life.

- The rise of ''artificial stupidity'', consisting in the digital and algorithmic modification of the popular interests. As consequently produces mutations in/of social behaviors such as automatic cognitive predispositions towards superficial thinking, non-critical community trends, fake news, new biased beliefs, polarised positions and the unwillingness to deductively seek the veracity or validity of arguments.

- Despite the increased rate of individual qualifications, training, levels of expertise and quality of life will face the decrease of constructive, creative and critical thinking abilities. It will be increasingly difficult to distinguish what is real from what is false.

- The rate of mental disorders will continue to rise (sources reported in this document).

- Proliferation of new seemingly palatable forms of critical populism will generate new social iniquities.

- New human divisions such as ''technological discrimination'' (increase of gaps between highly skilled individuals regarding technological competences and average subjects) will magnify themselves.

- We will witness the multiplication of influential life-memes and inherent groups resulting in new separations caused by varied ways of adhesion to multiple types of biased memeplexes (complexes of memes).

- Settorialization and compartmentalisation of educational training instead of a wholistic and multilogical education will likely become a social reality.

- Atrophy of deductive thinking in favor of unsound inductive thinking will increase incrementally in the future beyond the post-truth age we are already living.

- There will potentially be dangerous contrasts between human existence and the advent of artificial superintelligence.

- Spreading and rise of ''lethargic thinking'' and similar attitudes among the population instead of critical dynamism and creative intelligence.

Note

Today, thanks to science, we have discovered the reality of biology and the patterns of universal Darwinism. This leads to an important point: the understanding of our psychology must always go together with at least a basic knowledge of biology (genes) and memetics (memes). This awareness helps us to comprehend our cognitive behaviours and the interconnection between our biological and psychological structure of thinking and behaving. Considering that evolution, naturally, is not about betterment but about adaptation in most cases.

If we think about the level of attention that we use when we fix our hair, our make-up, shave, deliver a public speech or drive a car, why don't we do the same when it comes to deal with our thinking processes? It seems that we are not very concerned but then why does this not catch our interest? Isn't it somehow disturbing to acknowledge how human beings can produce astonishing technical, engineering, artistic, theoretical and scientific progress but then go to a familiar setting perform irrational and addictive rituals or cling to self-evident biased common sense?

Language while being our greatest gift is also filled with traps. Due to many logical fallacies, including appeal to ignorance, argument from repetition, circular reasoning, and accurate use of language it becomes immediately apparent that we auto-trap ourselves. If the correct way to say something already creates biases or distortions of meaning then although an attractive solution, it is not the language that must be changed (language evolves naturally though time) but rather memetic evolution that created the language which needs to be understood.

Proposals

1. Critical thinking does not work as it should: the speaker and the project propose a concrete, unique, reproducible and testifiable implementation of critical thinking using other approaches like memetics, metacognition, meta-metacognition and meta-memetic thinking.

Description and how

The problem with critical thinking is that critical thinking implies the acquisition and the application of a very rigorous methodology which can be learned and memorized but is very difficult to apply it in real life in terms of personal approaches and interpersonal relationships. The speaker addresses this issue and proposes tangible ways to make it work.

2. The introduction of *meta-memetic thinking in the field of education, personal training and personal development is essential. *

Meta-memetic thinking is a definition coined by the speaker and refers to the training of plurilogical high order thinking skills. This will be called meta-education. Meta-education approaches fundamental inquiries such as: what exactly is the point of education? What is the function of an educator? What is the purpose of learning and what is the fundamental difference between learning and understanding? Meta-education represents a series of plans and projects regarding the urgency of reforming the current educational system and proposes an effective approach based on the development and training of critical thinking skills, meta-memetic thinking and multi-logicality combined.

Parallel to this: one of the objectives is to organise world tours aimed in helping the speaker and their team to invite and encourage people in understanding this approach.

Description and how

In order to implement critical thinking and to make it work, the key factor that is required is the introduction to meta-memetic and multi-logical thinking in the field of education. By education the speaker does not only refer to the mere schooling system but also to each process of receiving and processing information, emotions, thought processes and influences. The establishment of experimental meta-education and the promotion of meta-memetic thinking must take place vertically (generationally through the introduction of meta-memetic thinking in experimental education) and horizontally (peer to peer via initiatives like public speeches, workshops, webinars, lectures, publications, training of teams). Workshops, articles, interviews, internet presence and activities such as webinars, participation and organisation of workshops, lectures, publications, and other initiatives will be also required to support and publicise these proposals.

3. Accumulation of data collection in regard to Point 2.

Description and how

An additional aim of Point 2 is the collection of data regarding the team's invitation and encouragement of people to understand this approach.

Data collection is important in order to evaluate the effectiveness and productivity of the proposed contents as well as scientific purposes.

4. Approaches aimed to contribute to the reduction and prevention of the propagation of artificial stupidity. For instance, the modification of internet algorithms due to digital activities based on selection / promotion / encouragement and support of shallow and deviant topics, biased arguments, keywords, lifestyles, memetic forms of thinking, fallacious memeplexes, fake news and problematic trends picked online.

Parallel to this: implementation of meta-memetic thinking in AI development is essential.

The speaker and the project's approaches have also to be intertwined with the field of AI and its growing development since AI will be a determinant part of our future and civilisation. The speaker considers the matter of AS (artificial stupidity) as one of the most insidious and at the same time, underestimated dangers of our time and proposes human and technological solutions in this regard.

5. Applied deep mind training. Establishing different teams and ensuring thorough training .

Courses / classes / promotion of multi-logical thinking based on the meta-memetic approach.

Description and how

The speaker and the approaches must be taken separately. This means that the approaches have educational purposes which must grow independently from the speaker. In this regard what is required is a process of training teams of tutors and educators around the world so as to guarantee the communication of the proposed approaches regardless of the speaker's presence or supervision.

Logical frame

Mission

Promotion and implementation of high order thinking skills and improved reasoning based on Multilogicality and Metamemetic Thinking.

Vision

Development of various initiatives to support the Mission.

Goals / objectives

Introduction of these approaches in the field of experimental education and personal development.

Implementation of individual and collective High Order Thinking and Applied Rationality.

Promotion of Rational Human Solutions.

Applications

The applications regarding the approaches and proposals described in this document are beneficial to many fields such as education, business, decision making, personal development, policymaking, human solutions and human relationships. Productive applications also extend themselves in the field of AI development and psycho-social approaches to it.

Ideal outcomes

The substantial goals and outcomes are represented by a verifiable increase of high other thinking skills, a reformation of education and a process of soothing human problems while developing concrete, non-ideological human solutions.

These graphs refer to an expected and realistic increase in the quality of thinking skills, monitorable and measurable over an approximate period of one year. These data are based on the results obtained with clients over the past years.
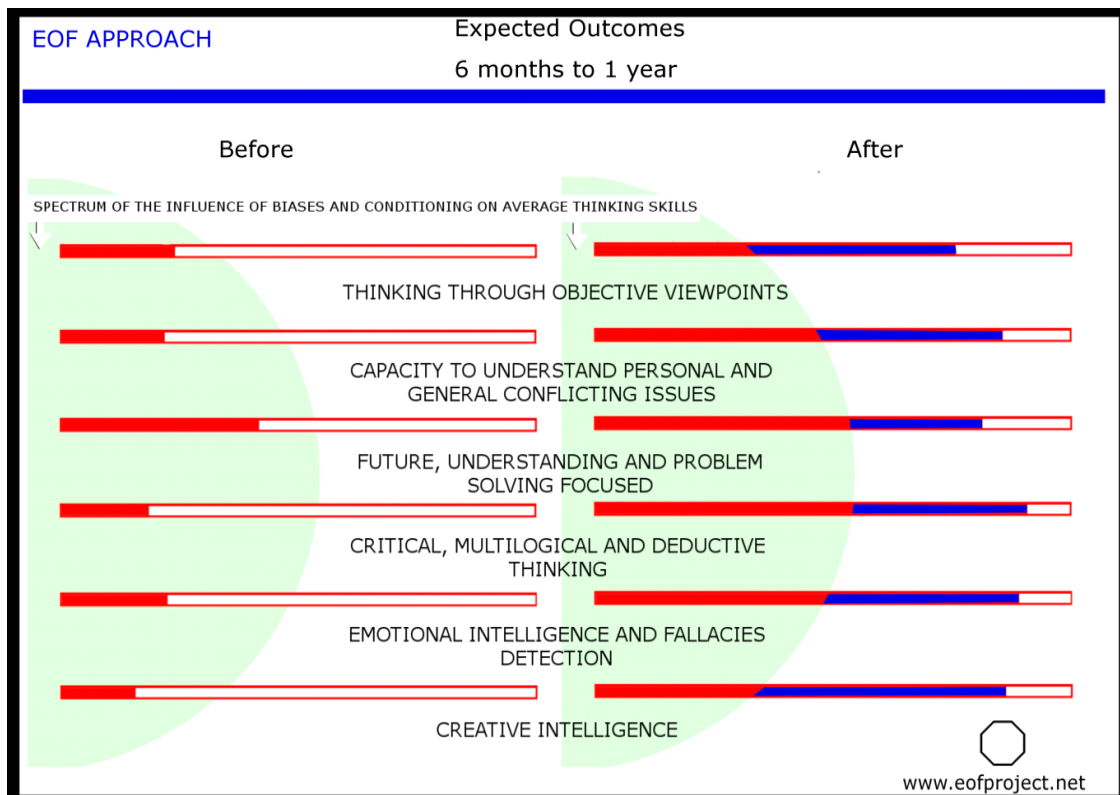
Technicalities

The kind of service offered and for who.

Public speeches.

Online presence and services.

Consultancy for business, organisations and policymakers, institutions, personal development.

Workshops and webinars.

Academic contribution.

Courses, classes and educational initiatives.

Data collection.

Implementation in the fields of experimental education, personal development, AI development, metacognition, memetics, metamemetics.

HBRs STORYLINE

(Summary)

A multi level based understanding of the human problems is crucial. This approach begins from self-analysis of our own personal psychological structure. We will call this plurilogicality, multilogicality or metamemetic thinking. The macro-sociological dynamics of conflicts are to be compared to the micro dynamics of interpersonal conflicts. Macro conflicts like wars are just more spectacular than conflicts among a few people or thoughts, but the cognitive dynamics involved are exactly the same. Ideas are not ideals: while ideas are usually undertaken without processes of identification, ideals instead tend to be more monodirectional constructs of thoughts therefore they represent a hindrance against plurilogical reasoning. The learning of the human history of conflicts through a plurilogical approach, instead of a mere study and memorization of the history of conflicts, can help with the in-depth understanding of the cognitive structure of the proneness to conflicting tendencies. Ideologies imply beliefs and beliefs feed monological thinking, from this acknowledgement we can deduce that monological thinking, both in the personal psychological sphere and the social one, prevent the flowering of critical intelligence.

Whether we are aware of it or not, our primary and genetically influenced desire is to have peace, both practically and psychologically because peace provides the order and stability which enables our sense of psychological safety out of which the mind and brain can work properly. The human paradox can be summarised this way: wanting peace out of beliefs and ideologies, which are monological constructs that destroy peace. Human organisations, politics, religions are structurally based and shaped

monologically therefore even when their primary claim and aims are about establishing peace in actual fact they themselves become an obstacle to their own goals.

The acknowledgement of our own conditioning provides a first step of sound reasoning towards multilogical thinking skills in education and personal development. Critical thinking can represent a rational alternative to the human solutions proposed by organised monological beliefs, ideologies and organisations. Critical thinking, as many reliable studies have shown, does not quite work. Due to the modifications in our modernity, technology and psycho-social trends, distractions and entertainments seem to become priorities in life. Distraction should never take over attention. Precisely because of such circumstances the necessity of becoming multilogical thinkers is self-evident. Monologicality makes the experiencer prone to identify themself with the experience. This creates a disconnection from reality and from the need to question. Fake news and the post truth era are modern examples of this. Irrational fears, faiths and dogmas must be investigated multilogically because this is where the authority of beliefs is formed.

The understanding of our cognition must always go together with at least a basic knowledge of biology (genetics) and memetics (memes). In this way we can better comprehend our cognitive behaviors and the interconnection between our biological and psychological structure driving our thinking and behaviour. An educational training that makes us capable to think about our beliefs without using the thoughts that have created those beliefs as filters is therefore essential. It is equally essential to prepare individuals for the future impact with sentient AI which requires a deep educational training aimed to cultivate multilogicality. I is relevant to consider that multilogicality is also the way deep neural machine learning is designed.

The study of many salient human characteristics that dominate our lives is fundamental. Characteristics such as human stupidity, confusion, taboos, superficiality, the distinction between irrational and rational fears, love and its countless misconceptions, credulity, beliefs, logical fallacies. To date these topics are not included as matters of study within education or personal development. It is also important to distinguish between mankind and humanity in that the first refers to the biological nature of the species (genes), the second to its memetic evolution (memes / units of culture). Another important evaluation is that regardless of the great progresses we achieved as human beings we are yet to accomplish a psychological progress. We have the same psychology and tricks that we developed thousands of years ago.

The decoding and deciphering of irrational fear is crucial for our personal development and therefore for the development of the species. Healthy skepticism and deep reasoning regarding our major meme-values must become basic skills. Meme-values inherent in topics such as love, happiness, common sense, morality and goodness often and paradoxically are exactly the causing factors of human problems.

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*The following data collection highlights the consistent problem regarding the increase of mental disorders and mental illness.

RISE OF MENTAL DISORDERS AND MENTAL ILLNESS THROUGHOUT THE LAST THREE CENTURIES AND NOWADAYS.

Although there are some people who (dangerously) claim that such an increase in a ''hoax'' or even ''non existing'', in truth it seems to be instead very real, dramatic and pandemic. Taking only the US for instance: there are now nearly 10 million Americans disabled by mental illness; this number increases by more than 500 people each day! These numbers and percentages however do not take into account non-clinical mental disorders in their varying degrees. This is not a reality that should be approached out of pessimistic viewpoints but rather via serious, rational and realistic frameworks of analysis and solid proposals regarding human solutions.

The following is a part of the list of scientific studies about the topic provided as references/sources in support of these claims.

In the photo/example: mental illness and mental disorders in England. Source: NSH Digital, BBC

THE STATE OF MENTAL DISORDER AND MENTAL ILLNESS IN ENGLAND

Severe mental illness on the rise since the early 1990s
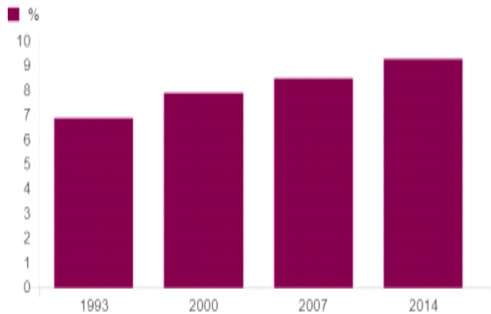
NHS Digital, Mental Health & Wellbeing in England, Adult Psychiatric Morbidity Survey 2014 B B C

Comparing common mental disorder by sex

■ Men   ■ Women
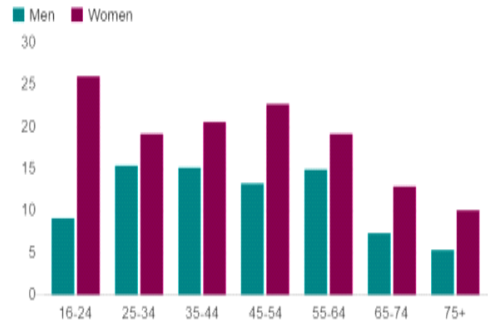
Source: NHS Digital, Mental Health & Wellbeing in England, Adult Psychiatric Morbidity Survey 2014 B B C

Children & young people
Mental health problems often develop early

1/10
children aged 5-16 have a diagnosable condition

1/2
of all mental health problems are established by the age of 14

3/4
of all mental health problems are established by the age of 24
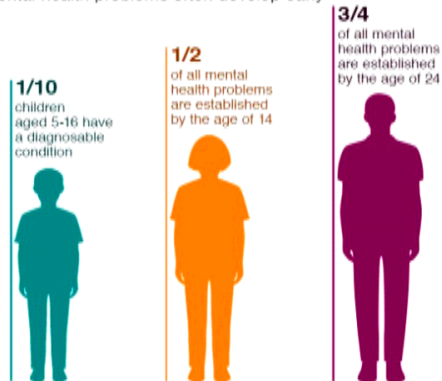
Source: The five year forward view for mental health. Mental Health Taskforce, 2016 B B C

Antidepressant drug prescriptions

Medicines dispensed for anxiety, depression, obsessive-compulsive disorder & panic attacks

2006 **31m**   2016 **65m**

⬆ 108.5%

Source: NHS Digital. Prescriptions dispensed in the community. Statistics for England 2006-2016 B B C

An increase in the numbers of people getting antidepressants is clearly a factor.

Detentions under the Mental Health Act

34% increase in England since 2005-06

— Detentions
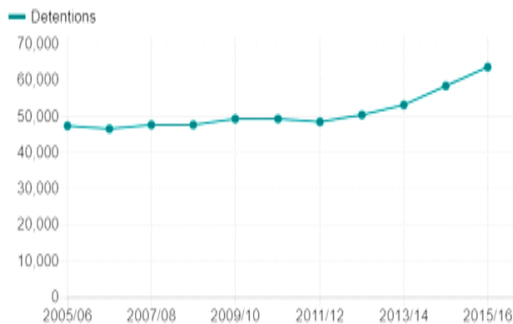
Source: NHS Digital B B C

Changing attitudes to mental illness

Increasing numbers of people say they're willing to live with, work with and live nearby sufferers of mental ill health

■ 2016 %   ■ 2009 %
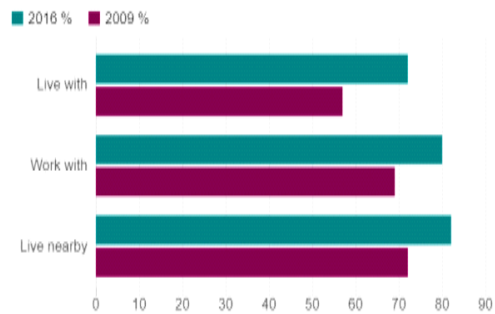
Source: National Attitudes to Mental Illness Survey, Time to Change 2016 B B C

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Glossary

The way and meaning these terms are used in this document

Cognition:

the mental action or process of acquiring knowledge and understanding through thought, experience, memories, influences, studies and the senses.

Criticalness:

The act of thinking pertaining to criticism and critical thinking skills.

Critical Thinking:

The objective analysis and evaluation of an issue in order to form a judgement. Critical thinking is the mode of thinking about any subject, content, or problem, memory, interpretation, theory, experience, assumption, deduction, idea, ideal etc in which the thinker improves the quality of his or her thinking by skillfully analysing, assessing, and reconstructing it. Critical thinking is self-directed, self-disciplined, self-monitored, and self-corrective thinking.

Memeplexes:

Complexes of memes like a group ideology, a tribe, a virtual community, a gathering of people unified by one or more meanings. Memeplexes are also groups of memes that are often found present in the same individual.

Memes:

Elements of culture, system of behaviour or personal thinking / ideas / abstractions passed from one individual to another. This can also be passed via thought to thought by imitation and replication or other non-genetic means.

Memetics:

The explanatory framework of analysis and study of memes and how memes work. Memetics is the theory of mental content based on an analogy with Darwinian evolution, originating from the popularisation of Richard Dawkins' 1976 book The Selfish Gene. Proponents describe memetics as an approach to evolutionary models of cultural information transfer. Memetics sees ideas as a kind of virus, sometimes propagating in spite of truth and logic. Its maxim is: Beliefs that survive aren't necessarily true, rules that survive aren't necessarily fair and rituals that survive aren't necessarily necessary.

Metamemetics:

The study, approach and development of high order thinking skills able to identify and decode productive memes and counterproductive or irrational memes or memeplexes.

Metamemetic Thinking:

The application of Metamemetics as a thinking approach which combines memetics, metacognition, multilogicality and critical thinking.

Metacognition:

Careful and accurate awareness and understanding of one's own thought processes.

Metametacognition:

The critical and deductive analysis and self-analysis of one's metacognitive psychological dynamics and thought-processes.

Monologicality (or one-dimensional thinking):

One-dimensional thinking is a way of thinking that involves viewing something in terms of a single linear factor or scale. Inappropriate one-dimensional thinking can contribute to clouded thinking, keeping people from clear thinking.

Multilogicality / Plurilogicality (or multi-dimensional thinking):

Multidimensional thinking is thinking about a problem from multiple dimensions, rather than simply adopting one approach. It is desirable because it allows for greater intellectual penetration, and also because being an able multidimensional thinker allows one to think without relying heavily on framework.

Selfplex:

The conceptualisation of the self from a memetic viewpoint: what we call the self is a cognitive construct of conditioning and influences we received, plus the biological nature of our genes.

Universal Darwinism:

Universal Darwinism (also known as generalised Darwinism, universal selection theory, or Darwinian metaphysics) refers to a variety of approaches that extend the theory of Darwinism beyond its original domain of biological evolution on Earth.

Bio

Diego Fontanive, born in Italy in 1973, is the founder of the EOF Project, tutor, writer, and speaker focusing on memetic thinking and Metamemetics. He has a background in Political Science, Sociology, Critical Thinking, Modern History, Memetics and Philosophy. His main focus is in applying multilogicality to topics such as ideologies, dogmatic thinking and unquestioned common sense which reduce our ability to think clearly, therefore often resulting in irrational psychological and psychosocial suffering, logical fallacies, biased cognitive approaches, cognitive dissonance, meta-ignorance perpetuating our epistemic acceptances and various social iniquities. Diego accompanies people in following and decoding their thought processes using metametacognition. After becoming familiar with the contradictions embedded within the monological organisation and structure of our modern society, it

became important for him to inquire, study and explain how all systems that come from ideologies, fallacies and cognitive biases fragment and distort our cognitive and psycho-social understanding of reality. He also proposes innovative educational programs for experimental education based on metamemetics and high order thinking in approaches and analyses. Diego is the creator and tutor of the 'All In the Mind' course for Cambridge e-Learning Institute, UK. He was a member of the Board of Directors of A.A.International (2016-2018). He has written numerous articles / abstracts / speeches for the Psychological and Skeptic & Scientific community, analogous sociological institutions, social science conferences / congresses and the U.N. Speeches and published articles include: The University of St. Cloud, Minnesota, US. Mind Events, Stockholm, Sweden 2012 'Human Security In the Balkans UN Congress', Belgrade, Serbia, 2014. 7th EIO conference 'Europe inside-out: Europe and Europeanness exposed to plural observers', 2017. Collaborations and speeches regarding topics like multilogical thinking and metamemetic thinking interfaced with deep machine learning in AI development: 'ETH Conference 2018', Lille, France. ConSymbol4 International Conference Paul Valéry University of Montpelllier, France. 'Teaching Logic and Prospects of its Development Conference 2018', Kyiv, Ukraine. 'European Skeptics Congress 17', Wroclaw, Poland, September, 7th Euroacademia Forum of Critical Studies – 'Asking Big Questions Again', Nice, France, November 2018, 3rd International Mental Health Meeting Congress, Lisbon, Portugal, 2018, IICEHawaii2019 International Conference on Education, Honolulu, Hawaii, USA, ACEID19 The Asian Conference On Education & International Development, Toshi Center, Tokyo, Japan, March 2019, etc.

Over the years Diego has amassed thousands of hours of classes and sessions with hundreds of people from all over the world.

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Keywords

-Critical Thinking   -Human Solutions   -Theory of the Mind   -Social Science   -Isms

-Beliefs   -Metaphilosophy   -Philosophy of Science   -Metacognition   -Memetics

-Humanism   -Metamemetic thinking   -Skepticism   -Secularism

-Intelligence   -Education   -Experimental Education   -Metaeducation

-Philosophy   -Recovery from Fallacious Beliefs   -Logic   -Epistemology   -Reason

-Multilogicality   -Philosophy of Robotics   -Futurism   -Artificial Intelligence

-Progress   -Prevention of dogmatic thinking and biases   -Theories of Consciousness

-Deep Neural Computing   -Deep Machine Learning   -Applied Rationality

-Mind   -Progress   -Deep Mind   -Neuralink

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