

INTERNATIONAL DECLARATION FOR COOPERATION, PEACE AND PHILOSOPHY

English version¹

Abstract: We are at a crossroads. Possibly the greatest crossroads humanity has encountered so far in the 21st century. In the midst of truths and lies, of official and "unofficial" viralizations about the state of things, in the midst of great instability there is no doubt that our life has changed significantly. The interests of large corporations and the exploitation of circumstance, fear, paralysis, isolation and the increase of a more individualistic model of life are almost undeniable trends. We find ourselves in an era that requires courage, intelligence and adaptability to change without giving up our fundamental values. But have we asked ourselves about these values and whether they are being put into practice today? Have we thought about what we do and do not want for our world in the 2020's for children, for our families, in education or in the field of work? The procedure for constructing this International Declaration for Cooperation, Peace and Philosophy implied contacting prominent philosophers from 10 countries: Argentina, Uruguay, Colombia, Mexico, United States, Spain, Italy, Germany, Russia and Japan . Approximately 5 philosophers or thinkers from each country were invited to form a total group of 50 people. They were sent a series of open and diverse questions with the explicit invitation to include other topics if they considered it pertinent. The colleagues from the countries decided whether to send their texts individually or collectively, thus forming what we called "Pre-Declarations by country". Once the ideas from each region had been grouped together, the compilations were sent again to the participants in each of these places so that they could send their comments, corrections or

¹ The complete Declaration with all the pre-declarations by country can be found at: <https://www.cecapi.com/editorial.php>; Email: david.sumiacher@cecapi.com

specifications. Once each of the texts was approved, the Final Declaration was prepared, where we included the most important ideas of each of the Pre-Declarations, seeking to maintain as much as possible the spirit even of the expressions of each text, while avoiding repetitions, and configuring a coherent and unified structure. This is how the present publication was put together, which contains the International Declaration in Spanish, English and French (for being the three most widely spoken languages in the world), the 10 Pre-Declarations per country and a brief summary at the end about each of our guest participants. The subjects of which this text is composed are dialogue, health, presenciality, gender, ethics and care, the importance of the plurality of ideas, society and the construction of citizenship, ecology, economy, technology, education, philosophy and the dimension of peace, which we believe is an agenda of relevant topics of great importance for our time. What is asserted or sustained in each of these sections is not a table of truths, nor does it represent a rigid or conclusive position. Nevertheless, we can say that each one of these topics traverse us today and are issues that we encounter on a daily basis, items on which we have to stop and assume the task of positioning ourselves.

Declarations for peace and cooperation are only placebos that mask exploitative and violent social relations unless we observe carefully and decide to act on what we can do in this time of Covid, as it is rightly expressed in the US Pre-Declaration. Although the realization of this work is an action in itself since it implies the willingness of an academic community to cooperate, to accept and dialogue with different ideas, and also the agreement regarding the importance of carrying out a collective labor about our time, it is not enough. The words expressed here are a call to commitment and citizen action. They require much more than reading or disclosure, they imply approaching our immediate environment, observing our ways of life and doing something about it all. I would like to thank all the people who collaborated in this project, especially Patricia Solís Galíndez and Alejandra García from Editorial CECAPFI, William Gourg and Jairo Sandoval for their important translations, Federico Mana, Paulina Ramírez and Shanti Jones for their valuable work in the corrections of the text and especially to Sandra Acevedo, who accompanied several of the steps that were required, collecting along with me the different proposals or discussing different topics to build a single text in the midst of so many and so prolific ideas. (David Sumiacher, Head of CECAPFI International).

Introduction

Covid-19 has claimed millions of lives across the planet. There are a growing number of devastated economies and psycho-physical pathologies have been enhanced as a result of confinement and the abrupt modification of our living habits. What awaits us? Will another form of immobility appear, increasing the relational and reflective paralysis? How to link ourselves in virtuality and what is left of the human after it? What can we, or should we, do philosophically? These are circumstances for reflection, careful decision-making and the use of our right to philosophy. We all want to get back to normal, but to what normality? It seems as if we feel so safe, convinced that our progress, scientific and technological, shelters us from our anxieties. And then the unpredictable happens. A catastrophe engulfs the entire world and wreaks havoc on too many human beings. Yet, we continue to be convinced that we can control everything...

The Austrian economist and philosopher Otto Neurath used to say that we are like sailors who, on the high seas, had to rebuild and repair their ships using the same old timber from which it was built. We live with the possibility of risks and great uncertainties resulting from ignorance, as in the current crisis caused by the covid-19 pandemic. However, we think this is an opportunity to utilize the tools that philosophy has available in the search for meanings, alternatives and innovative forms of cohesion, which take into account technology and economy as products at the service of the human and not the other way around. Rather than maintaining a defensive attitude, we consider it necessary to be proactive from a place of critical, creative and careful reflection. In this way, philosophizing contributes to social dialogue which brings with it the discernment to understand the unprecedented realities that we face.

Considered by Georg Wilhelm Friedrich Hegel as the "Owl of Minerva" that begins its flight at dusk, when the sun has already set, philosophy would arise when a civilization has completed its process of formation, which would bring with it the task of explaining reality rather than transforming it (as Karl Marx was known to say "instead of").

Today, philosophy is in an interesting historical process in which it can offer its reflections, methods and tools to understand what is happening, as well as to help people to live with the global health emergency that challenges us. It can transform people's vision of the world and help to deal with the many new problems generated by the pandemic.

This International Declaration seeks to link both paths.

Dialogue

The lockdown we are experiencing has exploded the loneliness inherent to cities. It has pulverized contact among humans, and exacerbated a crisis of conversation that began a few decades ago. The exchange of ideas and stories, once so familiar, has been replaced by an immediacy of messages. This enables new forms of violence arising from the ease of offering irrational responses. In conversation, people and ideas are transformed into interesting counter-powers. Because philosophical dialogue promotes listening, tolerance of diverse points of view, careful and reflective analysis of different arguments, and a more reasonable and careful decision-making that favors the achievement of a deliberative and solidary democracy, with social justice, such dialogue renews its importance today. The philosophies of native and indigenous peoples, built on the basis of "us" rather than "I," as well as on structures of assembly, inherently allow the creation of peace processes beyond circumstances and contexts. They accomplish this task fundamentally through the use of dialogue and active listening. Dialogue implies listening which requires silence and a relationship to the words being spoken.

The importance of dialogue lies in its' ability to recognize that one's problems and troubles are not only one's own but are also shared by many. Through the use of dialogue, people can realize that a problem should be considered within a more general and broad framework. By generalizing an individual case, it is possible to realize that the crisis we are facing cannot be solved without profound societal and civilizational changes. We are enabled to see that everyone has the ability to be responsible and to understand the external factors that affect us all.

Take the case of our health. Out of a multitude of choices of ways to benefit it, we are the ones who ultimately must decide which ones we

actually want to utilize. It is the same with all areas of our lives. We must be able to evaluate reasons for doing something, formulate our own ideas about our choices, and have the discernment to be able to make the best decisions. Philosophy can help by collaborating in the construction of spaces for dialogue and in the understanding of differences and conflicts between people and countries. Because it is not partisan nor does it practice sectarian ideologies, and because it has certain "organizing principles," it is able to help to form an intersubjective rationality. It also provides for a peaceful exchange of different intellectual positions and for the search for common elements and shared interests over economic, social and cultural differences.

A philosophy that connects intuition and thoughts can unite the different parts of a being, producing concrete bonds and bringing together peoples who live in different (and sometimes even enemy) countries. Especially in these trying times, we need to have dialogues about our prospects for the future. Since these dialogues will involve peoples from all around the world, they should actually be thought of as polylogues.

Frequently our philosophical practice consists solely of monological scholastic studies. This does not allow for understanding and accepting Another's position, which requires empathy and emotional feedback. When a person realizes his/her right to practice philosophy, he or she is given the opportunity to think critically, to carry out multilevel interpretations and, through dialogue, to hear fundamentally different points of view in any diverse context.

Health

The society of the 21st century is not prepared to face the issue of disease and death. That is why the media and statistics invasion experienced from 2020 onwards generated a state of terror and tedium. Health issues should be philosophically reconquered in the academies and in philosophical education. Fear, disease and death have only brought us massively back to look at our weakness as human beings in the face of situations from which we cannot escape. But philosophy is a *pharmakon* (a remedy). In the face of illness, Hellenistic philosophies have proposed us to think about the brevity of our physical discomforts and the objective

analysis of the origin of our ailments. A philosophical training of our mind to know how to endure pain is at the basis of Stoic philosophy and of all Epicureanism which propose physical and psychological remedies to seek personal autarchy and a serene and moderate enjoyment of the pleasures within our reach.

In the political aspect, governments must also take appropriate measures to ensure that the right to health is recognized in the Constitutions of each country and that all citizens have equal access conditions to quality health care. The right to health cannot depend on the economic and social situation of individuals. The pandemic has thus brought new forms of discrimination based on health inequality. For many people, being vaccinated does not depend on a decision but on the place where they live and the access to vaccination in that context. This new type of discrimination can be executed in the world today, in cases such as that of the European Economic Community, where unvaccinated citizens, or only those vaccinated with "certain" vaccines, may not be allowed to enter its borders. If citizens do not have free access to vaccination, they will not be able to exercise their right to free movement. Another form of discrimination lies in access to public spaces. While the vaccinated will be free to move anywhere, the unvaccinated will have their right to coexistence restricted. Employment discrimination is another face of segregation that we will be able to see in the limitation of our human rights in jobs that are only accessible to vaccinated people.

Presentiality

Human being is a mammal in need of closeness, contact and warmth from other humans. A corporal, relational and convivial being. Without these conditions we cease to be human. The current "technological spell" in which we live is arrogant and dehumanizing. Distance communication saves economic resources and personal efforts in travel and transfers, but it does not solve the need to experience the presence of some human beings in front of others, it does not manage to gather all the complex network of cognitive and emotional signals that direct dialogue has. Technology threatens the human when it forgets the affective and bonding needs, as well as the recognition of interacting bodies, detaching humanity

from the world of life and nature, as the Japanese thinker Tsunesaburo Makiguchi has claimed. Presentiality remains irreplaceable because we need the gaze, the gestures and the corporeity. It refers to the valorization of our vital and biological reality, to the possibility implied in the risk of an encounter.

Face-to-face encounters allow not only to hear what a person speaks about, but also to keep in touch with emotions and other non-verbal signs that can be even more important than these words. As we see a person as a whole unity, technology and virtuality alone leave out a large part of who we are despite the fact that we can gain so much information and contacts. It is very different to understand it as a response to an emergency situation than the fact that it replaces our physical presence and our face-to-face in a concrete reality, as is often claimed today. Presentiality is imperative in order not to eliminate the perception of faces that speak, voices that interfere, closeness of bodies and singular experiences valued in their appearance. In the educational field, the shared classroom enables the communication of bodies, looks, gestures, communication that enhances the processes of teaching and learning. It facilitates the flow and collective construction of knowledge. It sustains the complicity and intimacy that educational processes require. The school as a public space has an irreplaceable ethical and political value, it enables us to enter into a bond with the polyphony of diversity, it opens the opportunity to confront with others and critically review our prejudices. It makes possible the recognition of dissent and its legitimacy. Without denying the value of technology, excessive technical intermediaries in this process of social distancing could kill the fragile cover of humanity.

Gender

The current pandemic crisis has had a disproportionate impact on women, the LGBTQ+ community and underserved populations such as temporary migrants, prisoners, especially women, and people with disabilities. To make the body appear means to account for its dis/appearance, its indispensable presence. Undoubtedly, some groups of people have also perceived the opposite: the utter complacency of its lack, of its absence. The pandemic has made clear the enormous inequality of

gender, class, sexual and racial condition in the way the body appears or disappears -for some groups- in the current emergency.

In many of our societies, women are in charge of family care, and the closing of schools, the care of the elderly, the emotional burden of welfare in the safeguard, etc., are aspects that fall on them. Women also represent an important percentage of the population working in the non-formal sector, so they also strongly feel the additional precariousness of the lack of public health services. We want to bring to light the body of one of these groups that has not been able to lessen the lockdown, neither with technologies, nor with visits, nor by walking outdoors, nor with other activities. A group whose body has been captured in a triple way (by the lockdown, by the lack of visits and by the lack of activities). We refer to the bodies of women in prison who are deprived of even the minimum hygiene conditions, often difficult in prison, sometimes even the basic washing of hands. This shows societies that have not managed to extend their liaisons and protection to those who need it most, societies halfway in the solidary construction of peace and equality.

Ethics and care

Philosophy ought to act from the lucidity that is proper to it from its tradition, questioning the *modus operandi* in relation to the pandemic that do not take into account the differences, the vulnerabilities, nor the possibility of a dignified life for all. Assuming the conflicts that health and biosecurity measures have brought along with people who have died from covid-19 and the difficulty to overcome cultural events of mourning and accompanying the dying ones. But there can be no "responsible freedom" if a person does not have the minimum conditions of existence covered to be able to take care of himself and others. Freedom and responsibility are two categories that have been questioning us a lot in this period. The philosopher Simone Weil teaches us that indispensable nourishment for the human soul is freedom. Freedom consists in the possibility of choice. But we have interpreted freedom as our own property, thinking that we can do whatever we want. The problem of being human consists in the authentic exercise of freedom. Martin Heidegger, in *Being and Time*, describes authenticity as "self-appropriation". Authenticity is achieved to

the extent that one appropriates oneself: the more a man is himself, the more authentic he is. Perhaps more than returning to normality, we should rediscover our own authenticity. Philosophizing places experience and existential feelings, emotions, imagination and sensations at the center of the continuous construction of the real and promotes a creative and authentic inner freedom.

Disappointment by an implicit naive faith in the steady cultural evolution of the species implies in turn an implicit philosophy of human nature. In many ways then, declarations on peace and cooperation are but mere platitudes masking exploitative and violent social relations, and will remain so, unless we take a hard look at, and then decide to act on, what we see in this covid moment. Will we be able to assume our own precariousness and become responsible for our being in the world? A philosophy that does not touch the world of emotions and sensations, and the depth of our own darkness, it is a powerless, meaningless philosophy for half men. It just leaves out those beings who have lost their integrity and no longer seek it. To respond such a situation, an ethical duty arises: the imperative of care. To prevent, minimize or mitigate damage, areas or spaces of vulnerability, we must be careful, we must take care, we must not harm and we must protect. To take care refers to all the activities we do to maintain, continue and repair our bodies, our relationships and our environment, so that we cultivate that complex network of interdependence that sustains human and non-human life. Ancient philosophers performed spiritual exercises as Pierre Hadot rightly teaches. The core of such stoic exercises was to be aware of our finitude. The consciousness of finitude places us in the here and now, so that life, more than extensive, is intense, fully lived, so that meaning and existence match together, so that we do not waste time, so that we gain in meaning, in focus, in enjoyment, affirming life in its becoming.

Plurality of ideas

The measures taken against covid have pushed us to question and often to re-conceptualize our ideas about many topics: happiness; the meaning of life; spirituality; community; race and gender; health, nature and science; multi-cultural communication, technology, power, and

privacy; individual and corporate social responsibility, and professional ethics; virtue, consequentialist and deontological ethics; liberty, equality, and justice. Moreover, the dialogue needed to address these issues must be intercultural and interdisciplinary. Cooperation between different disciplines is an essential feature of philosophical activity, which can help to create spaces of mutual recognition and broad rational consensus to allow us to face this pandemic. An essential requirement for a healthy and democratic society is the existence of freedom of conscience: freedom to think, to ask questions, to doubt, freedom to dissent. Freedom to live without fear. It is not a matter of advising decision-makers or of becoming philosopher-kings or enlightened despots. It is necessary to recover a plural, contrasted, public and constant debate. Censoring, pathologizing or criminalizing criticism is a sign of ignorance and a threat to democracy.

Society and citizen construction

Colonial domination continues under new modes in our days, including relations of dependency and internal colonialism. The pandemic and the polarization between rich and poor countries and people are the result of the capitalist civilizational model. In the Neolithic period, roving, unsteady nomads succeeded in settling themselves, erecting fencing and throwing up walls —everything civilization makes possible and necessary—; and in the 18th century, the bourgeoisie tore down the filigreed mainstay of class society, paving the way later for a nationalist and a socialist state, calling into play finally the agents of Leviathan and Behemoth. The distinctive feature of modern capitalist civilization is the exploitation and domination of nature and humanity to increase and concentrate wealth. This is the pseudo-rationality of the model of civilization from which we suffer and which has led to subhuman poverty for most of humanity, to wars, to the predatory exploitation of people and of nature, which is also expressed in the widespread gun violence, the militarization of police, gratuitous violence against non-white Black and Indigenous populations, and the rapid drift towards authoritarian rightwing populism.

If "states of emergency" extend without clear limits under shifting and vertically constructed patterns, it is time for societies to question their

relevance. Failure to do so may lead to new forms of discrimination and the installation of "bio-political surveillances" that operate permanently thereafter, as the South Korean philosopher Byung-Chul Han has asserted and as we are now beginning to see in various forms. Today the Other is the virus, tomorrow are sick people, the day after tomorrow are people of a different lifestyle, a different worldview. The path to follow must be political and, therefore, ethical. It must consider the values of freedom as personal and collective fulfillment, rights equality as a condition of all rights, and solidarity as a pluralistic recreation of difference. We need a dialogue between philosophers of different countries, between philosophers and people of various social environments. Philosophy should go beyond the walls of the Academy to the cities.

Today is the time to rethink how aid is applied in general to empower the weakest (individuals, countries or geographic areas) and also at the level of population (the elderly as the most affected or children due to the difficulty of understanding the situation). Now the question has become all the more imminent: whether it is right to continue to accept these losses as "shikata-ga-nai", that is, "it cannot be helped" (in Japanese). Dialogue and collaboration are needed and hopefully philosophical practice could offer a basis for that. In the face of this global crisis we need a new civilizational paradigm based on concord and solidarity among individuals, peoples and nations in conditions of social equity, as well as respect and harmony with nature and the cosmos as a whole. In this way it is possible to reorient our development towards common good, the eudemonia, the good-living (Lekil Kuxlejal in Tsotsil) of all humankind. On this occasion of our International Declaration for Cooperation, Peace and Philosophy, we would sincerely like to pledge support for the advancement of human rights and democracy, as well as the protection of Earth's environment, and give encouragement to any nonviolent actions taken to bring peace to the world.

The ultimate philosophical challenge for individuals, groups, organizations, and governments, underlying all the multiple philosophical crises precipitated by the covid-19 pandemic, is to learn how to better listen, to understand and to respond to all those who plead, either in a literal or in a metaphorical sense: "I can't breathe".

Ecology

We can take as a starting point the concept of "respect" in all its breadth and depth. The use, abuse and contempt with which we treat our natural environment, animal or plant, is a clear lack of respect. Our environment is a priority, since it is the vital condition for our existence as individuals and as a species. There are no worlds among living beings that would be totally closed. These worlds, mutually juxtaposing, are crossing one another in many ways: physically, biologically, ethically, etc. The complex emergencies we face are rooted in a vision of life that regards human beings as independent and isolated from both nature and their fellow human beings. Therefore, an ethics for a world in emergency must focus on the care needed in order to respond to our essential vulnerable and eco-interdependent condition. Our survival will only be possible from the perspective of a biocentric ethic and a policy that respects natural cycles and the global ecosystem.

Many of us realize that these natural disasters we are facing have anthropogenic and the same roots as social issues such as regional disparities, environmental degradation, and technological divide. We are with others and with nature as another and together we constitute a common us. To deny this implies destroying ourselves; it is the "irrationality of the rationalized" to which the German Franz Hinkelammert refers. For that which we deny or discriminate (nature and other human beings) returns in the form of suffering, death and destruction. It is the fatuous but persistent Cartesian illusion of "becoming lords and masters of Nature".

It is necessary to change the traditional binary and oppositional thinking into a new paradigm that affirms the essential belonging of human beings to the living world, in a bond of continuity and community. We are talking about systemic risks that are exacerbated by the characteristic speed of this era of humans or Anthropocene. The challenge is to learn to suffer and rejoice with nature, as the Yanomami of South America point out, and to acquire the habit of visiting the milpa daily, as the Tojolabales do in Mexico and Guatemala.

Economy

The current crisis has been deepened by a model centered on speculative profit and uncontrolled consumption, fostered by a specific configuration of capitalism. This model must be radically modified. Social justice is the condition for dialogue. As long as we have to struggle for survival, it is very difficult to claim for calm, consideration and predisposition for the peaceful construction of coexistence. There are many tensions to be untightened. The crisis we are experiencing is creating new spaces of discrimination and even violence. Many governments leave the distribution of vaccines and the care of the most vulnerable to the law of the market. The corporatist interests of the professionals involved, the excessive profit motive of the pharmaceutical companies and the macro-politics expose a citizen with little room for decision and at the mercy of the convenience of the markets, in spite of the speeches. The lack of technological infrastructure and Internet resources for distance work and virtual education has also been a problem exacerbated by the circumstances of social inequality. The question we must constantly ask ourselves is: What role could philosophy play in revealing how capitalism, racism, patriarchy, imperialism, etc., deny life? How can these denials be negated and how can we cultivate cooperative and peaceful social relations that allow us all to flourish?

Technology

Thanks to technology, we have the opportunity that the philosopher offers his advice and formation to people even hundreds or thousands of kilometers away. Online dialogue can also connect individuals worldwide and provide a useful opportunity to reframe an issue from a fundamental perspective. We can share the difficulties that arise anywhere in the world through online philosophical dialogue. There are also many people that have felt themselves in lack or in boredom for not being able to make face-to-face contacts. But it could be interesting that instead of dispelling it, chasing away, we could indulge in boredom when it overcomes us, immerse ourselves in it, go to the very bottom, explore it and place

ourselves in it. Unstructured time is often the only way to explore our inner world, is the beginning of creativity. These viscous minutes and hours are a kind of challenge to a growing person, an impetus to find our vocation, to explore our inclinations, talents and perceive the world as a whole.

Isolation and technology allow to us this sort of things, but, on the other hand, technology breaks into our relationships which, from dual become triadic: the technique intervenes as a medium of the relationship between subjects engaged in philosophizing. In this way, we can miss the contact with emotions and feelings that come from the direct face-to-face relationships. On the screen we lose the corporeality and his living presence, which makes it much more difficult to develop empathy. Are we "brains in a vat"? No, otherwise we could not ask this question, nor any other philosophical question, since thinking implies our bodies. We must, then, shift our attention from the ontology of technology to ethics and politics and ask ourselves different questions: How, for what aims, and by whom is the technology controlled monopolistically? What socio-economic factors turn technology into a trouble?

"Digital metamorphosis" seems not to be just the threat or the benefit we happened to face with. Therefore, one of the main tasks of philosophy is to put "homo digitalis" under scrutiny on a higher level than the concepts of both utopia and anti-utopia might offer. We are in the world of supplements, and they might be managed by the "user" of this brave new world in which the individual, in the process of encountering his or her freedom, increases the distance between people and provokes an acceleration of distance between countries and cultures.

Virtuality and technology are a risk for humanity at all times if we don't have the knowledge for its proper handling, and with knowledge we refer to all ethical aspects and the capacity for discernment in the context of human value at the time of using those tools either in favor of third parties or of oneself. Technology will always be beneficent when it is used intelligently to be able to get closer to real sources of information and when it is seen as an aid that complements other disciplines.

Education

One of the challenges we faced during covid-19 was the closing of thousands of schools at all levels of education. The isolation, to which

millions of children and teenagers were submitted, away from their classmates and teachers, was unprecedented. The emotional and psychological consequences, in addition to the dropout of thousands of students, are just some of the implications that we will be able to see as time goes by. From this, the teaching, diffusion and work of philosophy has turned to incorporate in the curriculum of classes or in the events of philosophy, topics such as stoicism, cynicism, epicureanism and other oriental traditions (Buddhism, Taoism, spiritual exercises), as a support and accompaniment in the face of these adversities. There are topics such as death and crises that are useful to accompany our children in developing their autonomy; reflection on conflict negotiation; the ethics of non-violence and the culture of peace; eradicating gender violence; the elderly and children; awareness of the impact on the ecological footprint that has meant stopping many activities in a positive way in the environment and with non-human animals; philosophical counseling and guidance, among others.

A commitment to education is a commitment to a model of society. We all have the right to a philosophical education to be carried out from childhood to old age. The plural historical traditions of philosophizing have agreed that philosophy must be present in education in order to approach a freer and fairer world. Given the complexity of our times, philosophy is a school of freedom that helps us to create a common space among all of us in which we recognize one another as worthy in a spirit of solidarity. In the modern world, where there are too many agents ready to take children's attention, to entertain them superficially, children lose this important ability to contact with themselves. Children should learn to understand what free time is and what can be done with it. How to occupy it, how to conduct it, how to distribute it, how to choose suitable activities. If they don't learn how to do it in childhood, then when? Philosophical dialogue can have an important role in this matter teaching not only speaking, but also listening, showing that in a dispute more important than "winning" is the achievement of truth. Our challenge now is the building of curricula that foster multicultural respect and global appreciation of a common humanity. Philosophers throughout the world should seize the opportunity to contribute to the development of such universal curricula and its integrative methods.

Philosophy

In all of this, philosophy plays an important role in fostering the analysis of the need to promote equality, solidarity and education for world peace, above political and social conflicts that, in the face of the pandemic and its possible consequences, remain in the background. We have to work for the formation of a culture of communication and constructive criticism. The premises of philosophy, its categories and evaluations, allow us to know, order, classify, prioritize, interpret, decide, act on the world, on ourselves and in relation to others. They also allow us to distance ourselves from what is given, rise above the state of naturalization induced by custom, carry out a critical analysis and imagine alternatives. Philosophers also have a task ahead of us. To develop reflective habits that allow us to broaden our horizons and perspectives. To dwell on issues that are not considered a priority in the information we consume, processing more carefully what we receive. Detect reasoning that does not have a consistent justification. And help us to think of alternatives to what is presented as inexorable.

Can we keep this responsibility? The philosophical preceptor demonstrates by his/her example which one self-care the else should show. He/she does not inform, prescribe or guide, but helps a development process, like a gardener who creates a favorable environment for the plant to develop independently and give the best fruits that it is capable of. All these changes are linked to a transformation in the ways of doing philosophy, changing the more classic and isolated philosophical activities, and its ordinary consequences. In this way, philosophical practice tries to leave apart (or, at least, consider only partial) any content and doctrine of the past, even the own and the well-founded ones, to search and to elaborate again and again, together with all other people, new conceptions, new worldviews, capable to be more inclusive and more responsive to the changing world and to the globalization of culture. In this regard, the large diffusion and the enhancement of philosophical practice is both a presuppose of the peaceful coexistence, and an instrument to produce it. Therefore, we philosophical practitioners are hoping such enhancement and diffusion, and we are appealing to all Institutions and Governments to promote philosophical practice at their citizens, in the whole world.

Peace dimension

We must be sufficiently practical to recognize that there was no idyllic pre-covid world to which to return or any perfect post-covid world which can be now created. However, philosophy provides us with elements for the construction of a society of peace because it allows us to realize that life is contingency, that nothing is for certain, but that even in uncertainty it is necessary to plan and take care, that if we do not do so vulnerability grows exponentially and places injustice, lack of opportunities and inequity as unavoidable realities. During this pandemic, the world has seen an upsurge in violations of civil liberties, including infringement of free speech, media censorship, unlawful surveillance, murder of journalists, police brutality, racism, hate crimes, attempts to undermine free elections, separation of families at borders, unjust treatment of immigrants including women and children, militarism, and violence.

In the midst of this crisis, the scientific community has also shown cooperation, sequencing the virus, informing and providing tools for community protection. As social crises worsen, philosophy becomes more indispensable. Thus, it is advisable to create networks between individuals, groups and institutions, both in the social and philosophical-academic fields. Cooperation is an essential note for the construction of new peace societies for the 21st century. Furthermore, our greatest philosophers have always recognized that world peace is not simply the absence of conflict on famous boulevards or in the “back alleys of the world”. To use Martin Luther King’s phrase, peace is “the presence of justice” and, we must add, its extension to the areas listed above.

Conclusion

Philosophy has an inalienable commitment to the construction of a new paradigm, but in order to fulfill its mission a radical transformation of it is necessary worldwide. This transformation can only take place through a broad multicultural and transdisciplinary dialogue, under a principle of epistemic equity among the diversity of knowledge and wisdom, breaking the old and rigid hierarchical structures that have prevailed in today's academic world. Humanity now finds itself, like Hercules, at a crossroads:

will we succeed in discovering the difficult, demanding and imposing path that will make us natives of the world: brothers, sisters, children together of the blue planet? We hope that education, in all places where it is practiced, takes this task of counter-power capable of compensating the technocratic drift and keeping alive the awareness and attention on the limits and possibilities of man. All this brings us closer to look for an ecological vision of sustainability, knowing and taking care of ourselves and developing a peaceful coexistence.

There is so much to do. Some of this has to do with accompanying citizens with the reflection and appropriation of artistic resources, works of art, literary productions and texts by philosophers and humanists that provide hope and calm in moments of uncertainty. Also make use of the role of philosophy in human rights empowerment. It is important to read history. Watch films and documentaries about the Holocaust, Myanmar, the Sudan, the plight of the Uighurs, etc. March non-violently in social protests. Vote for sane intelligent, humane, courageous politicians. Speak up. Speak out. Resist. Help to shape a better tomorrow.

We reiterate the right of citizens to preserve and increase the spaces of conversation, the "places of speech" in which daily life is crossed by ethics, politics and philosophy. Faced with the presence of oblivion, we must record what has happened in our minds and transmit it to the new generations in order to correct the path before nature (the indigenous people, our ancestors, ask permission from mother Earth to plough the fields, we should do the same). Should we not above all redeem human beings of blood, bone, reason and feelings, faced with solitary dialogue? Wouldn't it be better to let other voices and other concepts of life enter into it to enrich our soliloquy in the face of death? Wouldn't it be worth revaluing the wonder of existence, even if it is "just a little here" as the great Aztec thinker Nezahualcóyotl said in a poem?

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