

The image features a bronze sculpture of a man in a state of deep, intense thought. The man is seated, leaning forward with his head resting on his hand, which is clasped with his other hand. His facial expression is one of concentration and mental strain. The sculpture is highly detailed, showing the intricate musculature of his body. The background is a blurred architectural setting with a dark, ornate metal gate or door. The overall tone is somber and intellectual.

**Philosophy Today –
Philosophy
Tomorrow
Guy CRÉQUIE**



GUY CRÉQUIE, poet, social observant writer with philosophical purpose, has published 24 works in France, independently of international contributions in collective works. Handicapped visually during a good part of his youth, his life has been a moment of philosophical reflection on his own life and that of the others.

Guy CRÉQUIE is an intellectual dedicated to the promotion of the culture of world peace and tolerance with clear humanistic goals. Every injustice suffered by peoples due to ethnic, religious or national discrimination, hunger, crime or terrorist attacks, is immediately responded to by him through a courageous clear writing.

He is the author of more than 23 published works, 10 poetic collections and 13 texts of company published in France and of the European University Editions.

He has received numerous prizes and distinctions such as the Medal-holder of vermeil of the French Academy of Arts and Sciences; letter award of the European Academy of Arts; Honorary Doctor of WAAC-WCP, and Messenger of the culture of peace of UNESCO.

---Ernesto Kahan

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Philosophy Today – Philosophy Tomorrow

By

Guy CRÉQUIE

Bruce L. Cook, Editor

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Thinker copper statue at Columbia University philosophy building

By Andrea Izzotti

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Introductory comment to the philosophical essay of the author Guy CRÉQUIE

By Ernesto Kahan

Whenever Guy CRÉQUIE, a recognized writer and philosopher, makes a publication like the present one, it always generates a great expectation among the audience.

His permanent updating of the global policy and social issues, along with his philosophical knowledge, since the French Revolution of 1789 to the present, makes a perfect combination for the interpretation of current problems and dilemmas.

Guy CRÉQUIE is an intellectual dedicated to the promotion of the culture of world peace and tolerance with clear humanistic goals. Every injustice suffered by peoples due to ethnic, religious or national discrimination, hunger, crime or terrorist attacks, is immediately responded to by him through a courageous clear writing.

He is the author of more than 23 published works, 10 poetic collections and 13 texts of company published in France and of the European University Editions.

He has received numerous prizes and distinctions such as the Medal-holder of vermeil of the French Academy of Arts and Sciences; letter award of the European Academy of Arts; Honorary Doctor of WAAC-WCP, and Messenger of

the culture of peace of UNESCO.

He is also a remarkable singer who according to his own statements, follows the school of the unforgettable tenor Mario Lanza.

I had the chance to appreciate him in many Congresses of Poets of the World Academy of Arts and Culture - WAAC, of which I am Vice President. In 2009 being a participant in the XXIX World Congress of Poets of the World Academy of Arts and Literature I had the pleasure to know and admire Guy CRÉQUIE, a prominent intellectual, human sensitive and outstanding writer.

In 2010 we were together in a delegation to Japan to give lectures at the University of Tokyo, in the month of August on the occasion of the 65th anniversary of the atomic bombings in Hiroshima and Nagasaki, which was a very significant event. At that time I could appreciate his eloquence in the exposure and depth knowledge.

In this conference I proposed that the refusal of stigmas is the first step to achieve real peace agreements, the second occurs when sincerely one side understands the needs of the considered enemy and the third, is generated when these feelings are transmitted to him. All the rest comes naturally or with aid from facilitators. Thus, it is clear that the process begins in our mind.

Thus, It Is clear that in the present philosophical essay CRÉQUIE tends to give an ideological basis for such

necessary mental preparation.

My communication with Mr. CRÉQUIE is for several years very fruitful with constant interaction and dialogue in which always he shows his intellectual excellence and human quality. It is that quality that gives the moral and ideological support to this philosophical essay.

In recent times he said he is preparing his withdrawal from public activity starting from the next year 2016.

Coincidentally, I am also in the process of withdrawal due to the development of humanity with negative aspects in regard to moral and humanistic values.

Although each individual is different, when I expressed my reasons for withdrawal, the reactions I received were something similar to those felt by many intellectuals of our age and conception.

Our generation and I, after an enormous impressive experience, initiated the biological and social withdrawal:

In my childhood my parents lived terrified by the impact of the global economic crisis, mass killings produced by Fascism, Nazism, and Stalinism, Franquism, and the war in Europe.

After the war, my generation and that of our parents, together, initiated a global process of democratization; liberation from colonialism in the peoples of Africa and Asia; withdrawal and termination of racism that produced

nothing less than the Holocaust; an impressive development of science and technology; the exploration and use of extraterrestrial space; popularization of art, communication, education, health care and much more.

It was created as The United Nations (UN) on 24 October 1945. It is the association of global governance that facilitates cooperation on issues such as social international law, peace and international security, economic development and the humanitarian affairs and human rights¹ established on November 16, 1945 with the aim of contributing to peace and security in the world through education, science, culture and communications² of the United Nations General Assembly in its resolution 217 A (III) on December 10, 1948 in Paris³ to develop policies for prevention, health promotion and intervention worldwide. Founded in Geneva in 1948, its main policy was to achieve what it was defined as "Health for All by the Year 2000"⁴ and the creation and development of many other institutions for peace, human rights, democracy, education for all, universal health care, in order to defend the positive human values.

Unfortunately, the present society offers a deplorable panorama concerning the human rights violation; violence; hungry; inequality; wars; danger of wars of atomic, chemical and biological universal genocide; environmental destruction of its water, soil and air; corruption of political rulers; financial extortion; trivialization of culture; Bonapartism (populism) in governments; deformation of the news by the media; fanaticism of religious and

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nationalist ideas imbued with hatred; commercialization of sport and culture; etc..

My generation and myself, worked intensely and tirelessly for the daily existence with some dignity, to progress and to make an advance of the art and science. However we have failed to achieve the protection of human values.

It's time for me to support young people of the new generation and to encourage them to achieve in the creation of a better humane, safe and dignified world than the existed today.

It is precisely in these crucial times of civilization, that this book of CRÉQUIE transits. I recommend reading it carefully and in depth.

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Honorary President- Israeli Association Writers. Spanish Branch

1st Vice President - World Academy of Arts and Culture USA

Former Vice President of IPPNW (Association awarded the Nobel Peace Prize) and the actual president of the Israeli Branch

Honorary President co=-Founder United Nations of Letters

1st Honorary President of SIPEA – International Society of Poets Writers and Artists

Vice President Intl Forum for Literature and Culture of Peace (IFLAC)

Co-President -UHE- International Union of Hispano-American Writers

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https://es.wikipedia.org/wiki/Organizaci%C3%B3n_de_las_Naciones_Unidas; b- The United Nations Educational, Scientific and Cultural Organization (UNESCO)

² <http://en.unesco.org/>. c- The Universal Declaration of Human Rights (UDHR)

³ https://es.wikipedia.org/wiki/Declaraci%C3%B3n_Universal_de_los_Derechos_Humanos d-The World Health Organization (WHO)

⁴ https://en.wikipedia.org/wiki/World_Health_Organization

Preface by Maria Cristina Azcona

Guy Créquie is a great thinker of nowadays. Reading his text is extremely necessary to understand the river of times and its strange changes and abnormalities.

One day he told me one of his books was related to human duties, not human rights. (Brilliant!)

Guy sometimes depresses himself in this job because he is so clever and his mind is so deep that he sometimes fails in being understood by all of us.

He is a hero who loves life, childhood, families, and humanity in general...

Guy needs from us, all his friends in education, ethical philosophy and peace building matters, to read him more and to be more patient towards his explosions of creativity. We need to allow him to be always near, as he is so in need of our love and appreciation.

His writings are so brilliant sometimes I get frightened for him. Is he well? Isn't he tired?

And yes, he is tired enough, as he owns an enormous brain that comprehends every human trouble. He is like a Stephen Hawking in matters of philosophy. He sends usually in three languages his thoughts, but really he is a French writer; the most interesting I have ever met. To read him is to meet a special person, a unique thinker, a teacher, a master. A genius, he is not afraid to try deep problems

and is always writing to save this world.

Analytical Philosophy

Phenomenalism

Communitarianism

Self-determination

Marriage for All

Euthanasia

Curiously (we are so diverse), we think just the same in many ways!

Regarding his proposals for peace, we have been working a long time together. I know him very well and have learned from him. To be his friend is to enjoy life in a different way. It is like throwing my mind into a pool of knowledge each time I read his prolific emails. Thanks Guy for being my friend and colleague.

MARIA CRISTINA AZCONA

*Educational Psychologist and Psychotherapist children, marriages and families. Consultant forensic expert Psychodiagnosis accident victims- President and founder of several NGOs focused on bilingual education literature and world peace Literary Translator-Editor of bilingual books in English and / or Spanish
WWPO President founder (Worldwide peace organization)
IFLAC in Latinamerica president*

Preface by Ammar Banni

The Man with Human Values

"Our planet and its thousand and one resources." I know you'll think directly of oil! 'Error' No, that's a mistake. I'm talking about real wealth, long-term wealth, durable, which does not cease.

To understand this, an open spirit mind is recommended because I will talk of wealth such as rich and diverse culture of our planet, its cultural diversity and history written through time, made of its power "Whatever humans today completely neglect, it is this acquired culture that is what will make us that which we have become." There is also the wealth of knowledge and science. Earth is home of millions of intellectuals, researchers, artists. That's really geniuses in various fields and they find themselves between mails spun by some people you know and everything anyone knows - they have no value for us, so they find themselves obliged to withdraw, seeking a better future, leaving the earth as a dark cave that the sun did scoff and never explore.

These people think that they are a poor planet for this? I say 'poor' yes of poor women, men and courage. I do not blame anyone; humans are also looking to find that their land does not give those here a dream of change, but the dreams never solved any problem. We need the courage and willingness to provide more land for this and not

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simply say this is bad, but to change it because it is wrong, in the end at least try.

I will not go into too much detail of the countless problems of our planet because I know very well that the majority of humans know what I mean. So to conclude this passage and begin to actually take action to save our Earth from the dangerous and precipitous drop, I suggest (LOOK AT THE PHILOSOPHICAL ISSUES OF THE CONTEMPORARY WORLD) of thinker and philosopher Guy CRÉQUIE, which contains philosophical analyzes for a better future of our planet."

Regards.

Ammar Banni
AMMAR BANNI -PROFESSOR OF EDUCATION RETIRED -POETE-
AUTHOR / ALGERIA

Editor's Notes – Bruce L. Cook

Guy Créquie is such a prolific writer and musician that it has been difficult to gather enough of his wisdom to truly represent his philosophy of life.

Guy's text is the second book on philosophy I've been privileged to edit, and in the process I have gained a profound admiration for the need to pay more attention to this vital subject. Too often in education we become mired in technicalities and preparation for competition, never understanding our collective impact on the world situation.

It's been my pleasure to gather Guy's writing in his French language and, when he translates into English, to revise the wording to match rules of international English.

If anything, my greatest regret is to see Guy make this book his "last hurrah," suggesting that he will no longer participate in public communication. It's my own hope that this will not prove to be the case, for we need philosophers like Guy Créquie to keep the rudder in the water, not allowing today's typical academic *conformité du jour* to prevail.

Bruce L. Cook, Ph.D.

Faculty, ORT Chicago Technical Institute

VP/Founder Worldwide Peace Organization

Vice President for Publicity, International Educators for World peace

Board of Governors, ISOL Foundation

President, Cook Communication

Philosophy Today – Philosophy Tomorrow

"Philosophy today - philosophy tomorrow = in the service of peoples, appropriable by them? "

CONGRESS

LOS ANGELES - July 12, 2014

GUY CRÉQUIE CONTRIBUTION

Introduction

That day I was asked to talk about philosophy, but I specify immediately that I want to avoid a misunderstanding. There is not, on one side, a brilliant talker – I am a teacher who theorizes certainly adapted from philosophical language, which has its rules.

However, as stated by DIDEROT: "Let us hasten to make philosophy popular. Everyone address human problems provided that they respect a code of principles and talk philosophy, like a living philosopher. It is a practice as recalled GRAMSCI.

A philosopher is not necessarily one who writes a work,

creates a system. SOCRATES is, according to HEGEL, a true philosopher precisely because he lived his doctrine instead of writing it. The philosopher ALAIN and his columns took the same approach.

Being a philosopher, said SOCRATES, is not to know many things but to be temperate.

It is only by deviation, and since then, that philosophy has become a profession, a form of education in where the notion of remunerated philosopher has lost its native meaning as an exemplary type of disinterested researcher, supported by its sole vocation. Since then, there are more than philosophers, HEGEL remarks, but philosophies, systems of thought.

Has Philosophy Lost its Meaning?

Long ago, philosophers summarized the knowledge of their time. They were from multiple disciplines: scientists, herbalists, philosophers, poets... Currently, with prodigious development in science and technology, other independent disciplines do not need to be philosopher for their work. On the other hand, considering the extensions of their discoveries and relationships with the conscience, ethics and morality, philosophy is no longer a science as such. Now it intervenes with knowledge established outside of it. Presently it has a critical function with a vast layout of relationships that are critical. Here it is made to work.

The ambiguity of the ancient concept of SOPHIA (research

wisdom) evokes both a knowledge of the truth and a practice of morality, sparking two interpretations of philosophy:

- The first dates back to the Ionian physicists (sixth century B.C.E.) developed in HEGEL and Anglo-Saxon positivism, and conceives of philosophy essentially as a rational knowledge, a search of intelligibility.
- The second recommends that SOCRATES, and KANT (of modern Existentialism), consider philosophy as a moral quest, that our true destinations are a learning of virtue.

However, while it is true that there may be philosophers who did not write philosophy as SOCRATES or your modest servant, the notion of philosopher does not mean less development of rational knowledge of a system of thought.

I spoke of the philosopher ALAIN. He was a philosopher because he was an essayist. The philosophy of ALAIN is the set of his ideas put into the system.

We speak instead of the philosophy of KANT, HEGEL, SARTRE, of HEIDDEGER.

Philosophy as an Attitude in the World

Philosophy is an attempt by vocation, a coherent explanation of a reality.

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I know that most of those present here are not specialists in philosophy. That's why I am trying not to use complicated language.

Today, for example, with the globalization of trade, images, signs, or everything going fast, sometimes everything is dense, so we master a discipline while moving too fast. A faculty of autonomy of thought becomes necessary and - from this point of view - I admire for example our friend Ernesto KAHAN, who in my opinion foreshadows what will be in the 21st century. He is a complete intellectual of our time: scientist, poet and philosopher.

At the current rate of contingencies, it begs the question: what to do in the world - or what to do in this world – the challenge?

Of interest is the experiential dimension of philosophy which refers us to the debate between SARTRE and MERLEAU-PONTY.

Indeed, without considering how this affects our lives, we seem to reduce philosophy to pure speculative play, a mere expression of virtuosity.

As SENEQUE noted: "See if it's in philosophical science or in the same practice of life where you have made progress."

If philosophy describes but does not prescribe anything, it is a hassle! Philosophy is an attitude in the world, no abstention.