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The pandemic generated by the Sars-Cov 2 virus has put developed countries on the bench. Decades of discourses of progress and scientific-technological advances, of high standards of living, and of lessons in humanity and democracy have staggered, showing important fissures. The pandemic has made it possible to appreciate the consequences of placing the health system in the hands of private capital, through policies directed from corporate interests; Likewise, it has shown the deficiencies both for the attention and for the prevention of contagions of the citizens who reside in these countries. Before the emergence of Covid 19, our main global crises, at least in the discursive-media, focused on the economic model and the environmental perspective for the coming decades. Now we know that the crisis is systemic, and we call each one of its manifestations considered in isolation, as if such a thing were possible. Covid-19 managed to reveal the moral and political conditions, the true faces of the global hegemon after the crisis.

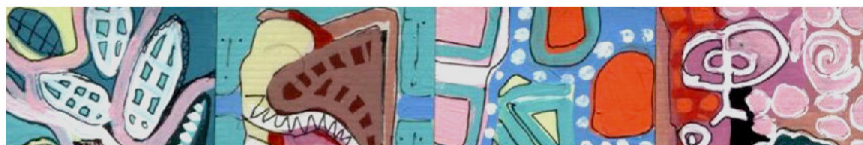
Daily statistics of people infected, healed or deceased by this disease have accompanied us for months, showing a political will that hunger, wars, and even traffic accidents have never had. But I would like to emphasize an aspect that I consider little work has yet been done, despite the avalanche of information generated, and that is, the factors that make Sars-cov 2 more than a flu. It seems that obesity, type 2 diabetes and hypertension represent conditions that make people more vulnerable to the virus, and it is worth asking, are these diseases related to diet? Are these diseases more frequent in cities? More frequent in the sedentary population with high life rates in stress and poor diet? If this is the case, and perhaps studies will reveal it later,

the mortality of the virus could also be associated with an “urban / agro-industrial” way of life fostered by big capital, known as modern life.

For the countries of the periphery, of the global South, this must be a great learning, and perhaps a very painful lesson, but it cannot be in vain. The experience of the global North, its notions of development, progress, racism and plunder, have not served them, and drag all humanity. Our imperative task is to deeply transform our notions of health, food, relationships, it is to transform our notions of life. Transforming life from our diet, our health and our practices is the essence of agroecology.

The agroecology that we must build is not only an option of resistance to the agro-industrial model, it is not an alternative to generate food, it is not a new science of agriculture, as useful for capital as it is for the peasant. Agroecology cannot be modern, enlightened, liberal or bourgeois, since that is where the global North model today shows itself to be a failure. Conceiving the health of the body, together with healthy food, and in dialogue with the health of the conuco, the health of the neighbor, and the health of the planet is our challenge. It is a plural and diverse challenge, it is multicultural.

And it is key to emphasize one aspect, agroecology, now, given the evidence of the collapse of the imperial capital model, it can no longer be just a sustainable agriculture, that epithet that seeks to reset capitalism, in the face of the imminent global environmental crisis. Epithet for the development about to turn three decades without having shown the slightest evidence of its possibility, and even less of its materiality. The agri-



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culture we are building is not ecological due to its less aggressive nature with nature, it must be ecological due to its capacity to embed itself in the social tissues, notions, values and communal aspirations, to be assumed, as a metabolic option, managing to revolutionize everyday life, where body, health, food, environment, are the same life, they are a whole; the productive chains of agribusiness will be left behind, to make way for the web of life around food. That is the agrotarea in the global South.

Dr. Francisco Herrera

Researcher at the Center of Ecology
Instituto Venezolano de Investigaciones Científicas
(IVIC), Miranda-Venezuela