

# Cooperative Approaches



Special issue 2025

## Convivencia

Fundación  
Paradigma  
Córdoba para  
la Convivencia

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OUSSEIMI  
FOUNDATION

*"The only path offering humanity hope for a better future is one of cooperation and partnership."*

Kofi Annan



Córdoba

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***The editorial team was coordinated by Robert LANQUAR, PhD, Commissioner of the Cordoba Forum for Convivence .***

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# Convivence, an antidote to the polarization of society

*By Dominique BÉNARD, editorial committee Cooperative Approaches*

Our society is becoming more and more polarized. In the debates around issues such as gender, sexual orientation, minorities, migration, the environment, and the Middle East, fiercely opposed camps are clashing. Each claims an identity exclusive of that of the others. Intense ideological battles and virulent accusations often occupy more space than exchanging plausible and reasoned arguments. Tolerance towards those who hold different positions seems to be weakening, the opportunities for peaceful dialogue between divergent opinions are becoming rarer, and at the same time, the debate necessary for democracy is disappearing.

Social networks lock us into a dangerous illusion, that of believing that we can easily communicate and exchange with people having the same interests and opinions as us.

But in my country, I know that there are non-believers and Muslims or devout Catholics, leftists and far-right sympathizers, liberals, and



sovereignists, but I have to live with them in a good neighborhood. I have to respect their opinions, listen to what they say, practice mutual aid and dialogue. This is the essential condition for living together, for Convivence. This is the prerequisite for cooperation in solving common

problems together based on a diversity of opinions and analyses.

This is why we did not hesitate for a second when our friends Jacques Moreillon and Robert Lanquar, members of the APAC, proposed that we produce together a special issue of Cooperative Approaches to Convivence.

An art of living together, of convivence, was practiced in the Middle Ages from the tenth to the thirteenth century, in the Umayyad Sultanate of Cordoba. Jews, Muslims, and Christians are said to have lived in harmony and developed a magnificent civilization together.

The “Córdoba Forum, World Forum of Convivence” is an initiative of the Fundación Paradigma Córdoba that was adopted and launched in Córdoba on April 10, 2018. This periodic event aims to celebrate the interreligious and intercultural spirit of the historic city of Cordoba to facilitate and enhance

the work of those who are determined to create a just and inclusive society.

The Association for the Promotion of Cooperative Approaches shares the objectives of the Paradigma Córdoba Foundation and is proud to contribute to the production of this special issue of Cooperative Approaches on Convivence published in three languages: Spanish, French, and English.



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# An old common denominator... and a brand new ChatGPT

*Jacques Moreillon, LIM, PhD, International Vice-President of the Patronato of the Paradigma Cordoba Foundation for Living, President of the First and Second Cordoba Forums, World Forum of Convivence, Member of the ICCA, Member of the Board of the Khaled Ousseimi Foundation*

The four entities behind this Special Issue of Cooperative Approaches had, without being aware of it but for a long time, a common denominator, some of which did not even know the name, as did the majority of the French- and English-speaking general public: “Convivance” (in French of the Academy since 2004), or “Convivence” in English (rather American) since the middle of the twentieth century and “Convivencia” in Spanish... since always:

- The “Paradigma Cordoba Foundation for Convivence” has been working in this field concerning “al Andalus” for 35 years and has taken up the term to make it its objective and its raison d’être.
- The “Córdoba Forum, World Forum of Convivence” (2019) and its website are



Jacques Moreillon presents Nelson Mandela with the British Red Cross Award for Humanity in London in July 2003.

the instruments chosen by the Paradigma Cordoba Foundation to disseminate, make known, adopt, and implement this concept that is so seriously necessary in our day.

- For the APAC, “Association for the Promotion of Cooperative Approaches”, manager of this special issue, convivence has underpinned, in an omnipresent outspokenness, all of its objectives, actions, and publications, because is it not, in the end, the ultimate goal, ideally the result?
- Since 1988, the Ousseimi Foundation (Geneva) has financed thousands of student scholarships around the Mediterranean, as well as 8 important “Ousseimi Foundation Prizes for Tolerance” (the first of which, in 2004, to Nelson Mandela) and thus systematically promoted a world of greater convivence... without naming it.

As for ChatGPT, here is what this contemporary compilation tool says, very aptly and briefly, about the term “convivence” when asked, thus providing us with the ideal presentation of the keyword of this special issue of Cooperative Approaches.

## CONVIVENCE EXPLAINED BY CHATGPT

### Convivence: A Concept for Living Together

Convivence is a relatively unknown term, but it is of crucial importance in today’s social and cultural context. Derived from the Latin *convivere*, meaning “to live together”, convivence goes beyond simple coexistence to generate a harmonious and respectful interaction between individuals of different origins, beliefs, and lifestyles. This concept invites deep reflection on how we can build more inclusive and supportive societies.



Calahorra Tower and Roman bridge of Córdoba.

### Origins and Definitions

Convivence is not simply a synonym for conviviality, although the two concepts are linked. While conviviality refers to the quality of a pleasant and friendly environment or situation, convivence encompasses a broader and more complex dimension. It involves an active and ongoing commitment to maintaining and enriching the quality of human relationships within a diverse community.

The term has gained popularity thanks to the work of researchers and thinkers in the fields of sociology, anthropology, and philosophy. These disciplines explore how individuals can live together peacefully and productively, despite their differences. Convivence thus offers a positive and proactive vision of convivence, where differences are not only tolerated but celebrated and used as sources of mutual enrichment.

### Convivence in Practice

In practice, convivence is manifested through various initiatives and concrete actions aimed at strengthening social ties. For example, community projects such as shared gardens, multicultural festivals, and spaces for intergenerational convivence are tangible expressions of convivence. These initiatives allow individuals from different cultures and

generations to meet, exchange, and collaborate on common projects.

Schools and educational institutions also play a crucial role in promoting convivence. By integrating educational programs that emphasize cultural diversity, empathy, and cooperation, they prepare young people to become open and respectful citizens. Similarly, companies can encourage convivence by adopting diversity and inclusion policies, organizing cross-cultural training, and creating work environments where everyone feels valued and respected.

### **The Challenges of Convivence**

Despite its many advantages, cohabitation faces several challenges. One of the main obstacles is the rise of identity tensions and prejudices that can undermine efforts to bring different communities together. Fear of the other, often exacerbated by populist narratives and sensationalist media, can lead to mistrust and exclusion.

To overcome these obstacles, it is essential to promote early life education. This involves not only teaching tolerance and respect but also developing social and emotional skills that allow for dealing with conflict constructively. Public policies must also support initiatives that promote convivence, providing resources and spaces for intercultural encounters and citizen dialogues.

### **Future**

Convivence, as a concept and practice, is constantly evolving. As societies become increasingly globalized and interconnected, the need to find ways to live together in harmony becomes more pressing. Communication technologies and social networks, although sometimes divisive, also offer unprecedented opportunities to strengthen convivence. They make it possible to create virtual communities where exchanges and solidarity can develop beyond geographical borders.

In conclusion, convivence represents a noble and necessary aspiration for contemporary societies. It reminds us that, despite our differences, we all share a common humanity and that it is by celebrating this diversity that we can build stronger and more resilient communities. Living, through its ability to transform human interactions, offers a promising path to a future where living together is not only possible but enriching for all.



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# **The concept of Convivence**



# The spirit of Córdoba

**Javier MARTÍN FERNÁNDEZ.**

**Chairman of the Córdoba Paradigm Foundation for Convivence**

**T**he First Cordoba Forum, organized in 2019 by the Cordoba Paradigm Foundation for Convivence, recognized the interreligious and intercultural spirit of the city, looking for ways to improve the work of those who are committed to creating a more just and inclusive society, by creating connections and sharing successful models.

In the words of Jacques Moreillon, President of the Forum and Vice-President of the Foundation, only *“with the repetition of this Forum and the ideas and encounters it provides between people from different cultures will it be possible to develop what we have called ‘Spirit of Cordoba’”*.

The city has recently become the stage of a theatre and, for a large part of the world, its past, in particular Al Andalus, is a great example where tolerance and convivence can be deepened and which transforms the smell of orange blossom in the streets of Cordoba into the “Spirit of Cordoba”.



Javier MARTÍN FERNÁNDEZ

Undoubtedly, our world seems alien to the latter, characterized by absurd wars, the known and the forgotten, which are intertwined with economic conflicts no less important. Faced with this situation, some of the responses that are proposed are ineffective or cause problems for convivence, such as unconditional rejection and, consequently, violence between cultures; mutual isolation, discrimination, walls, and ghettos caused by fear of the other; or, at best, simply indifference. And this leads us to wish for other possible paths.

María del Amor Martín, in addition to being a sister companion of literary endeavors, made her own, in her speech at the First Forum, the words of Pope Francis, that the possibility of a real convivence involves taking a step forward from the “culture of rejection”, centered on a defensive and suspicious attitude, also of indifference and marginalization, towards the “culture of encounter”, capable of building a just and fraternal world. This requires a clear roadmap: mutual knowledge, as a method and judgment; the culture of dialogue, as a way to follow and common collaboration, as behavior.

Therefore, it is necessary to overcome individualism and seek the good of others. The culture of encounter means striving to get to know the other, their history, their concerns, their problems and their dreams, to understand their reasons, to respect them, to appreciate them, to let their friendship grow and to work together. For a long time it has been affirmed and spread that convivence would only be a reality if one's own convictions or even one's identity and religious affiliation were hidden, to the extent that we were in a kind of neutral space. However, this prevents us from building true relationships, forcing us to set aside what each one considers an essential and intimate part of himself. It is precisely diversity and its respectful acceptance that makes us rich and strong, which is not possible without dialogue. Internal dialogue of each one with himself, between people, between social groups, between peoples.

Undoubtedly, some of the above had to be experienced in tenth-century Cordoba and that is recreated in *El Embajador de Medina Azahara* (Almuzara, 2nd ed., 2024), signed in lemon by María Amor and who wrote these lines. The novel narrates a diplomatic episode between ‘Abd al-Rahman III and Otto I, recreated, in great detail, in a fragment of the manuscript preserved in the National Library of Paris, relating to the life of Saint John of Gorze, a German emissary.

The constant dialogue between the latter and the rest of the characters, of different beliefs (Garamano, Otto I, ‘Abd al-Rahman III, Hasday, Recemundo, Liudprando, etc.), highlights the tolerance and the atmosphere of convivence that was breathed in Cordoba in the tenth century, where what each one could contribute to the common good was recognized, always with respect for diversity.

The next Cordoba Forum will be a unique opportunity to continue claiming convivence as a weapon against the evils that surround us. At least, it's worth a try.

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# Convivence: a militant word?

**Robert LANQUAR**, Commissioner of the II Cordoba Forum

**N**ever has a word been so ignored, misspelled, or badly commented: Convivencia in Spanish and Convivance in the Dictionary of the French Academy since only 2004. Is it because it is a militant word, an activist term, partisan for living together in peace?

Dictionaries are used to give birth or rebirth to words and to tell their story. *“The dictionary does not give existence to words,”* says Pedro Álvarez de Miranda, an expert in historical lexicography and the history of the Spanish language, member of the Royal Spanish Academy. Like many of his colleagues, he believes that a dictionary is the work of a team, that it is built over time, and that it is adapted to new uses. In its latest edition, the Tercentenary (2024), the Royal Spanish Academy explains how words are added or removed. Rafael Sarralde, in an article in *La Conversation*, reminds us that, in particular for words related to human rights or those of the genre, *“the dictionary is not the moral work*



Robert LANQUAR



*that prescribes the words to be used; it is not a catechism, nor a book of good manners, although the Academy, in the same preamble, acknowledges that “there is a naïve claim that the dictionary can be used to alter reality.”* The dictionary reflects the society that uses language, its virtues and vices, and its changes. This is why it varies, reflecting the outputs and inputs of words and meanings, according to the use of the speakers.”

Because how the concept of Convivance was born: it comes from Convivencia that appeared after the year 1000 in Spain, which experienced its maximum fragmentation between Christian kingdoms or taifas, emirates or caliphates, up to twenty-five Muslims and eleven Christians. To the north were many Christian kingdoms (Asturias, León, Navarre, Aragon, Castile, Catalonia...), as well as to the south Al-Andalus (from Extremadura, present-day Andalusia, Valencia, the Balearic Islands... and the south of Portugal, the Algarve), until the end of the Reconquista with the capture of Granada in 1492. This year also marked the expulsion of the Jews from all Spanish territories, followed by Portugal in December 1496.

The “Convivencia” was created to organize the rules of such cohabitation, a capacity for sociability and respect to be shared in community, especially in the Christian kingdoms, between Christians, Jews, and Muslims. Medieval troubadours were inspired by it, according to Alem Surre-Garcia. In 1948, Americo Castro considered the theme beyond the Hispano-Muslim civilization.

Its root comes from the Latin “vivere” – “to live with or together”. Coexistence or cohabitation? The word “convivencia” is found in the 2001 edition of the Dictionary of the Royal Spanish Academy, which indicates that it is found in sociology, psychology (including that of the family), civic education, school pedagogy, and artistic culture; nothing about economy, management, and business administration of companies, organizations, or territories, nor about CSR (Corporate Social Responsibility). In Spanish, three words are related to Convivencia in the Dictionary of the Royal Spanish



Academy (RAE, 22nd ed., 2001): *convivialidad*, *conviviente*, *convivir*. *Convivir* is defined as the action of living in the company of another person or other people; its synonyms are coexistence, cohabitation, tolerance, and relationships.

## CONVIVENCE AND HUMAN RIGHTS

In Occitania, the word *convivencia* existed as early as the Middle Ages. Quoted by Alem Surre Garcia, the Occitan academic Charles Camproux devoted a chapter in 1965 to his book “Le Joy d’Amour des Troubadours”. For him, *convivencia* is “the ability and natural facility that the populations of Oc have to accept, within themselves, the coexistence of multiple opinions and diverse groups”. The term was then defined in the most restricted way, both in Spanish and in Occitan, namely to live in harmony.

Alem Surre Garcia adds that, if all attempts to make it a keyword in Occitan culture have not been successful, however, “Convivencia is today an art of living together that does not need one of its parts to amputate its personality. It is important not to merge the components into a fusional whole, just to make them meet without dissolving their specificities”. That is to say, coexistence must be accompanied by conviviality and mutual enrichment in respect for different communities and a spirit of equality, as opposed to rootedness and reduction to a nationalist unity.

Today, new reflections on solidarity are emerging in international organizations, not only within UNAOC - the United Nations Agency for the Alliance of Civilizations but also within UNESCO, UNWTO, UNDP, UN



Environment... With hindsight, some former UNESCO officials and experts consider that if peace in the world has never been achieved, despite the declarations and solutions proposed, should it not have started with peace education, as was UNESCO's main objective, as well as with the cultural identity of peoples? The main thing would have been to understand how to live equitably and justly together.

UNESCO should have taken advantage of the window of the 90s to introduce the concept of Convivance into its story. As Alain Modoux, former head of UNESCO Communication and Information, pointed out to me, the concept of Convivance has an "activist and militant" connotation. This is a sine qua non for the survival of humanity in the face of the continuing deterioration of the natural environment. The survival of humanity requires, in fact, a true coexistence between individuals, communities, and peoples, who must learn not only to live together despite their differences but to "lift the defenses of peace", an expression enshrined in UNESCO's Constitution; also to change lifestyles and rethink relationships with nature by collectively taking the necessary measures to prevent the planet from becoming uninhabitable. more particularly through education and information.

Convivence was almost used when the United Nations General Assembly, on December 8, 2017, adopted resolution A/RES/72/130 proclaiming May 16 as the International Day of Living Together in Peace; in Spanish, *convivencia* was used; neither in French, *convivance*; nor in English, *convivence*. But the idea is gaining ground and the word is beginning to be better integrated into public opinion. Convivence makes it possible to identify the serious risks of our time and to seek solutions together through a surge of transnational solidarity.

## DECONSTRUCTING THE WORD

With the help of the method of deconstruction, dear to the Sephardic French philosopher Jacques Derrida, its pioneer, we must distinguish between the prefix *con-*, interpreted as a whole, and the word *vivère*, contemplating its existence. Therefore, in Latin-based dictionaries and language encyclopedias, *Convivencia* is part of the physical and emotional needs of the individual, promoting collective reinforcement and new knowledge based on individual experiences, in the pursuit of personal and social development.

Dominique-D Junod (Abell) has tried to explain in a small booklet why *convivencia* could not be translated everywhere. The Oxford English Dictionary is considered to be the most popular historical dictionary of the English language, aiming to cover all words. Until 2024, it did not contain the word *convivencia*, but simply concubinage, i.e., “*Living together under the same roof in a matrimonial relationship, de facto matrimonial relationship or a relationship assimilated to marriage in the absence of a formal marriage, whether the partners are heterosexual or homosexual*”; Ditto for coexistence defined as the state of being together in the same place at the same time to live in an uncomfortable/peaceful coexistence within a nation.

After a long debate, the French Academy decided to introduce and translate in 2004 the word *Convivencia* from Castilian, Catalan, and Occitan to mean “to live with each other”, not you or me, but you and me, together, us. Nevertheless, what about respect for differences in equal treatment? Ivan Ilyich, whose message has been somewhat neglected, has given *conviviality* a meaning very close to the one we value today with *convivencia* and which is opposed to the current binary system of inequality: a simultaneity of belongings rather than their hierarchization or erasure .

The presentation of this neologism, newly inscribed in the Dictionary of the Academy of France, was made by Florence Delay on October 26, 2004, during the annual public session of the five Academies under the title “A very old *convivencia*”. Referring to the Association Pro Europae Unitate, founded in 1988 in Rueil-Malmaison, which is said to have developed a European Christianity of coexistence, and to Pope John Paul II, who had twice pronounced the Italian term “*convivenza*”, the French Academician wanted to use *convivencia* rather than *conviviality* used by the media. Naturally, F. Delay presented herself for “*convivencia*” (with an a) which “resonated in my head in its



Spanish form of *Convivencia*” recognizing “in the originality of homo hispanicus the fruit of a history marked by this *convivencia*”. She made more mention of Toledo than of Cordoba in her reasoning.

Then, Françoise Delay adds in her impassioned speech: “*Was it necessary for the feeling of belonging to something other than religion to be strong for the Jews expelled from Spain to have taken, by dispersing throughout the world, the name of Sephardic, that is to say Spanish, spreading the Sephardic language and culture, the Hebrew name for Spain?*” She concludes with this: “*Please forgive me for concluding this moment dedicated to harmony on the emotion that invades when the hope of living together has been lost.*”

Admittedly, the media rarely use the word *convivencia*, sometimes writing it in French as well as in English with an e. However, in the French Larousse, it is a feminine word that means: “*The ability of different human groups to coexist harmoniously within a local, national, federal, community entity, etc.*” In the Petit Robert, a very popular dictionary among linguists, philologists, and grammarians, the online search for this word is surprising: it does





not exist, although it offers similar words such as trust, coexistence, or conviviality...

### CONVIVENCE IN THE TWENTY-FIRST CENTURY

Today, we are all sailing on the same boat, planet Earth! This debate of ideas thus makes it possible to broaden the concept of Convivence beyond its Andalusian historical significance and to adapt it to the realities and needs of the twenty-first century.

Artificial intelligence (AI) has not yet caught up with this reality or this formulation to the point that, in most cases, it still translates the Spanish “convivencia” into “coexistence”. More and more geopolitical and cyber analysts now believe that artificial intelligence could be and will be an instrument of convivence, making it possible to predict the consequences of geopolitical decisions related to human rights.

Among modern ideas, tolerance appeared with the Age of Enlightenment. Until then, everyone was convinced of the excellence and superiority of his religion, as all theological disputes show. Although discrimination is the result of this premise, it has not always been accompanied by persecution. We must go further than tolerance with coexistence, an

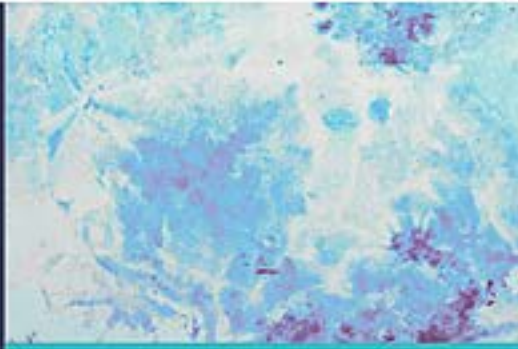
ethical engine for tomorrow: the projected situations, described in a series of scenarios, explain the paths to be followed to achieve this aspiration for peace and solidarity beyond tolerance, coexistence, and cohabitation.

A cosmopolitan ethic will then be possible by using **Convivence**.





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**CONVIVENCE**  
Beyond Cohabitation and  
Conviviality

ROBERT LANQUAR

Convivence is a new word in English. Its root comes from the Spanish word "Convivencia", emerging in the 12th century. During the year 2004, the French Academy included it in its Dictionary ("convivance"). It means a situation where different communities and human groups live together, maintaining neighborliness, harmony, and exchanging relations. The United Nations General Assembly, in its resolution 72/130, declared 16 May of each year, the International Day of Living Together in Peace, (or 'Convivence') "as a means of regularly mobilizing the efforts of the international community to promote peace, tolerance, inclusion, understanding and solidarity".

This book explores the main issues and needs around convivence at the local, regional, national, and international levels. Our fragmented world is facing vast crises: climate change, migrations, growing inequalities, geopolitical clashes, a rise of nationalism, identity conflicts, and racism. The objective is to show that the pursuit of Convivence can be a driving ethical issue of tomorrow. Projected situations will be described in a series of scenarios, explaining what paths should be taken to make this aspiration for peace possible, for solidarity beyond coexistence and conviviality.

This thought-provoking book will be of interest to researchers and students in Peace Studies, Sociology and International Relations, as well as those working in community issues in governments, NGOs and the private sector.

Robert Lanquar, Ph. D. is the Commissioner of the Cordoba World Convivence Forum, Foundation Paradigma, based in Cordoba, Spain. Professor at several Universities in Europe and worldwide, and a former international civil servant (UNWTO). He has also worked with NGOs, some UN agencies, and the World Bank.

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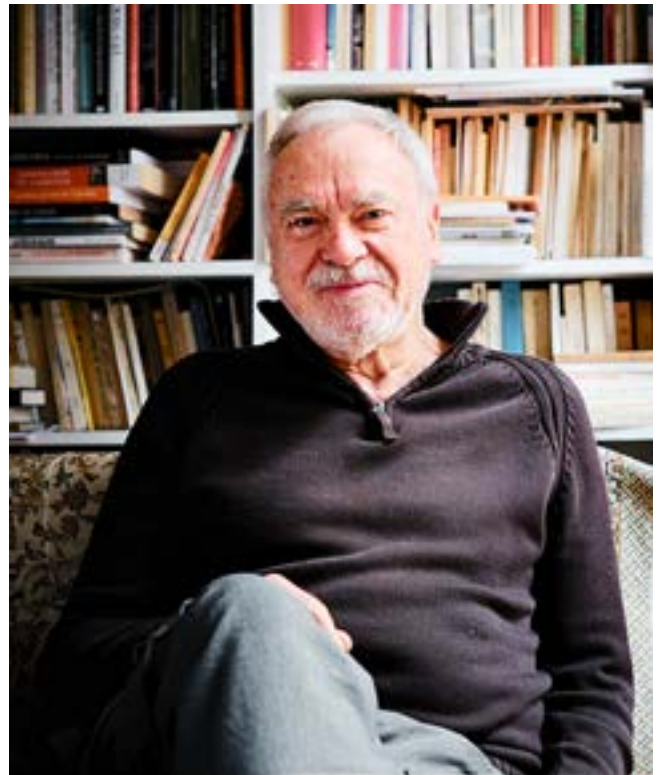
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# Convivencia from the latin *cum vivere* “to live together”

**Alem SURRE GARCIA**

The Spanish historian Americo Castro launched the concept of convivencia in 1954 to designate the period of the Caliphate of Cordoba when three different religious conceptions (Islam, Judaism, and Christianity), several peoples, and several languages coexisted more or less harmoniously (but this was a first in the West). A balance that is not free of conflicts and contradictions. After the fall of the Caliphate, this kind of convivence was transmitted to the various Iberian Muslim kingdoms, including that of Zaragoza. The Christian kingdoms of Navarre, Castile, and especially the Crown of Aragon-Catalonia inherited it. Before strongly impregnating the medieval Occitan courts, first and foremost the County of Toulouse.

In 1965, the Occitan academic Charles Camproux devoted a chapter to convivencia in his book “*Le Joy d’Amour des Troubadours*”, “this faculty and natural facility that the populations of Oc have to accept, within themselves, the coexistence of multiple opinions and diverse groups”. The term convivencia was



**Alem SURRE GARCIA**





then defined in the most restricted way, both in Spanish and in Occitan, namely “*vivir con armonia, to live harmoniously*”.

### CONVIVENCIA AND PARATGE IN OCCITAN LANDS

The Occitan lands practiced such experiences of convivencia very early on: Marseille since the seventh century BC, a fruitful interculturality between Salyans, Ligurians and Greeks; the

Visigothic kingdom of Toulouse brought together three religions, Catholic, Arian, and Hebrew; in 589, the Council of Narbonne recognized five peoples: Visigoths, Romans, Narbonese, Jews, Syrians, and Greeks. Under the Muslim government of Narbonne, which depended at the beginning of the eighth century on the Caliphate of Damascus, Jews, Arabs, Berbers, and Visigoths coexisted. Informed of the experiences of the Muslim kingdoms of Toledo





755, Córdoba: a meeting of three cultures

and Zaragoza, the Counts of Toulouse were in turn able to establish an exceptional *convivencia* between the Catholics, the Cathars, and the Jews, augmented by the Sephardim from Cordoba and Toledo.

The latter, moreover, made a major contribution to the civilization of the Troubadours in both the fields of philosophy and science and participated in an incredible circulation of goods, languages and knowledge. The Occitan cities did not hesitate to entrust the management of their affairs to Jews, so much so that the popes intervened on several occasions (1207, 1209, 1227, 1229) with the Counts of Toulouse to put an end to this tolerance.

At that time, we did not speak of **convivencia**, but of **paratge**, which exalted the feeling of a community of men equal in law. *Paratge* is much more than parity and fraternity: it “abolishes hierarchies within the framework of the principles of social life”<sup>1</sup>. Nobility of heart and mind prevails over nobility of lineage, regardless of the person’s origin and function.

## THE KINGDOM OF FRANCE SCANDALIZED

This essence scandalized the Kingdom of France and the Church of Rome to the point of unleashing a frightening crusade that would

today be denounced as a crime against humanity. James I of Aragon, lord of Montpellier, nevertheless endeavored to pursue this ideal, by granting the Muslim communities of Valencia the right to own houses, lands, gardens, and orchards in 1242; he forbade the exacting of *corvées* or dues from them. The Aquitanians established alongside the English over 350 years of history a sophisticated system of *cartas* (charters) and *conventiae* (contracts) ensuring peaceful collaboration that was weakened, to the great displeasure of those concerned by the French royal unitarian power.

The concept of tolerance prevails throughout the following centuries. The Aquitaine Montaigne, at the time of the so-called Wars of Religion, had set the framework: “*it is from concern for oneself, combined with the sense of human weakness and the narrow limits of our so-called knowledge, that it is permissible to stop hating others*”<sup>2</sup>.

A little later, the southern philosopher Pierre Bayle, who had to flee French royal absolutism, specified that “*the source of confusion and mayhem*” comes from intolerance<sup>3</sup>. Tolerance is a restrictive concept. It belongs to the religious vocabulary: each religion tends to develop a sense of absolute truth. Freud has clearly

1. Robert Lafont, *Sur la France*, Gallimard, 1968

2. Quoted by Walzer, *Traité de la tolérance*, Gallimard, 1998

3. *Historical and Critical Dictionary*, 1697



shown how the establishment of the great monotheistic religions went hand in hand with the strengthening of intolerance. Intolerance is “*the side effect of a consciousness that fails to recognize otherness*”<sup>4</sup>, does not in any way require knowledge of the Other. We tolerate what should not exist: not being able to dominate or eliminate the Other, we are reduced to tolerating it.

Michel Wieviorka has demonstrated today how tolerance “*places those it concerns in a position of inferiority, signifying limits to them and the threat of prohibition that goes with it*”; the tolerated remains indebted to the generosity of the tolerant. It is better to reason in terms of freedom of conscience rather than invoking tolerance, which is only a privilege and not a right.

## LIFE WITH EACH OTHER

The French Academy did not integrate the word “convivance” until very late (in 2004) translated from Castilian, Catalan, and Occitan to express “*life with each other*”. Should we see this as a sign of difficulty in conceiving integration without assimilation? According to the academician Florence Delay<sup>5</sup>, convivence would encompass coexistence (too broad as a notion), cohabitation (which can be desired or endured), and conviviality (a term borrowed from English and with festive connotations). But what about respect for differences in equal treatment? Ivan Ilyich, whose message has been somewhat neglected, had given conviviality a meaning very close to the one we value today and opposed to the current binary system of inequality: a simultaneity of belongings rather than their hierarchization or erasure. The French term is still very little used. Abdewahab Medeb refounded it in 2006 on “*knowledge and the Overcoming of origins*”<sup>6</sup>. He will highlight it alongside Benjamin Stora on the occasion of the deadly Israeli-Palestinian conflict of

4. *La Tolerance*, coll. Autrement, 1994

5. Florence Delay, 26 oct 2004

6. In *Philo Magazine* N° 4, oct-nov 2006



January 2009, where a banner bearing the word *Ta’ayush*, i.e., *convivencia*, was unfurled on the West Bank border.

Since 1979, civil society in the Pays d’Oc has appropriated the concept of *convivencia*, but without deepening it. Two festivals took its name, first in Toulouse in 1997, then in Arles in 2002. Nearly 800 public interventions in the form of lectures-slideshows will lead in 2011 to a new definition, more appropriate to the problems of the time. It will be launched in Occitan: *lo biais de viure amassa dins lo respiech de l’alteritat (en se e fòra se) en tota egalitat: an art of living together in the respect of otherness (in oneself and outside oneself) in complete equality*. The fact of mutually recognizing otherness in oneself (a reflection that we owe to Julia Kristeva) is essential, otherwise, how can we establish a bridge to the Other?

On March 23, 2012, a banner promoting *convivencia* was unfurled on the Place du



Capitole (Toulouse) during the tribute to the victims of the killings in Toulouse and Montauban. The three notions of *pluralitat*, *egalitat*, *dignitat* were proposed, and translated into French, Arabic, Hebrew, and English. Since 2016, the Toulouse City Council, in the footsteps of Madrid and Barcelona, has included a Convivencia plan in its urban policy. Let us recall that, against Samuel Huntington's reductive idea of a "clash of civilizations", José Luis Rodríguez Zapatero had launched in September 2004 at the UN General Assembly, the idea of an *Alianza de civilizaciones*, which became a reality three years later with the creation of the *Pluralismo y Convivencia Foundation*.

Convivencia is now an art of living together that does not require one of its parts to amputate its personality. It is careful "not to merge the components into a fusional whole, but to make them meet without dissolving their specificities"<sup>7</sup>. It is a coexistence accompanied by conviviality and mutual enrichment in respect of the different communities and a spirit of equality, the opposite of entrenchment and reduction to the One.

Convivencia is therefore neither a matter of tolerance, nor charity. It is a constant search

7. Alexis Nouss in *Métissage, transculture et singularité*, 2002

for balance between otherness and similarity, between the individual and the community, and the cultural and the religious. It calls for a relationship of egalitarian exchanges in a world marked by the crisis of sovereignty, the return of religion and the globalized economy. The community must therefore be rethought as a commonality, in a space where differences are expressed without the obligation to merge.

It seems urgent and necessary to build "a new secular moral culture capable of integrating minority cultures as elements of a spiritual patrimony"<sup>8</sup>. It presupposes an effort to tear oneself away from the dogmas of orthodoxy and the heaviness of the homogeneous. Could convivencia be the modern experience of secularism, wonders Marie-Lise Cohen<sup>9</sup>, a secularism "free of all hindrance, free of all dogma" as Jean Jaurès wished<sup>10</sup>, who also specified that there is no just society without spirituality. At a time when he was detaching himself from the authority of Jules Ferry and perceiving the richness of the Occitan language and culture, he defended in a speech on March 3, 1904, the "right of the human person to unlimited freedom of thought and belief".

The concept of convivencia responds in fact to our contemporary concerns: it makes it possible to articulate past experiences with those in progress and develops critical thinking; it encourages us to manage the complexity of situations and refines the dialectic of the one and the plural. Faced with the assimilative and unitarian republican conception inherited from royal absolutism, let us prefer, as Marcel Détienné wishes, "the vagaries of intersecting to the unpredictable"<sup>11</sup>.

*\*Alem Surre Garcia, born in Toulouse, places his reflection at the heart of the identity of Occitan culture in its Mediterranean space and its distant horizons, an identity that the Troubadours had sung about in the 12-13 centuries.*

8. Le Monde, 8 Nov 2002

9. Le Monde, 12 Nov 2003

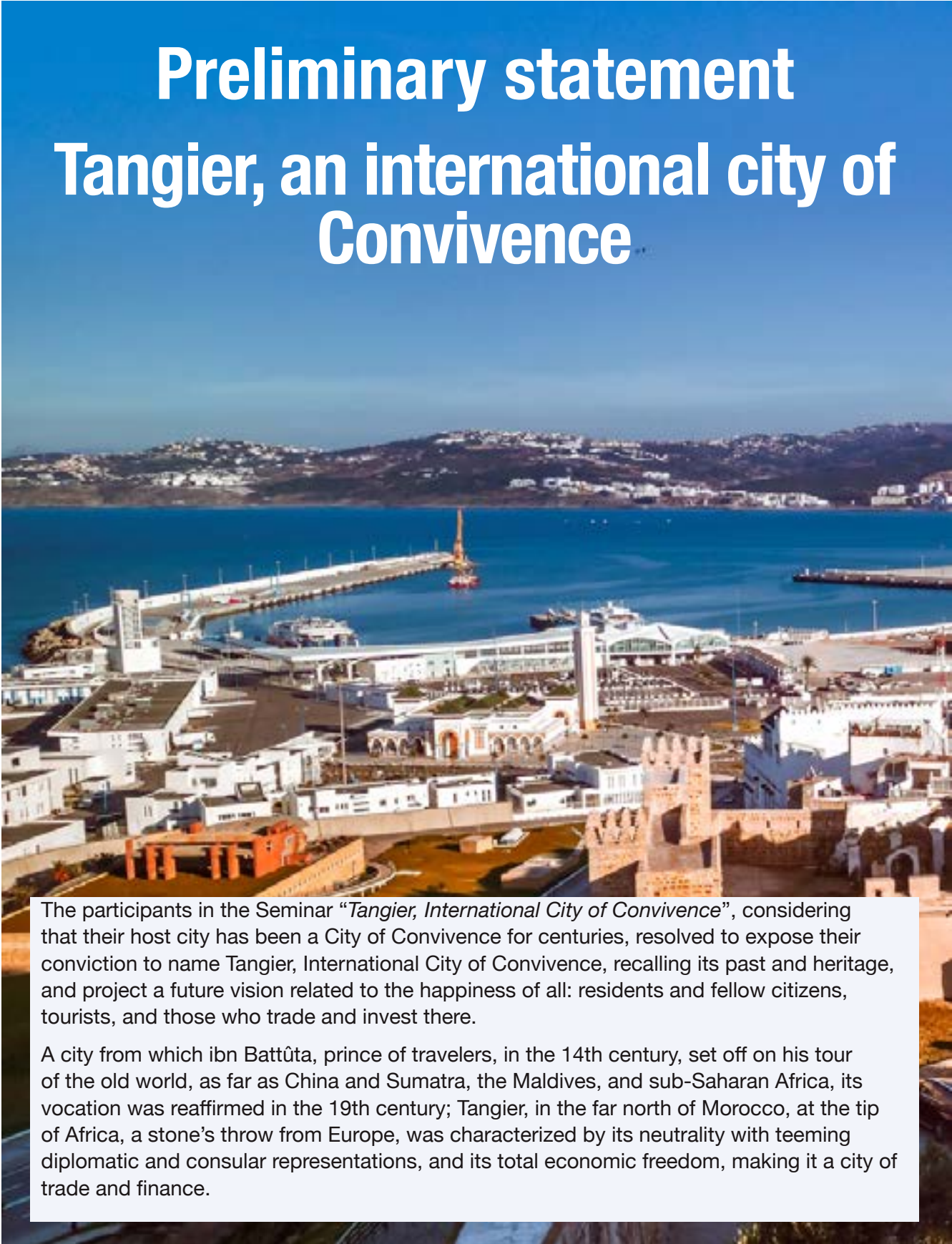
10. *The Church and Secularism*, 1946

11. *Comparer l'incomparable*, Seuil, 2000



# Preliminary statement

## Tangier, an international city of Convivence



The participants in the Seminar “*Tangier, International City of Convivence*”, considering that their host city has been a City of Convivence for centuries, resolved to expose their conviction to name Tangier, International City of Convivence, recalling its past and heritage, and project a future vision related to the happiness of all: residents and fellow citizens, tourists, and those who trade and invest there.

A city from which ibn Battûta, prince of travelers, in the 14th century, set off on his tour of the old world, as far as China and Sumatra, the Maldives, and sub-Saharan Africa, its vocation was reaffirmed in the 19th century; Tangier, in the far north of Morocco, at the tip of Africa, a stone’s throw from Europe, was characterized by its neutrality with teeming diplomatic and consular representations, and its total economic freedom, making it a city of trade and finance.



**Aziz Benami, Founding President of the Ibn Battûta and Tanger Convivance Associations**

Tangier is distinguished by the peaceful convivence of Muslim, Berber or Arab, Jewish, and Christian communities. With its cosmopolitan and friendly atmosphere, it attracted the attention of artists such as Delacroix, Paul Bowles, Jean Genet, Tennessee Williams, Mariano Fortuny, Francis Bacon, William Burroughs, Jack Kerouac, Brion Gysin, Arturo Pérez-Reverte... Open to the world, multicultural, polyglot, modernist, everyone enjoyed living there fraternally.

Gateway to the Mediterranean, Tangier's vocation is confirmed today in its universities and institutes, places of meeting, research, and formation for convivence, peace, and human rights, without any restriction regarding race, gender, nationality, or religion. Its future is brilliantly inscribed in its economic, social, and environmental development.

The participants of the Seminar ask that Tangier be identified as International City of Convivence and wish to:

- That a dialogue be established to multiply twinning agreements with cities and territories whose objective is the search for convivence, in particular to the town of Córdoba, which held the 1st World Forum of Convivence, organized by the Paradigma Cordoba Foundation for Convivence,
- That May 16, the International Day of Living Together in Peace, which should be renamed the International Day of Convivence, be solemnly celebrated, and an International Conference be organized in Tangier,

Knowing that Convivence seeks the happiness of humanity, not only among nations and peoples but also in families, companies with their social and environmental responsibility, organizations, and institutions,

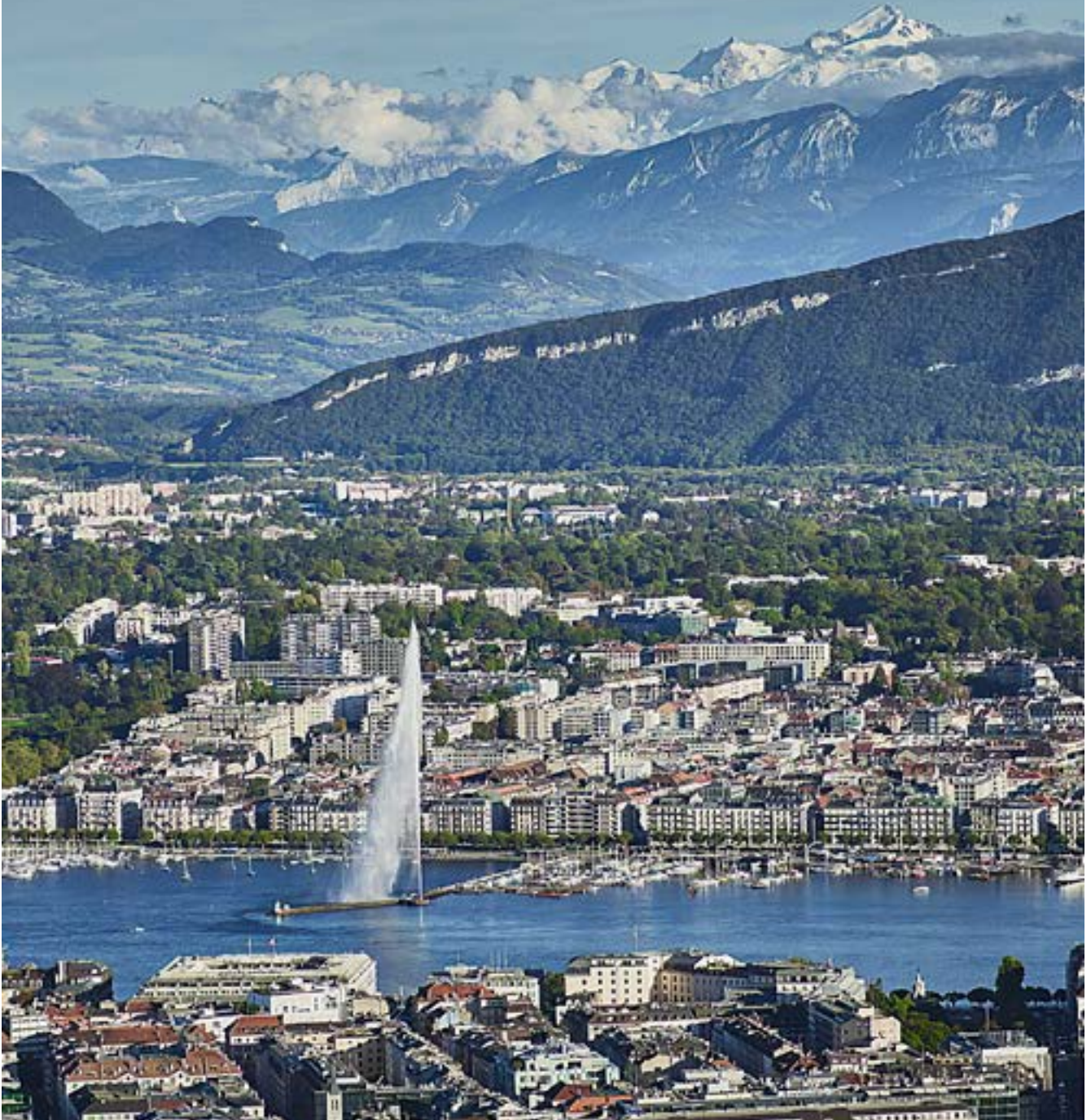
Participants also request :

- That education be considered a priority for living together in peace and convivence, and that research and training projects in this direction be multiplied, that primary and secondary education programs include courses on mediation, negotiation, and convivence,
- That climate change be recognized as harming social peace and convivence,

Finally, the participants support the efforts of the Paradigma Cordoba Foundation for Convivence for holding the Second Cordoba Forum for Convivence.



# Geneva Declaration on education for a culture of peace



## **PREAMBLE**

- CONSIDERING:
- The United Nations Charter (1945);
- The Universal Declaration of Human Rights (1948);

## **THE DECLARATION AND PROGRAM OF ACTION FOR A CULTURE OF PEACE (1999);**

- The Millennium Declaration (2000);
- The Paris Agreement (2015);
- General Assembly Resolution 71/189 entitled “Declaration on the Right to Peace” (December 19, 2016);
- The Paris Declaration of the non-governmental organization International Alâwiyya Sufi Association (AISA International NGO) (2017);
- United Nations General Assembly Resolution 72/130, unanimously adopted, proclaiming May 16 as the International Day for Living Together in Peace (December 8, 2017) presented by Algeria;
- The Düsseldorf Declaration: Living Together in Cities - Mayors commit to diversity and inclusion (2019);
- The Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy (1994);
- The Declaration on the Responsibilities of the Present Generations Towards Future Generations (1997);
- UNESCO Universal Declaration on Cultural Diversity (2001);
- The Convention for the Safeguarding of Intangible Cultural Heritage (2003);
- The Recommendation on the Ethics of Artificial Intelligence (2021);
- The Recommendation on Education for Peace and Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship and Sustainable Development (2023);
- Declaration of the Rights of the Child (1959);
- The Convention on the Elimination of All Forms of Discrimination against Women (1979);
- The Convention on the Rights of the Child (1989);
- The United Nations Declaration on Human Rights Education and Training (2011) :
- The United Nations General Assembly Resolution on policies and programs involving youth (2021);
- The World Program for Human Rights Education Plan of Action (2006);
- The United Nations World Program of Action for Youth (2010);
- The Inchon Declaration and Framework for Action: Towards inclusive and equitable quality education and lifelong learning for all (2015);
- The Berlin Declaration on Education for Sustainable Development (2021);

- The Paris Declaration: a global call to invest in the future of education (2021)
- The Youth Declaration on Transforming Education (2022);
- The Tashkent Declaration and Commitments to Action on Transforming Education and Early Childhood Care (2022);

#### WHEREAS:

The 7th edition of the IDLTP/JIVEP, celebrated in Geneva on May 16, 2024, brought together UN member-states, NGOs, schools, and civil society to advocate for the integration of Education for a Culture of Peace into school curricula and learning.

#### AFFIRMING THAT:

Peace is a state of being based on the values of Living Together and Acting Together in Peace, and not simply the absence of war or conflict;

Education for a Culture of Peace is a decisive lever for dealing with the multiple crises that threaten young people and future generations in particular, placing us in a situation of obvious planetary emergency;

These structural crises call for equally structural responses, requiring a fresh look at the world and a re-examination of existing paradigms, to give birth to a new universal consciousness in the service of Peace;

Consequently, we, the signatory-partners of the present Geneva Declaration, gathered in a network, commit ourselves to implement this Declaration in accordance with the articles set out below.

### ARTICLE 1

#### *Common frame of reference*

This Geneva Declaration represents our common frame of reference. With specific reference to the Sustainable Development Goals “Quality Education” (SDG 4) and “Peace, Justice and Effective Institutions” (SDG 16), it provides guidelines and proposals for realizing a shared vision aimed at placing Peace at the heart of education and learning.

### ARTICLE 2

#### *Peace at the heart of Education*

The present Declaration commits us to mobilize all our efforts for the integration of Education for a Culture of Peace into all teaching and learning programs, throughout life.

### ARTICLE 3

#### *Development and promotion of CPE pedagogy*

The present Declaration commits us to collaborate in synergy to contribute to the development and the pedagogy of Education for a Culture of Peace, in particular by setting up training courses for teachers and educators.



## ARTICLE 4

### *Development of the ECP partner network*

This Declaration commits us to:

- inform, raise awareness among and mobilize all stakeholders (educational institutions, educators, teachers, parents, decision-makers, civil society, companies and citizens worldwide);
- invite all stakeholders to become partners and to synergize all our knowledge, assets and technologies in the service of our common vision.

## ARTICLE 5

### *Schools of Peace and the International Academy of Peace*

The present Declaration commits us to work together to develop the network of Schools of Peace and the creation of an International Academy of Peace dedicated to Education for a Culture of Peace. The creation of Schools of Peace throughout the world, where the values of savoir-vivre and the peaceful resolution of conflicts are taught, aims to form new generations of free citizens, responsible and committed to building their future, with each other and not against each other.

The International Academy of Peace aims to play a central role in the implementation of the present Declaration, by providing a collective space of exchange and resources dedicated to the teaching of the Culture of Peace, offering training programs to teachers, educators, parents and decision-making authorities. In particular, the Academy aims to strengthen and promote Living Together and Acting Together in Peace, mediation, and economic Peace at all levels of society.

## ARTICLE 6

### *Promotion and evaluation*

The present Declaration commits us to organizing, each year around the International Day for Living Together in Peace, an international conference for the exchange of practices and pedagogical proposals in order to promote Education for a Culture of Peace and include it in educational policies worldwide.

## ARTICLE 7

### *Culture of Peace Education: a universal fundamental right*

The present Declaration commits us to work for the recognition of Culture of Peace Education as a fundamental human right.

IN WITNESS WHEREOF we the undersigned partners, sign the present Geneva Declaration,

**DONE at Geneva, this Thursday, May sixteenth, two thousand and twenty-four.**



# History of Convivence



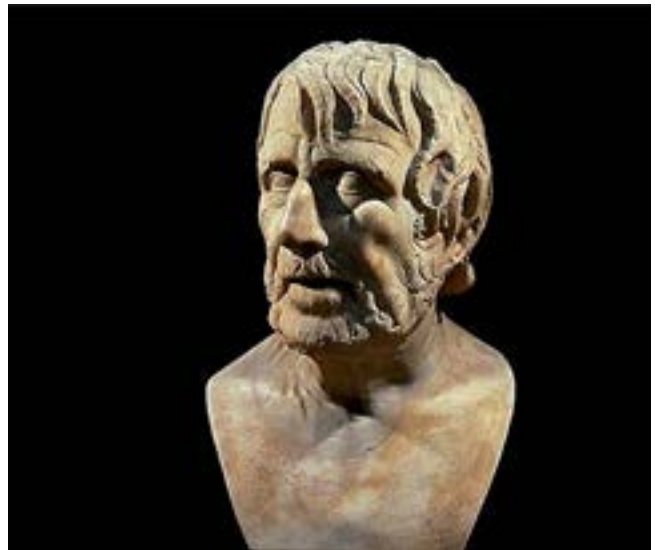
# Seneca and Convivence

**Alberto MONTERROSO, Professor, Historian, Córdoba**

## ALL HUMAN BEINGS ARE BORN FREE AND EQUAL

Seneca was the first thinker and politician in history to defend the moral equality and dignity of all human beings, anticipating by almost two millennia one of the most advanced and recurrent ideas found today in modern democratic constitutions which is contained in Article I of the Constitution of the European Union. Similarly, the first article of the Universal Declaration of Human Rights affirms that “*all human beings are born free and equal*” in dignity. This is a fundamental presupposition for convivence.

Lucius Annaeus Seneca, a Spanish-Roman philosopher born in Córdoba, is the first thinker in history to openly affirm that “*all human beings are born free and equal in dignity*”, including slaves, which had never been done in his time. This approach has its origins in the concept of natural law of Roman antiquity and in the philosophy of Stoicism in particular. But this universal Cordovan



formulated it for the first time, as I explain in detail in my latest book, *Seneca and the Secret of Happiness*. In particular, it is his letter 47 to Lucilius, where he grants the servant human dignity (*servi sunt homines*):

*“It is with pleasure that I have learned from the people who come from your side that you have friendly relations with your slaves. It says a lot about your discretion, it says a lot about your*



*culture... This is because they are slaves. Yes, and men too... Yes, and comrades too... It's because they're slaves... Yes, and also modest friends, companions in service, if we think that with masters and servants, fortune takes the same liberties. I therefore mock those who consider it shameful to dine with one of their slaves"* (Seneca's Moral Epistles to Lucilius).

This dignity of people who in his time did not enjoy such recognition and the need to live with them and to treat them with respect and consideration is expressed for the first time in Roman society and implies an impulse of convivence that will be reflected in later thinkers. The idea appeared in Marcus Aurelius, the philosopher emperor who took the reins of the Empire a century later, born in Rome, but originally from Cordoba, more precisely from Úcubi, now Espejo (Province of Cordoba). A Stoic philosopher like Seneca himself, a member of the so-called Antonine dynasty, to which five "wise" emperors belonged: Nerva, Trajan, Hadrian, Antoninus Pius the Great, and Marcus Aurelius.

Antoninus the Great and Marcus Aurelius, all Stoics, imbued with the philosophy of the previous century. Marcus Aurelius also wrote thoughts (Meditations) in which he presents the need for convivence between human beings, for solidarity, with very expressive metaphors, such as the last of the meditations.

Three very brief quotations will suffice:

- ***"Rational beings are born for each other, tolerance is part of justice."*** IV. 3
- ***"The good of the rational being is community. We were born to live in a community."*** V.16
- ***"What does not benefit the hive does not benefit the bee"*** . VI.54

## DIGNITY AND CONVIVENCE

Living together in solidarity, according to Seneca, is also part of the way to happiness. But to achieve this goal, it is necessary to make every human being dignified, not only from an ethical point of view but also from a legal point of view. Indeed, Seneca was the first Stoic to integrate the Hellenistic philosophy of Stoicism and apply it in a Rome fundamentally characterized by its legal rise and the enormous potential of its society in the field of education, which allowed the formidable heritage of Roman law.

Specialists and jurists explain that this Declaration represents a Copernican turning point insofar as the dignity it proclaims becomes the basis of the new rights of our time, such as the right to a dignified life, the right to the environment, the right to information, the right to decent food and housing, and the right to access to health care.

It is enough to read letter 47 of the Epistles to Lucilius to understand that the concept of dignity is also linked to the concept of convivence. The golden rule of this cohabitation is stated by Seneca when he advises Lucilius to *"live with the inferior as you want the superior to live with you"*. This sentence, first uttered by the Stoic philosopher from Cordoba, has had a long resonance in the history of human thought. It would help the great philosophers of history formulate their categorical imperatives centuries later.

Seneca can be considered one of the great educators of humanity. With statements of this type, he deserves a special place in the history of humanity. His arguments are a way of building a more humane and civilized world.



## CONVIVENCE AND JUSTICE

Most importantly, these reflections are not limited to the theoretical sphere. Our philosopher will strive to translate his philosophical convictions into social reality. He will try to apply these ideas of justice and good governance to the politics of his time, to the ideas of justice and good government, of convivence and respect.

In his efforts to educate Nero and make him a good prince, he succeeded in curbing Caesar's despotism for more than ten years, but could not prevent Nero's government from drifting towards the most ferocious tyranny. This political commitment has, for many, tarnished the image of the philosopher. His enemies had already forged a black legend against him that continues to this day. But this smear campaign must be nuanced, as all smear campaigns are, and not tarnish the image of the philosopher. These aspects are detailed in my biography of the character, *The Wisdom of the Empire* (Almuzara, 2018).

*De clementia* is Seneca's most political book, *De beneficiis*, the most social. In these works, he affirms that society must be based on convivence and justice.

In reality, these elements meet a need of the Roman Empire of that time, a universal and multi-ethnic empire where the citizens living in Britain were just as Roman as the Syrians or the Africans. Especially in the second century, the entire Roman Empire was conceived as a community of peoples, a universal community that had to be united in solidarity, according to Stoic thought. These were the common bases for the convivence of such different peoples.

Beyond ethnic, social, political, or religious differences, Seneca's Stoicism can be a meeting point, an element of cohesion and convivence between very diverse cultures, because true human understanding is based on living together. After all, we must live together to learn:

*"But the word and the life in common will be even more useful to you than the written word."*

*You must come into my presence: first because men trust sight more than hearing; secondly, because the way is long by precepts, short and effective by example. Cleanthes would not have imitated Zeno if he had been content to listen to him: he participated in his life, penetrated his secrets, examined whether he lived according to his rules” (Seneca, Moral Epistles to Lucilius, 6).*

## A HYMN TO HUMAN DIGNITY

These words are a true hymn to human dignity. Seneca expresses it with poetic accents:

*“Think that he whom you call your slave was born of the same seed and enjoys the same heaven, breathes the same air, dies the same! You can see him one day free and see yourself a slave one day.” He goes even further: slaves are in a way conservi, that means, companions in slavery. For who is not a slave to his passions, to greed, to the ambition of power?”*

Fortune disadvantages some people, such as slaves in ancient Rome, but their dignity is preserved. This is an eminent claim that Seneca made in Roman society two thousand years ago, and even more so in a position of power such as the one he enjoyed.

Seneca is a very original thinker. From its time, Stoicism played a structuring role in a universal, global Greco-Roman world with a common culture that applied to the whole Empire and became a paradigm of social and political convivence.

Seneca knows that to achieve convivence, the impulse of laws is not enough, any more than written constitutions. There must be an essential ethical component, which is an unspoken rule, but which must be deeply rooted in the heart of societies.

Wisdom and Virtue are fundamental elements of convivence and not mere academic concepts. Without a human and ethical component, there is no wisdom, which is never a greed for knowledge, but an impregnation of knowledge and virtues in the human mind.

Any judgment about Seneca’s life and thoughts, about his legacy, or his behavior at Nero’s court must be limited to the essentials, the context, and the time in which the philosopher lived. If, on the threshold of contemporary times, Hobbes said that man is a wolf to man (homo homini lupus), we should think of the great merit of Seneca who, seventeen centuries earlier, had defined the human being with a very different phrase: “Man is sacred to man (Homo sacra res homini)” (Seneca, Moral Epistles to Lucilius, 95.33).

The philosopher of Cordoba is neither a naïve nor a pacifist. It proposes models of convivence and political behavior. He affirms that we must respect man as a part of nature, as a part of ourselves.



Double Hermes with portraits of Seneca and Socrates

© Johannes Laurentius

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# Daily History and Convivence, a current look

*José COSANO MOYANO, Numerary Academician of the Royal Academy of Sciences, Fine Letters and Noble Arts of Cordoba*

In nothing like education, it is necessary to look to the future. Because we educate or must educate for the future. The mythical 2,000 has been left behind. We will soon be twenty-five years old on the twenty-first of the century, and never before is the future more problematic.

## OPENING A WINDOW OF HOPE

In this atmosphere of generalized pessimism, passivity, and lack of motivation, any educational system model must open a gap of hope and, as far as possible, seriously brake the alternative of the devil archetype in the social sphere, which is unemployment, drugs, violence, and demotivation, elements that shape a situation of crisis and bewilderment.



For greater completeness, remember that there are not even leaders who excite anymore. On the contrary, gurus, healers, seers, necromancers, and popes are in fashion. Homeopathic and traditional medicine is once again considered in convivence with the most ostensible advances in medical science. But the classic answers are no longer valid for us.

Bloc politics no longer exists, nor are capitalist and socialist systems the panacea. Both have become children of the same culture, lead to the same failure, and are, in purity, the alternative of the devil himself. Even the message of the classical left, the catalyst of history and creator of utopias, has been emptied of hope.

Nothing old has just died and the new does not quite come together. We are, therefore, witnessing defensive postures together with others of Olympian passivity, manifestations of protest and thoughtless violence coexisting with others of edifying pacifism. And we ride in synchrony. That is why we perceive so much confusion. We lived through years of historical interlude. Of a dying renaissance and a cultural revolution in the making.

## RENAISSANCE AND CULTURAL REVOLUTION

We have affirmed that rebirth dies and it is true. His ideas were not only used by the modern world but also, to a large extent, by the contemporary world. But the Renaissance ideas-forces are of no use to us today.

Anthropocentrism, rationalism, individualistic selfishness or free enterprise, unlimited progress, representative democracy, faith in science, work as self-realization, etc., must be resized or invalidated, as well as the corrections introduced by the Marxist revolution of the nineteenth century or Freudian and anarchist ideas. All have been devoured in and by today's civilization itself. The left has shown itself to us as one more piece of the system. From now on, their recipes are no longer enough for us. Not even course correction has any effect. The essence is to change.... but of way of thinking.



We are all aware of the existence of new ideas in the environment, although little clarified. Perhaps we see more clearly those others that we can affirm are on their way to death.

These include:

- **Anthropocentrism.** Understood as the man being the only subject of rights, the king of creation, today it can no longer be sustained. Man is one more species in the chain of life. We cannot live abusing and poisoning nature. Coming down from that throne is not possible unless we renounce Renaissance humanism. No one believes in Euro-American ethnocentrism. To think that the planet can be enjoyed only by one group, even if it is the smartest – which is yet to be demonstrated – only has a letter of nature in the most unsupportive minds. The alternative to this anthropocentrism must come from the cultivators of ecological ethics.
- **Rationalism.** Just as Cartesians invented it in its semantic version of understanding and configuring the world from the exclusive



point of view of human reason, of man, and its conceptual continuity between Hegelians and Marxists has become unbearable. Today rationality – far from the absolute, the perfect, the ideal – imposes a certain prudence on this dazzling trajectory of science. Man feels, at the very least, a certain uneasiness and insecurity in the face of the material civilization that it has provided him, because he has come to value and relativize it. Suffice it to refer to two of the worlds that have enriched and conditioned man throughout history: that of religion and that of thought.

About the former, the crisis of traditional values has led modern man to recognize and assume his earthly nature and the limitation of his reason. In these terms, religion is of little use to him to explain to him the reason for things and the nature of the world around him. The guidelines of religious thought are currently marked by a growing secularization in Western countries, the most developed; a renewal of the religious approaches of the Christian Church itself, which have been held back lately, and by the permanence of traditional beliefs in underdeveloped countries.

In this sense, the value of tolerance - its indifference, impracticability, or absence is a symptom of a sickly democracy when not sclerotized - must not only be revitalized but erected as an intrinsic reference of every civilized society and secularism, its political and social version and once a bastion of resistance against religious authoritarianism, must be a supporter today of the independence of the human being against any type of ideological manipulation.

As far as thought is concerned, the new philosophical currents – some of them still in the process of formation – are limited to the study of the relativity of phenomena and not of the interpretation of the world par excellence. In this way, the search for truth has been pushed aside to give way to the reign of approximate knowledge of things. The reason for the wise man has been completely transformed and in permanent change.

### **AN UNEQUAL PLANET. SCIENTIFIC AND TECHNOLOGICAL CHANGE. UNITY AND DIVERSITY.**

In this planet of inequality, any of the current education systems, to a greater or lesser extent, are affected and their authorities are called upon to introduce corrective or new measures to bring them into tune with the new emerging social demands.

Whatever the nature of such modifications, partial or total, they will not be able to ignore, in our opinion, two reflections that seem fundamental to us. One, that out of every four human beings, only one of them has clear opportunities to provide for his progress; another is a satisfied minority that imposes a self-congratulatory discourse of well-being and sets the tone in educational messages which, without a doubt, distorts the authentic reality that surrounds us. This last extreme, that of the opulent first-world culture, leads us to mistakenly



consider, by the means at its disposal, that “its Orteguian collective circumstance” is the most relevant and generalized in the world. And it is not like that.

The hopeful and progressive years of the last third of the twentieth century were relegated by the crisis of traditional values, the derangement of political rules, and the acrimony of the economic depression to a frustrated hope, although it is true that the social changes that took place showed us the massive character of the post-industrial society; the strong increase of the tertiary sector, the growing bureaucratization; the predominance of consumerism; the incorporation of women into the world of work and public life and the modification of family structure, social relations, customs and the liberalization of puritanical morality.

On the one hand, scientific and technical advances had brought us closer; on the other, they tended to separate us. Unity and diversity therefore in the world in which we live. But neither the relevant role played by progress nor its diffusion among society were the only factors to which we must attribute this contradictory situation.

Intergenerational conflicts, in this sense, also explain this diversity. Today young people are indeed better organized, schooled, and enjoy a very different standard of living than their parents had; but it is no less true that they are the target of consumerist propaganda – from which they hardly escape – and have difficulty integrating into the world of work. With this dark panorama, the young-adult rupture is most natural. And even more so in a society in which satisfaction and boredom, poverty and well-being, unemployment and leisure, credulity and skepticism, unity and diversity, vociferous minority and silent majority, selfishness and altruism, health and disease, are just a few of the many opposites on this planet of inequality, the prevailing reign of uncertainty and lack of solidarity.



Despite this panorama that is not at all prone to consolation, a consequence of its realism, it is also worth making explicit the enormous battery of emerging demands that will find a place, in the medium and long term, in the century we are living in. Many of these ideas-forces will be the nucleus of the public policies that will be established and not all of them will reach the same intensity. By way of example and the following can soon serve as references,

- **Environmental preservation and conservation.** It will be one of the idea-force, as has already been said, that governs our behavior with our environment and with other living beings. To give a positive response in this regard is to contribute to the decrease in global warming, which is estimated to increase by three degrees if we force nation-states to restrict and limit polluting emissions into the atmosphere.
- **The use of networks.** A key issue for us and companies will rest on a communion between society and technology. Everything will be under the network and we will live on it: cinema, museums, music, language, books, cars... Education will also participate in it, which will be taught and worked so that



we can be people or, in other words, it will go in favor of happiness and will seek culture as an antidote to massification.

In the teaching-learning process, the family will be present, which will not be extinguished, but will be tremendously diverse and egalitarian and its members will go through different stages throughout their lives. From the family forever we will move on to the supportive family whatever its composition. So much so that certain roles of its members will become obsolete, such as that of housewives. It will be a tribute to being able to choose more freely.

The importance of this new situation will be such that the buildings, the house in particular, will have to adapt to this new family reality. On the other hand, its members will cease to be mere passive viewers (digital television, which has inherent interactivity) and their prominence will be very evident as users and consumers. They will not even feel strange when the computer is incorporated into their wardrobe, which will certainly result in an improvement in the quality of life in the case of the disabled.

- **A world, networked or not, that will need the oriental contribution...** so that the Western ego can overcome precisely its hysterical attitude towards death through relativism and humor, both essential to humanize deified things. This is a good way out for an era as postmodern as ours, which is quintessential in the fragmentary, the provisional, and the eclectic, but which coincides with technological acceleration, ideological miscegenation, knowledge, globalization, radical pluralism, and fundamentalism. If utopia has become useless, as we have explained above, it is no less true that its emptiness is being filled with a good dose of political and philosophical pragmatism.
- **A world also focused on research in all fields of knowledge.** We serve as an archetype of those carried out on cancer, embryos, the understanding of the whole genome, AIDS, etc., which, without neglecting their concern for prevention, show the guidelines and the development of any public health program.

We will simultaneously observe that many interests will have to be sidelined if we want medical research to advance and can see that its beneficial results are applicable in any corner of our world; but also that healthy diets will have a huge impact on our habits since, in this case, we will return to the single dish, although with fear, if there is no transparency, of everything GMO.

- **And all this must be done in and from a sustainable city.** That allows us to live better within its space, as well as bequeath it to future generations in optimal conditions; a city in short, in which its active population will see trade union protection reduced due to industrial relocation and the non-existence of political and legal globalization.

Such an approach, in addition to being real, leads us to the firm belief that there must be a world government to respond to the problems that nation-states cannot solve on their own. To think that this was the case immediately would be a utopia today. But let us bear in mind that only a universal Constitution and taxation can reduce, if not extinguish, the most important challenge we have for this century: it is to end poverty<sup>1</sup>.

If today we are talking about a society of information and knowledge, but also poverty, recipient of uncontrolled, mixed, and intercultural immigration, it seems clear that it also offers a diligent alternative such as education being configured as a catalytic element in the non-segmentation of people who have been educated and those who have not been

educated. The fact that we are where we are is due to a very clear problem of solidarity and financing and little will be done as long as there is only a globalization of the market and not a globalization of rights. But is this what we want to do?

Until then, and from a first-world perspective, we will walk through the multipurpose worlds of new architecture, designers, technological fashion, creativity and inventions, microcredits and nanotechnology, home automation, paperless books, electronic democracy, crime control in an already insecure world, fair trade, spirituality of a new kind, ecological sensitivity, the ethics of recycling and the search for immortality. Is it possible to talk about aging with these expectations? Certainly not, if we work in the sense of convivence.

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1. Consider that Jacques Diouf, then Director-General of the FAO, in a statement to the media at the beginning of June of this year, a few days before the Rome Summit, pointed out the existence of no less than 800 million people on the poverty line. This figure would increase in the coming years by a quarter. Doesn't this globalization of poverty pose a threat to the world?



# Córdoba, capital of al-andalus, metropolis of medieval wisdom

*Virginia LUQUE GALLEGOS, Heritage Historian, Member of the Spanish Society of Arab Studies and the Network of Experts in Cultural Heritage of the Andalusian Universities\**

**C**órdoba or Qurtuba is one of the many mythical historical cities of the Mediterranean between East and West, such as the Athens of Pericles, Imperial Rome, Abbasid Baghdad, Byzantium, or the Florence of the Medici. Its fabulous importance is associated with its role as a state metropolis, in this case, the capital of Al-Andalus between the years 716 and 1031 during the Emirati period and the Umayyad Caliphate through dizzying growth and urban peak.

## THE LARGEST CITY OF AL-ANDALUS

Monumental architecture and highly productive manufacturers of products, often of luxury, reigned in this jewel of artistic splendor, worthy of admiration and emulation in Al-Andalus and the Maghreb. Cordoba astonished the chroniclers, poets, scholars, and travelers from the East who visited it, such as Ibn Ḥawqal,



Mosque-Cathedral of Córdoba

who said in the tenth century: “ *The largest city of Al-Andalus is Cordoba, which has no equivalent in the whole of the Maghreb, except in Upper Mesopotamia, Syria or Egypt, in terms of the number of population, the extent of its surface, the large space occupied by the markets, the cleanliness of the premises, the architecture of the mosques, the large number of*



Torre de la Calahorra, built in the 12th century by the Moors of the Almohad dynasty, home of the Museum of the Three Cultures (Museum of convivence).

*baths and grain markets. [...] It is a considerable and extensive city, with an elegant structure. Great fortunes are to be found there, and luxury is manifested in many ways: in precious fabrics and dresses, in soft linen, in wild or fine silk, as well as in agile saddles, in different kinds of food and drink”<sup>1</sup> .*

Called by some sources, the seat of sovereignty, the dome of Islam, its gates, its walls, its many mosques, baths, gardens, noble houses, alcazars, and the great mosque surprised those who entered it. With the construction of Madīnat al-Zahrâ’ and al-Zahira on either side of the palatine cities, symbolism increased. Qurtuba was depicted as a splendid bride cared for by her two beautiful earrings and her neck, the Guadalquivir, adorned with the necklace of the Roman bridge.

1. Ibn Hawqal (1964) . Sūrat al-ard, ed. J. H. Kramers, Leiden (1967); Trans. J. H. Kramers and G. Wiet, Configuration de la terre. Paris: Éditions GP Maisonneuve & Larose

## THE SCIENTIFIC REVOLUTION

Cordoba collected and radiated science and knowledge as Baghdad did in the Islamic world. It is also the source of wisdom, knowledge, works, inventions, and contributions that will emerge during the Umayyad splendor, shine in its twilight, and dazzle in exile. From al-Andalus in the East and from the East to al-Andalus, the Mediterranean has allowed the circulation of many students, who have emigrated to make a pilgrimage to Mecca, stopping in the Eastern capitals of knowledge: Kairouan, Baghdad, and Cairo among others, and gaining academic experience from the most renowned professors in the various scientific and legal disciplines. They brought with them hundreds and hundreds of works on astronomy, literature, medicine, astronomy, geometry, history, biographies, and theology, which they copied and eventually reproduced, feeding the vast library of Caliph





Córdoba, the gardens of the Alcázar of the Christian Kings

al-Hakam II. This is why Cordoba has been nicknamed the “City of Books”, a term that has even maintained its heyday once it has declined.

But if they were educated, the students, many of them, later sages, illuminated the capital of Al-Andalus, especially at the time when some Umayyad emirs and caliphs encouraged it. A court life where a plethora of Jewish, Muslim, and Christian secretaries, viziers, and officials abounded. Physicians, pharmacologists, and botanists apply treatments, formulas, and remedies; also, sycophant poets, engineers, astrologers, and astronomers deploy all their artillery of personal and meteorological forecasting.

Inventions such as the armillary sphere, automata, accurate clocks, calculation tables, and astrolabes helped with navigation, weather, and eclipse forecasting. Even today, the oldest astrolabes designed by Muhammad ibn al-Saffar

in the early eleventh century are kept in various museums and private collections around the world.

One of the most popular and prolific figures, perhaps because of his versatility and fascination, was **Abbās ibn Firnās**. An astronomer, inventor, and poet who lived in the ninth century, he dazzled with his knowledge and ingenuity, thus preceding Renaissance men such as Leonardo da Vinci, in the cultivation of diverse knowledge that preceded the humanism of the sixteenth century. This clever character, dressed in a feather suit, designed two aerodynamic wings practicing the first known attempt at free flight, managing to glide for a few moments<sup>2</sup>.

In Qurtuba, as a botanical garden, they began the trials of acclimatization of oriental plants and species, starting a model of peri-urban

2. Terés, E. (1964). *Sur la fuite de ‘Abbas ibn Firnas*. *Al-Andalus*, 29, pp. 365-369.





Abbās ibn Firnās, el erudito cordobés que fabricó la primera máquina voladora hace más de 1.000 años. Esta estatua se encuentra a la entrada del aeropuerto de Bagdad.

gardens, that of the *almunias*, which would configure the surroundings of the capital of the caliphate, whose gardens and orchards were irrigated. His new paddle mills in religious buildings and fortresses sought and reused water for their supply. Above all, between the tenth and the beginning of the eleventh century, several generations of multidisciplinary scientists were able to emerge, with knowledge of botany, philosophy, pharmacology, agronomy, and astronomy who wrote advanced treatises on medicine. In the tenth century, **Arib ben Sa'id** left the first treatise on obstetrics and gynecology as autonomous disciplines and **Ibn al-Kattani** an early textbook of emergency medicine, anticipating this specialty by several centuries.

**Albucasis**, born in Madinat al-Zahra, was later considered the father of modern surgery for his encyclopedic treatise, "*al-Tasrif*" in which he provided advanced cauterization techniques to relieve gout, arthritis or migraines, highly advanced surgical instruments such as very fine needles for cataract procedures as well as surgical procedures for fistulas hernias, trepanations, and even curious types of sutures. Until the sixteenth century, *al-tasrif* continued to be used in some European faculties, and ancient copies of this treatise have been preserved from Istanbul to Paris and Oxford. A copy dated 1213 kept by the National Library of Rabat and dated 1213, is inscribed as a recognized documentary

heritage in the UNESCO Memory of the World Register.

In this way, knowledge and works were exchanged, translated from Latin to Arabic and from Arabic to Latin, recovering and perfecting the carriers of the classical world. Thanks to the emissaries and ambassadors of the kingdoms and empires who paraded through the courts of Cordoba and Madīnat al-Zahrā', the monks returned to their monasteries with Andalusian scientific and astronomical treatises in the monasteries that they translated into Latin. This work, consolidated centuries later by the School of Translators of Toledo, allowed some Andalusian medical manuals to still be used in France, Italy, and England in the sixteenth century.

## MUSIC, POETRY, HISTORY AND PHILOSOPHY

A Kurdish musician from Baghdad nicknamed **Ziryāb** revolutionized music in the ninth century and inserted oriental tunes into the Umayyad fortress of Cordoba by introducing the *nawba* or *nūba*, a sort of suite or long piece of courtly music divided into as many pieces as there are hours per day. He also brought with him the oriental lute to which he added a fifth string to play with a plectrum of eagle feathers. Above all, he will be remembered for having founded the first music school in the medieval West in the Umayyad city, of which his daughters were members. High-ranking Muslim officials and Christian kings went there to seek the services of female singing students.

But soon after, the *moaxaja* was born, a strophic musical poem of double turns in Arabic topped by a few final verses, sometimes in romance, called *jarchas*. Created by **Muhammad ibn Mahmūd**, "the blind goat" or **Muqāddam ibn Mu'afā**, *moaxaja* crossed borders, resonating in Christian kingdoms and establishing itself mainly in Egypt, the Orient, and Syria. Even today, the old songbooks of Andalusian music from the



Ziryab the Kurd

Maghreb and the Arab world collect verses of these compositions.

In the eleventh century, we witnessed the collapse of the Umayyad Caliphate and the decomposition of Al-Andalus into kingdoms of taifas with a brilliant generation of authors who suffered the horrors of war. They contemplated death at close quarters and chewed the pains of exile, prison, poverty, and exile. **Ibn Hayyan** gave birth to history as an essential instrument for telling the scale of disasters in the first person.

The poet **Ibn Zaydūn** undoubtedly knew how to make the art of love in all its states through free, brief, direct, and profound verses that acquired

an unusual tone until then. His passionate and stormy relationship with Princess Wallāda gave rise to legends, later inspiring Arab poets to the present day.

In this complicated eleventh century, the famous Ibn Hazm composed "*The Necklace of the Dove*", one of the first medieval books on the phenomenon of love and perhaps one of the most important in world literature. He influenced various authors such as the Archpriest of Hita and his Book of Good Love, the Gaya science of William IX of Aquitaine and the world of troubadours. His friend, the poet Ibn Šuhayd, would not have believed that his work "*Epistle of the Genii*" would predate Dante's Divine Comedy by several centuries.

The musical atmosphere that dominated Umayyad Cordoba centuries ago was polarized by the taifa kingdoms of Seville, Granada, Malaga, Toledo, Zaragoza, Almeria, Denia, Murcia, Valencia, Játiva or Albarracín. Seville was transformed into a city of music, but the former caliphal capital continued to maintain the pre-eminence of skilled singing slaves whose clients from different parts of the peninsula, including the Christian kingdoms, demanded specific criteria such as good lute players, flute players and other instruments. Subsequently, courtly poetry and music were stripped of too much sumptuousness, taking over the *zejel*, created in the twelfth century by **Ibn Nu'māra of Cordoba** and his nephew **Ibn Quzman**, more popular, because accessible, until it spread at an astonishing speed throughout the Mediterranean.

Exile, as painful as it has always been and always will be, has played a fundamental role in two figures of great caliber at the universal level: **Averroes** and **Maimonides**. Without the Jewish diaspora of the time of the Almohads, who took with them a large part of their works and translated them into Hebrew and Latin, we





Wallada Bint al-Mustakfi, poetess, the “Sappho” of Cordoba

would not understand the impact that these two doctors and philosophers from Cordoba had on Jewish communities and European universities. With them, the foundations of the Renaissance were laid, not only by recovering, interpreting and analyzing Aristotle, Plato and Galen, but also by implanting a philosophy applied to the medical and natural sciences separate from theology.

The physician and pharmacologist **Ibn Julul** said that the wise only appear in states whose kings seek wisdom first. Beyond the dazzle that leads us to approach the Caliphate of Cordoba and after more than a thousand years of this appointment, we must recognize that without the cultural and scientific patronage that the Umayyads fostered, knowledge would not have reached such an unusual cultural and scientific development in the later history of Al-Andalus. The brilliance and zenith reached in the eleventh and thirteenth centuries would not have been possible despite the decline of the

Umayyads, the polarization of the taifas, and the exile of their sages in times of oppression and intolerance.

Even today, we are amazed to see how these Sages of Qurtuba are remembered, some of whom were honored with plaques or commemorative seals around the world. They give their names to bridges, schools, avenues, hospitals, clinics, libraries, mosques, airports in different cities and capitals, and even craters on the far side of the moon.

\* Luque Gallegos, Virginia (2024). *The Sages of Qurtuba. When the capital of Al-Andalus gave birth to the world. Al-muzara, Córdoba.* <https://almuzaralibros.com/fichalibro.php?libro=6836&edi=1>



Maimónides

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# Melilla, best practice

*Collective composed of :*

*Nayat MOHAMED MAANAN, Muslim Community, President of Women's Associations,*

*Juan A. VERA – Melilla Association for UNESCO,*

*Mordechai GUAHNICH BITÁN – Jewish Community,*

*Ramesh RAMCHAND, President of the Hindu Community*



**M**elilla is a Spanish autonomous city located in North Africa, on the shores of the Mediterranean Sea on the northern border with Morocco. Nestled in the heart of the Rif region, it is home to a population of 85,493 inhabitants (INE 2023) and has various particularities as a result of its geographical position and history, both in the composition of its population, as well as in its economic activity and culture, the result of the convivence of Christians, Muslims, and Jews since the nineteenth century..

## CULTURAL DIVERSITY AND CONVIVENCE

It extends over about 12 km<sup>2</sup> of surface area in the eastern part of Cape Tres Forcas. It is bordered by sea by the Alboran Sea (to the east) and by Morocco by land, specifically by the communes of Mariguari and Farjana to the north and west and by the city of Beni Enzar to the south. It is also included in the natural geographical area of Guelaya.

According to the March 2019 data published by the Centre for Sociological Research (CIS) on religious sentiment, the data for Melilla are as follows:

- 49% Muslim
- 33% non-practicing Catholics and 6% practicing Catholics
- 11% agnostics and atheists
- 1% Jews

Melilla stands out for its cultural diversity and its focus on intercultural convivence. Although throughout the year he strives to demonstrate his ability to live in harmony, sometimes tensions and controversies arise that make us reflect on how we care for and improve this convivence. However, Melilla has also been recognized as an



In Melilla, a church that welcomes immigrants and an example of the culture of encounter

international benchmark in terms of its model of convivence and interculturality.

The city is an example of a multicultural and multilingual society, which leads us to claim the use of languages as links loaded with emotional and diverse meanings. In difficult times, such as the conflict between Israel and Palestine, Melilla has joined international initiatives for peace, with representatives of various religious communities calling for harmony and convivence. An example of how diversity can be a valuable asset when managed properly.

## PROGRAMS OF CONVIVENCE

In Melilla, several programs have been implemented to promote intercultural convivence. Some examples include:

- **Intercultural education:** The teaching of cultural diversity is promoted in schools and activities are organized for students to learn about different traditions and customs.
- **Cultural events and festivals:** Melilla holds festivals and events that highlight





the city's cultural richness. These events bring together people from different backgrounds to share experiences and knowledge.

- **Meeting Centers:** Community centers have been established where people can meet, interact, and participate in joint activities. These centers foster communication and mutual understanding.
- **Exchange programs:** Cultural exchanges are organized between different groups, such as students, artists, and community leaders. These programs allow people to immerse themselves in other cultures and share their own experiences.
- **Intercultural Competencies Training:** Workshops and training are offered to develop intercultural communication, empathy, and conflict resolution skills.

In summary, Melilla is committed to promoting intercultural convivence through a variety of initiatives, being one of the priority lines of action of the **Melilla Association for UNESCO**.

## CHALLENGES

Intercultural convivence in Melilla faces several challenges, as in any place where different cultures and traditions coexist. Some of these challenges include:

- **Identity and belonging:** People may feel torn between their local identity and their cultural background. The question of "What group do I belong to?" can generate tensions.
- **Religious differences:** Melilla is home to a diversity of religions, which can lead to misunderstandings or conflicts. Tolerance and mutual respect are essential.
- **Language and communication:** The city is multilingual, with Spanish, Arabic, and Berber as common languages. Effective communication can be challenging.
- **Socioeconomic inequalities:** Differences in access to resources and opportunities can affect convivence. It is important to address these inequalities.



- **Politics and migration:** Migration policy and the arrival of people from different backgrounds can generate tensions. Proper management is crucial.

Overall, education, intercultural dialogue, and the promotion of empathy are essential to overcome these challenges and foster harmonious convivence in Melilla.

The community of Melilla plays a fundamental role in the design and execution of initiatives to promote intercultural convivence. Some ways the community gets involved are:

- **Active participation:** Citizens, community leaders and local organizations participate in meetings, forums and working groups to contribute ideas and opinions on how to improve convivence.
- **Co-creation:** Collaboration between different ethnic, religious, and cultural groups is encouraged. Initiatives are designed together, taking into account everyone's needs and perspectives.
- **Volunteering:** Many community members volunteer to organize events, workshops, and activities. Their commitment is essential to the success of these initiatives.
- **Promotion and awareness:** The community disseminates information about programs and events related to convivence. This raises awareness and encourages participation.
- **Feedback and evaluation:** Feedback is collected from the community to evaluate the effectiveness of initiatives. This allows for continuous adjustment and improvement of activities.

The community of Melilla is an active and vital part of the construction of a harmonious intercultural convivence.

The Melilla Association for UNESCO, formerly

the UNESCO Centre of the Autonomous City of Melilla, created in 1996, has played an important role since its foundation in promoting intercultural convivence and mutual understanding in the city, promoting peace, tolerance, inclusion, understanding, and solidarity. It works in collaboration with UNESCO and other entities of the Civil Network to develop significant initiatives of training, research, dissemination, and national and international cooperation, promoting messages of peace and the fight against intolerance.

# Thadjemaat, Kabylia: a village structure of Convivence

**Bélaïd ABRIKA, Director of the «Development, Economy, Finance and Institutions» Laboratory UMMTO - Tizi Ouzou**

**K**abylia is one of the components of Algeria's various secular and sedentary Amazigh communities.

## MINI VILLAGE REPUBLICS

It combines indigenous populations established in high areas, with organizational structures comparable to mini "village republics" (Camps, 2007). The functioning of these structures is made possible by instituting values and rules adopted by all. In Kabylia society dominated by orality, the "word given" belongs to the sacred. The man of his word symbolizes, Tirugza, who the qualities of loyalty, courage, bravery, and honesty can designate.

Thadjemaat, as a representative and legitimate management structure, involving all the families of the village area, elects the village chief whose



The *thadjemaat*, a management structure in which all the families of the village participate.

mission will be to apply the decisions taken by the village assembly, in particular the respect of the operating rules set out in the code of conduct (Leqanoun - the internal regulations: rights and duties, even obligations) applicable to all members of the village community, particularly concerning land use and spaces; as well as the management of collective projects and the management of territorial resources and funds collected.

## A LEGACY OF SEVERAL GENERATIONS

Community life in the village area located in the mountain area of Kabylia is a legacy of several generations. It is animated by an organizational structure involving all the human components affiliated to the lineages leagued in Thadjemaat: the participatory collective governance body; domiciled in the public space, a place for gathering debates and decision-making by consensus, with rules and values ensuring tranquility and solidarity for the villagers. The existence of this ancestral social organization allows local populations to live in harmony and overcome certain difficulties. Despite its informal nature, sometimes replaced by formal associations, the community logic governs these territories.

In a context of crisis or dysfunction or even failure of the missions of the public authorities, these organizations take their future into their own hands, by carrying out large-scale local projects, thanks to the social capital and the capacity to mobilize the populations and the necessary funds, the extent of which depends on the density of the social group.

The presence of social capital in a community reflects the ability of societies to build together an ecosystem that promotes common well-being, Ballet (2018) explains it by networks combining the relationships of individuals.

Ponthieux (2006) breaks down three forms specific to social capital: current or future distinctive obligations and expectations for each part of the social group; the quality of the information and its relevance to offering competitive advantages; the establishment of rules governing the functioning and relations of the components of the community, as well as the penalties relating thereto. The Kabylia social organization has a strong social capital that can be detected through social, cultural, development or co-development actions and fundraising associated with migrant communities. This is maintained thanks to the values of honour, solidarity, mutual aid and volunteering... passed down from one generation to another.

The indicator of social capital in society (Forsé, 2001) is subordinated to the degree of trust and reciprocity maintained by the individuals in the group. Community trust is thus related to the mutual “*ethical habits and moral obligations*” (Fukuyama, 1995) that are intrinsic to the behavior of individuals in society. The principle of reciprocity and mutual trust assures the credibility of village communities.

## HORIZONTAL LINKS BASED ON SOLIDARITY VALUES

The Kabylia village communities are distinguishable by the horizontal links based on the values of generational solidarity: respect, honesty, integrity, word given, self-love, sense of honor, dignified man, mutual aid, volunteering... Horizontality is expressed by these ancestral social and cultural ties of an informal type and by the mode of governance and decision-making of a consensual type within the village assemblies where the adults are allowed to speak. This mode of local governance, governed by the unifying principles maintained by these links, contributes to cooperation to converge in the direction of collective action.





Thadjemaat, an ancestral model of Kabyle participatory democracy, 2020 (agence VU)

Cooperation in village communities in Kabylia is a construct for social cohesion and stimulates commitment to collective action to achieve common social well-being corresponding to the hopes of individuals living together in a community space. These are bonding-type ties that bring together families living in village communities in Kabylia.

### REVITALIZING RURAL AREAS

Nowadays, the renewal of Kabylia village spaces reflects a complexity in terms of adaptation issues giving rise to new perspectives and challenges of liveliness in local territorial governance. Indeed, Thadjemaat, a traditional secular territorial organizational framework for local governance, is revitalized in Kabylia. A federative, mobilizing governance system, which attracts the support of almost all the members of the community to which they belong; is associated with values based on mutual respect and consultation for the management of the

public affairs of the village community: social, economic, cultural, ecological, etc. This structure is responsible for organizing rituals, and festivals (waâda). A conventional generational forum for conflict resolution and conciliation of citizens, as well as the management of development projects decided by agreement.

Whatever the size or scope of the village entity, their governing bodies operate collectively at the local territorial level, while involving all members of the resident or migrant community; democratically administered, far from office automation processes. They are experiencing a renewed interest in territorial development, particularly in contexts marked by multifaceted crises that directly or indirectly affect the different components of the community. Despite the upheavals and changes that are taking place in Kabylia society, this organization remains at the center of debates and one of the pillars of the decision-making centers of the local space.

In the absence of local development bodies that are supposed to be the prerogative of local communities, resident and non-resident villagers make their material and intangible contributions to ensure harmony and equity.

## MEETING THE CHALLENGE OF ADAPTABILITY

However, many questions appear here and characterize their public actions, in the context described above, including those inherent to organizational structures, governance, resource management, and territories. Many illustrations can focus our remarks on the local territories in Kabylia where civil society actors (Thadjemaat and the associative movement) are involved locally. These are those inherent to sustainable development, particularly for the management of common public spaces (ornamentation, sanitation, playgrounds, sports areas, reading rooms and libraries, schools, and health centers) and the recovery of waste dumped daily by resorting to selective sorting; the protection of tangible and intangible heritage (monuments, stelae, fountains, drinking troughs, cemeteries, etc.), in particular, the preservation of traditional houses that may contain handicrafts, a kind of museum maintaining the collective memory of society; the management of territorial resources such as the capture, channeling, and rationalization of water consumption through the installation of reservoirs: water tanks or water towers; and the new approach to tourism (in the mountains, green, resourcing, etc.) that is emerging as a model for villages that aspire to develop the type of solidarity tourism among the inhabitants. These approaches emerge particularly in village spaces that are involved in the organization of local, regional or national events and during various competitions.

Nevertheless, putting these local territories into perspective raises the issue of this specific form of local governance and the type of sustainable

territorial development appropriate in Kabylia to secularize the spirit of sharing that continues to animate the reason for “living together”, for convivence, in the Kabylia village community space.

In a changing world, won over by individualism, the intelligence of these communities consists in taking up the challenge of adaptability to be able to strengthen these potentialities and put them in greater synergy in a dynamic system of local governance integrating the societal values.

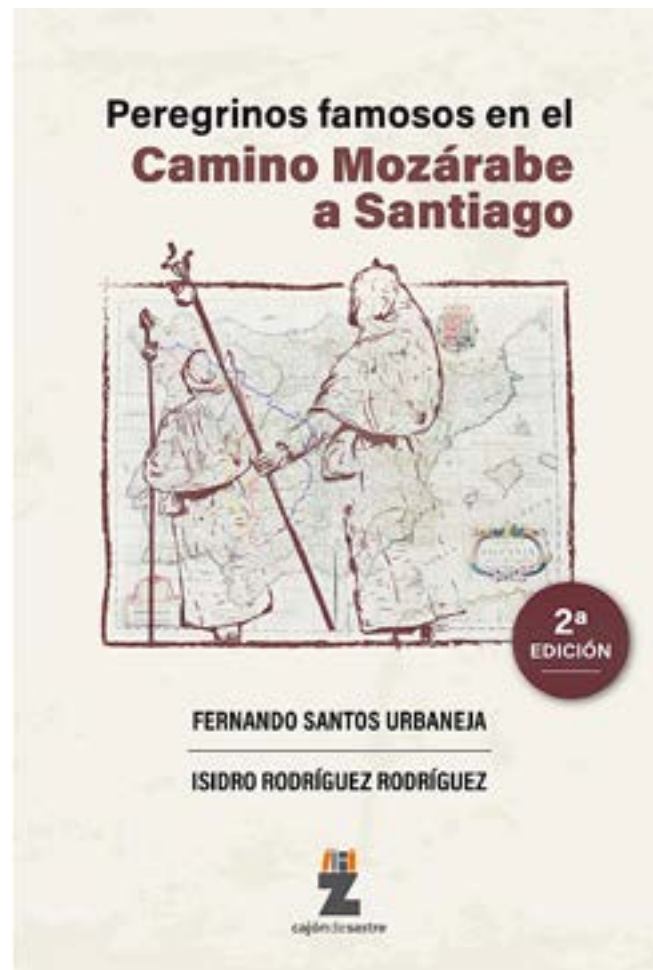
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# Famous pilgrims on the Mozarabic Way to Santiago

This book should shake up many stereotypes and show that the Mozarabic Way is in the spirit of Convivence.

Its authors have demonstrated this through five travellers who undertook the pilgrimage to Santiago de Compostela on the Mozarabic Way from Cordoba: the Umayyad prince Al-Ghazal (772-866), the Great Captain, knight of the Renaissance, Gonzalvo de Córdoba, born in Montilla on 1 September 1453 and died in Granada on 2 December 1515, the humanist Ambrosio de Morales, humanist priest, officiant in Cordoba, and Diego Alejandro de Gálvez (1718-1803), historian of the Spanish Enlightenment, born in Priego (Province of Cordoba) and Chief Librarian of the Columbian Library of Seville.

All of them have contributed, as in our modern times, to making this Camino de Santiago an itinerary of cultural pluralism, open to interreligious dialogue and respect for beliefs, as well as to sustainable development. Their writings, memoirs, chronicles, and letters reveal the search for inner peace and harmonious convivence with those he knew and nature.







# The values of Convivence



# Convivence and universal values of spiritual traditions

**Dr. Barbara BEJARANO-RUIZ**

**Director, Las Fuentes Foundation, Córdoba**

**C**onvivence is the backbone of all civilizations. Throughout history, the great spiritual traditions of humanity have attempted to answer the question of how we can live together in peace in a diverse and hostile world. Understanding what it means to live together and what the consequences of social tensions are when we fail to live together in peace is essential in these times of great polarization and violence on a global scale.

Looking beyond cultural, religious, or philosophical boundaries, we discover the common element that makes us human beings: the values guarantee each individual a dignified life. Over millennia, the teachings of our great spiritual traditions – whether sacred scriptures or oral wisdom – have converged into a set of fundamental principles. These do not concern a particular culture or religion, but the whole of humanity. They speak to us of justice, compassion, peace, and the responsibility to care for each other.



Reflecting on these timeless teachings as a single stream of wisdom is necessary. Despite the differences in form, they all guide us to the same destination: a world where we can live together in respect, empathy, and love.

Many tensions arise from the exacerbation of so-called differences: the creation of the idea of the “other” and the exclusion of the “other” under the pretext of protecting a group. This narrow-mindedness prevents us from aspiring to a more transcendental horizon: differences are nothing but the richness of the universe

and not an obstacle to convivence or progress. It is precisely understanding – derived from knowledge and respect – that is lacking in our contemporary societies, where the hectic daily rhythms, the excess of noise and misinformation, the lack of genuine human contact, and the polarizing forces that tear apart the social fabric divert our attention from the real challenge we face: putting the human element back at the center of social construction.

## SHARED RESPONSIBILITY

One of the universal lessons these traditions have left us with is the idea that we are all connected. In this vast universe, of which we are only a tiny dot, obvious is our interdependence. The boundaries we have erected between us are ideological constructs that reflect particular interests but do not aspire to general well-being.

This principle of connection is not limited to the physical or the social; It is also a moral connection. In all spiritual traditions, we find the idea that we have a shared responsibility. On closer inspection, we discover a recurring lesson: the well-being of one is linked to the well-being of all. What happens to anyone, anywhere in the world, affects us all in one way or another. This interconnectedness invites us to act not only for our benefit but also for the common good.

This vision reminds us that true human progress is not measured solely in terms of technological or material achievements but in our ability to care for others. In essence, we are being asked to repair the world, heal wounds, repair injustices, and work together to improve the living conditions of all. This is not an easy task, but it is a mandate that we find repeatedly, in different forms, in almost all spiritual teachings.

Men and women, endowed with discernment, have shown themselves capable of extraordinary civilizational developments. They have also demonstrated his ability to commit the most

heinous crimes. Certainly, will is power. Will and intention must be the starting point for realizing the noblest aspirations.

## PEACE AS AN ACTIVE STATE BASED ON JUSTICE AND EQUITY

Another powerful teaching shared by spiritual traditions is the notion of peace, but not as a mere absence of conflict. True peace is deeper. It is an active state, a peace based on justice and equity. It is about understanding that convivence can only flourish when every person is treated with dignity and respect.

Throughout history, human beings have sought peace, but spiritual traditions have taught us peace cannot be achieved without a commitment to justice. There can be no peace where oppression reigns, nor harmony in a world where some are deprived of their basic rights. True peace requires the courage to speak for the voiceless, stand up for the truth even when it is uncomfortable, and always seek reconciliation rather than conflict.

In this sense, justice and compassion are two sides of the same coin. Spiritual teachings invite us to look beyond our immediate needs, to care for those who suffer, those who are marginalized or excluded. Mercy, empathy, and forgiveness are essential tools in this journey to lasting peace.

## LOVE AND HUMAN UNITY

One of the most repeated messages, perhaps the most powerful, is the call to love one's neighbor. Love is not an emotion that we reserve for those around us or who share our beliefs. In the great spiritual traditions, we are invited to love everyone: friends, strangers, and even those considered enemies.

This unconditional love transcends the barriers we have the habit of erecting between “us” and “them.” It reminds us that we are all part of the



same human family. If we look at the stars, if we consider our existence in the cosmic context, we realize how illusory these barriers are. From afar, all our divisions disappear, and what remains is the simple truth: we are one. We share not only the same physical space but also the same destiny.

This vision of unity invites us to see the other not as a threat, but as a reflection of ourselves. It pushes us to act generously, seek understanding rather than confrontation, and build bridges of empathy where there were once walls of separation. Love of neighbor is the basis of authentic convivence; This is what allows us to see the dignity of every human being, regardless of their origin, beliefs, or situation.

## **DIVERSITY AS AN ASSET**

The great spiritual traditions teach us to celebrate diversity. Rather than seeing our differences as obstacles, these teachings invite us to see them as a source of wealth. Cultural, religious, and ethnic diversity reminds us of the vastness and creativity of existence. It's an opportunity to learn from each other, grow together, and build a more vibrant and fulfilling world.

Spiritual traditions teach us that human plurality is not an accident, but a manifestation of the natural order. In variety, we find beauty, in diversity, we discover the potential for greater understanding and harmony. Just as a diverse ecosystem is stronger and more resilient, so are our societies: the more we embrace our differences, the more we can thrive as a species.

## **CALL FOR CONVIVENCE IN A SHARED UNIVERSE**

Values that guarantee convivence to ensure the well-being of people are not a passive element. They require effort and commitment, attention, and direction. It is not a question of waving the

flag of values in the face of extreme situations, but of integrating them into daily life. Education and example are two of the ways to achieve this goal. Convivence is not a state attained once and for all. It is an ongoing process, an ongoing effort to recognize our interconnectedness and act accordingly.

If we can live by these universal principles, we can aspire to build a more just, peaceful, and loving world. A world in which, despite our differences, we can live in convivence, in harmony, knowing that we are only traveling companions in this extraordinary shared universe.

# Olympic values, human values, values of Convivence

*Manuel GUILLÉN DEL CASTILLO, Dr. Medicine and Surgery. Physical Education  
Primary School Teacher, Academician of the Royal Academy of Sciences*

**A**s we are in an olympic year (Paris 2024), we had to take advantage of this opportunity to choose the Olympic Values, making a comparison with the Human Values, so widely used today under different approaches and versions, not always fortunate. Entering fully into these Values, they should be defined as principles or beliefs that regulate people's behavior. They are deep convictions of human beings that determine their way of being and guide their behavior. Values involve our feelings and emotions and cause us to regard "something" as preferable and worthy of appreciation.

While values are intimately linked to culture, there are some that are considered universal, based on the Declaration of Human Rights.

For this reason, we consider that sport, as part of culture, influences the construction of social and personal values.



Manuel GUILLÉN DEL CASTILLO

Pierre de Coubertin in his Olympic Ideology, as a precursor of the philosophy of Olympism, emphasized the values of equality, justice, impartiality, respect for people, rationality, understanding, autonomy, and excellence, as a paradigm of the Olympic Movement.

## OLYMPISM

Olympism is based on three fundamental values that the International Olympic Committee defines as follows in the Olympic Charter:

- 1. Excellence:** It means giving the best of oneself, on the field of play or the professional field. It's not about winning, it's about participating, making progress on personal goals, striving to do your best in daily life, and benefiting from the healthy combination of a strong body, mind, and will.
- 2. Friendship:** This value encourages us to consider sport as a tool to achieve mutual understanding between people around the world. The Olympic Games inspire humanity to overcome political, economic, gender, racial, and religious differences and to build friendships despite those differences.
- 3. Respect:** It refers to respect for oneself and one's body, others, rules, sports, and the environment. When it comes to sports, respect involves fair play and the fight against doping or any other unethical behavior.

However, the Olympic Charter states: *“By associating sport with culture and education, Olympism aims to create a lifestyle based on the joy of effort, the educational value of a good example, social responsibility and respect for universal fundamental ethical principles”*.

## THE VALUES OF THE SPANISH OLYMPIC COMMITTEE

Values guide our behavior and allow us to fulfill ourselves as people, as is the case with binomials:

- Effort-Commitment
- Integration-Participation
- Respect-Companionship

Below we will present the relationship that the Spanish Olympic Committee in the Campaign for the dissemination of Olympic Values selects for us.

### 1. Universality

Baron de Coubertin's dream is to make the universality of the Olympic Games the absolute value of the Olympic Movement. The high point of this universality took place in Barcelona 92, where athletes from all the participating countries regrouped under the immense flag of the five rings at the Montjuic stadium.

The Olympic flag is a symbol of the universality of the Games: each ring represents a continent; they are intertwined symbolizing the union between them and contain all the colors of the flags of all countries. The blue color represents Europe, the yellow Asia, the black Africa, the red America, and the green Oceania.

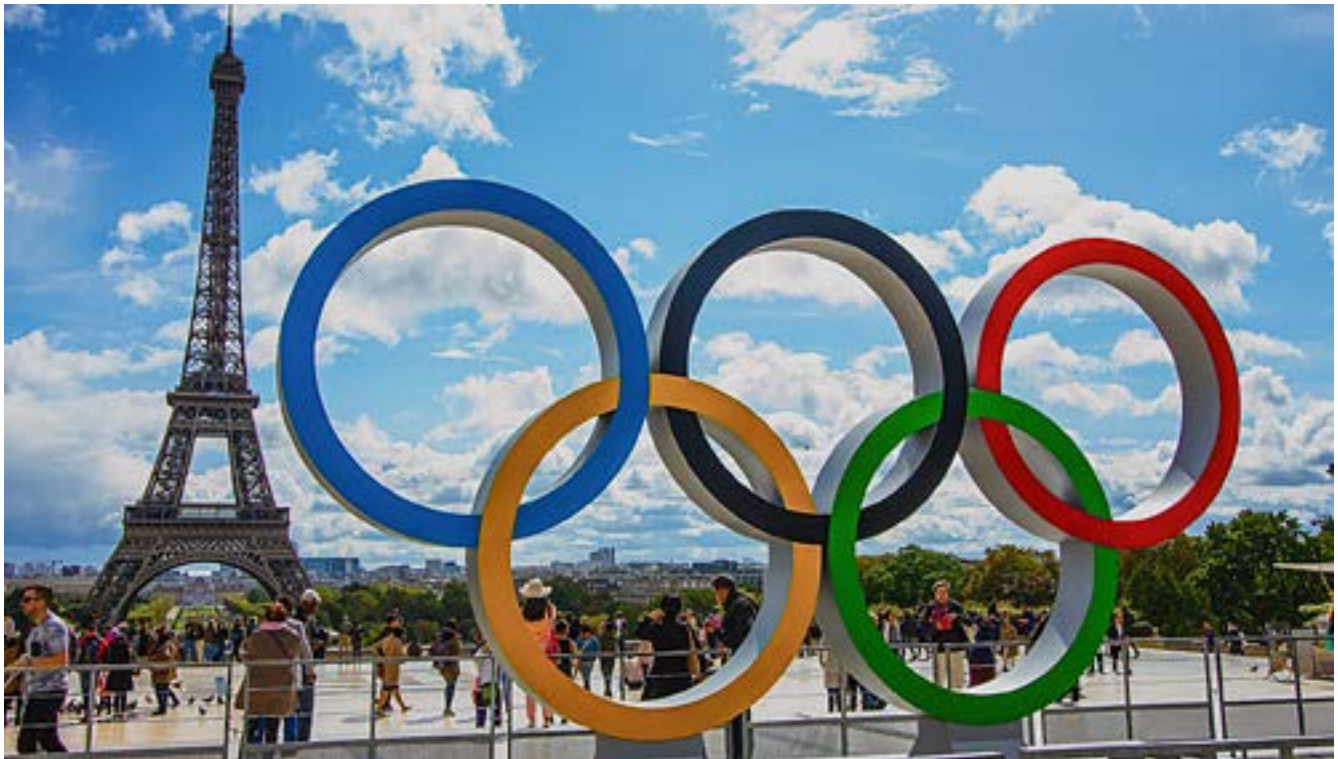
### 2. Peace

The United Nations shares this fundamental value with the Olympic Movement and together calls for the Olympic Truce, a period in which it urges the warring parties to lay down their arms while athletes gather under the Olympic torch.

### 3. Multiculturalism

It is the expression of cultural pluralism, and promotes that there is no discrimination on the basis of ethnicity, culture, or religion; it is the celebration and recognition of cultural difference as well as the right to it.





#### **4. Equality**

The value of equality entails accepting people as they are, without making differences of culture, sex, or religion. In the Olympic Games, all participants are treated equally during the sports competition regardless of the country where they come from, political preferences, or any other difference.

#### **5. Respect**

In sports competitions, it is essential to respect the opponent, as well as the entire human collective present at the Games. The value of respect is part of the commitment made by an athlete from the host country on behalf of all participants through the Olympic Oath.

#### **6. Fair play**

The meaning of fair play goes beyond simply respecting the rules. It encompasses the concepts of friendship, respect for the opponent, and sportsmanship. More than a behavior, it is a way of thinking and acting in sports and life. The concept extends to avoiding cheating, the art of deception, doping, physical and verbal violence, inequality of opportunities, and corruption.

#### **7. Justice**

Justice is the set of rules and norms that establish an adequate framework for the relations between people and institutions, authorizing, permitting, and prohibiting specific actions in the interaction of individuals and institutions. This set of rules has a cultural foundation and, in some societies, also a formal one.

#### **8. Sportsmanship**

Sportsmanship means it is fundamentally respect for the rules of the game, but it also includes concepts such as friendship, and respect for the opponent. Sportsmanship is, in addition to a behavior, a way of thinking, and a vital attitude favorable to the fight against cheating and deception.

#### **9. Honesty**

It is a quality consisting of behaving and expressing oneself with coherence and sincerity in accordance with the values of truth and justice. Honesty can be understood as respect for the truth in relation to the world, facts, and people, implying in turn the relationship between



The Paris Olympic flame

the person and the rest of human beings and the person with himself.

### **10. Solidarity**

It is a feeling and a value of unity based on common goals or interests. Through solidarity, people recognize themselves as united with each other, sharing the same beliefs, actions, and mutual support, even in difficult times. Solidarity would also be the quality of identifying, being interested in, and understanding the problems or ways of thinking and feeling of others.

### **11. Fraternity**

Union and good correspondence between brothers or between a group of people. Living the value of fraternity means considering every human being as a brother, emphasizing the values of equality and freedom of citizenship. This value is developed during the convivence established in the Olympic Games and their preparation.

### **12. Companionship**

Companionship is a bond that is established between people who do things together. It implies trusting the rest of the classmates as an integral part of our group. A partner is a person who shares experiences, situations, feelings, and attitudes with us.

### **13. Courage**

Courage is when a person has to carry out a certain task, or action. It is one of the most important and outstanding virtues that human beings can have since those who possess it are known to have an unbreakable willpower that will allow them to carry out a task or an activity despite the impediments and obstacles that arise and in some way mark it as impossible to achieve.

### **14. Effort**

The value of effort is what helps us to reach the desired goal by overcoming difficulties. In the life

of an athlete, there are repeated moments when you think that you can't take it anymore, that you are unable to go to training, that you don't have the strength for the next exercise.

### **15. Overcoming**

Overcoming is the value that motivates the person to perfect himself, humanly, spiritually, professionally, economically, or athletically, overcoming the obstacles and difficulties that arise.

### **16. Constancy**

Constancy is firmness and perseverance in resolutions. It is an attitude or a predisposition of the mind for a purpose. Constancy is perseverance in the purposes set, to maintain, to continue, to continue, to advance until you reach a goal.

### **17. Collaboration**

Collaboration is a consequence of solidarity. It involves working with others, allows the elimination of barriers that may arise between members, and creates an environment of mutual help. All this in order to achieve the objectives that the team has set itself.

## **CONCLUSIONES**

1. Como vemos muchos valores se entrelazan para formar parte de una única filosofía, de una forma de vida, de la búsqueda de un objetivo. Muchas veces no importa cuál es el reto si no la manera de afrontarlo, la confianza y seguridad que se deposita en uno mismo para continuar trabajando a la vez que se disfruta de lo que se hace.
2. Cada persona, cada deportista, lo vive de una manera. Se practican deportes diferentes que hacen desarrollar habilidades diferentes, distintos objetivos que plantean distintas dificultades a lo largo de la carrera deportiva y una vez cada cuatro años se encuentran en un escenario común. En ese encuentro se es consciente de que todo el Equipo Olímpico presente ha pasado por momentos parecidos, y son esos momentos y esa filosofía lo que convierte a los deportistas en una unidad con una gran diversidad.
3. Muchas veces participar en unos Juegos es la consecuencia de la práctica de estos valores. Esta participación se convierte, en sí misma, en un éxito personal y deportivo, a veces, independiente del resultado. Formar parte de esta celebración es una oportunidad para aprender, una experiencia única que acompaña a lo largo de la vida, y que anima a afrontar nuevos retos.
4. Los valores olímpicos pueden estar presentes en todos nosotros, en cada persona deportista o no. Estarán presentes siempre que tengamos la seguridad de que dando los pasos adecuados, esforzándonos, siendo constantes, respetando a quien nos rodea y superando las dificultades, llegaremos a donde queremos estar, haciéndonos responsables en todo momento de cada decisión que tomemos.
5. La apuesta por los Valores Olímpicos como Valores Humanos, ha sido una constante en nuestra vida, de ahí la elección de este tema como baluarte para fortalecer una mejor sociedad de personas comprometidas, una sociedad de convivencia.

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# No Convivence without real equality: a challenge for human rights in the 21st century

*Carlos ARCE JIMÉNEZ, Professor of Constitutional Law, University of Córdoba*

Since the consolidation of the social and democratic rule of law in Western Europe after the Second World War, a consensus has emerged on the need for a balanced application of the two manifestations of the principle of equality: formal equality and substantive equality. The first represents the famous concept of “the equality of all before the law”, the recognition of citizenship rights “on paper” and the special guarantee of the most “liberal” fundamental rights (freedom of expression, information, religious/ideological, political participation, etc.).

Substantive equality attempts to give real content to these theoretical recognitions, to move from “words to deeds”, which will require a proactive attitude on the part of the State and the promotion of social rights (education, housing, health, etc.).

All human beings are born  
free and equal in dignity  
and rights.



Article 1, The Universal  
Declaration of Human  
Rights



It is the responsibility of the public authorities to promote the conditions necessary for the freedom and equality of the individual and the groups in which he or she is integrated to be real and effective; and remove obstacles that prevent or hinder its accomplishment... In this way, the two principles would establish an acceptable framework for convivence in the social, political, and legal context delimited by the social, democratic, and rule-of-law state.

## CHALLENGES FOR A PEACEFUL AND INCLUSIVE SOCIAL CONVIVENCE

However, since the beginning of its deployment, we have seen an asymmetric development of both dimensions. Formal equality and liberal rights have been the subject of prior normative recognition at the international and national levels and are more binding than the substantive dimension of the principle and social rights. Despite this, we cannot fail to emphasize the importance of the fact that, even from a formal point of view, numerous regulations have been approved that prohibit discrimination in all its forms, e.g. the recognition of formal equality is a prerequisite and essential for aspiring to the realization of the material.

Major challenges to substantive equality threaten to leave these formal advances empty of content. On the one hand, social rights, which, as we have said, are an essential pillar of this dimension of the principle, have a lower level of recognition than that of civil and political rights. If we look again at the Spanish Constitution as a parameter, we see that only the right to education is considered fundamental in our constitutional text.

Other key social rights such as housing, health, social services, or pensions are enshrined in a kind of “third division” (the guiding principles of social and economic policy). The main consequence of this is that citizens have fewer tools to demand respect, which, coupled with



the fact that they are the ones who demand a greater investment of resources from the state, has determined that the proper exercise of these rights, which are essential for a dignified life, is a utopia for large sectors of the population.

We cannot separate the picture described from the poverty rates that have become entrenched year after year or from the way discrimination attacks traditionally vulnerable groups. The European Network to Combat Poverty and Social Exclusion (EAPN) recently published its report on Spain 2024, which paints a rather bleak picture. If the AROPE rate is applied<sup>1</sup>, 26.5% of the Spanish population is at risk of poverty, while 9% live in a situation of severe material and social deprivation. And this has a greater impact on social strata that are historically discriminated against (women have an AROPE rate 2 points higher than men and in the case of people with disabilities, the gap is 9 points higher than that of the rest of the

1. The AROPE rate, i.e., the share of the total population at risk of poverty or social exclusion, is the main European indicator for monitoring the EU 2030 strategy's objective on poverty and social exclusion (Wikipedia)



population, for example) or particularly vulnerable (minors have an AROPE rate 8 points higher than the average).

This situation has been a real challenge in recent decades to achieve peaceful and inclusive social convivence<sup>2</sup>. However, new circumstances are currently being created that complicate the achievement of this goal.

## SOCIAL NETWORKS AND CRIMINALIZATION OF POVERTY

The criminalization of poverty and socially excluded groups is not unknown, but with the integration of the use of digital tools, especially social networks, this reality has undergone a qualitative leap. Hate speech against migrant women, racialized people or people with non-normative sexual identity/orientation, or reactionary movements against advances in gender equality, have found an ideal vector in the digital world.

In addition, we find discriminatory acts of a new, truly digital nature, while on the other hand, these can also play a role in inciting and/or preparing discriminatory criminal acts in the analog sphere. We also note that the widespread use of new communication and information technologies, as well as their undeniable positive derivatives, have had a multiplier effect on discrimination and thus distance the

2. In the most holistic sense of the concept, which is much broader than the absence of situations of serious and generalized violent conflict

achievement of effective substantive equality and truly democratic convivence.

To add complexity to this scenario, strategies that combat the spread of disinformation and hate speech on the internet that target vulnerable groups coexist in a non-peaceful way with fundamental rights that are fundamental to the democratic state, such as freedom of expression and information. We need to find social, political and legal formulas that allow us to combat the spread of “digital hate” that do not have the collateral damage of undermining the full validity of these rights<sup>3</sup>.

## THE GROWTH OF THE FAR RIGHT IN EUROPE

On the back of disinformation and hate speech, which, as we have pointed out, find a privileged means of expansion in the digital space, and their effective ploy to foment fear and “war among the poor”, there is a worrying growth of the far right throughout Europe, which has allowed it to reach levels of institutional power unthinkable just a few decades ago. And the danger lies not only in the anti-democratic policies that they can promote directly in their government, but that they push the traditional center-right parties to more extreme positions, in their attempt to stop the electoral hemorrhage they are suffering in favor of these neo-fascist populist formations.

For the goals that interest us most in this article related to convivence and human rights, the expansion of the ultra wave in Europe undermines even the advances in formal equality that we have highlighted. Not only does it impede the objective of achieving the full effectiveness of these values, but it

3. We have thought long and hard about this question in a monograph published in 2024: A fight against digital hate in full respect of fundamental rights. Studio, Barcelona. <https://atelierlibrosjuridicos.com/libreria-juridica/una-lucha-contra-el-odio-digital-con-pleno-respeto-a-los-derechos-fundamentales/>





also calls into question the very recognition of the formal dimension of certain rights. In this sense, issues related to gender equality, the recognition of the diversity of sexual identity/orientation or the separation of public policies from the influence of majority religious denominations, among others, are attacked with particular harshness. If we allow this regressive tendency to be consolidated in formal equality, the realization of material equality will be placed on the plane of inaccessible chimeras.

These, in my view, are the main challenges today for the social, democratic, and legal State, for the effective exercise of human rights, in particular for the principle of equality, and consequently for peaceful and inclusive convivence. Because, as we call this text, convivence is not possible without real equality.

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# Gender and Convivence

*Interview with Soledad GOMEZ NAVARRO*

**C**ooperative approaches (CA): Professor Gómez Navarro, you hold the Chair of History at the University of Córdoba and have studied the status and role of women in history. What led you to analyze the evolution of the role of women over the centuries?

**Soledad Gomez Navarro (SGN):** The nuns and nuns, this group is found in my research; they live together, they are also women, and it is from this observation and reality that I arrive at the study of women in the modern era; Although, by going beyond this stage where it is or has been necessary to observe the possible change, because research on women sometimes requires going beyond sectoral histories and classic or usual historical periods.

**CA:** In particular, you have analyzed the life of Saint Elizabeth of the Angels in 16th-century Cordoba and shown how difficult it is to exist and coexist behind cloistered walls. What do you mean?

**SGN:** Saint Elizabeth of the Angels was prosecuted by the Holy Office: the official motivation was the accusation of a false “saint”, a miracle worker, a visionary, an ecstatic... The reality: social reasons – she did not come from a noble family, as was the custom among the nuns of this convent of Poor Clares – and ecclesiastical causes, as this nun became more and more appreciated for her approach to convivence with her religious sisters, precisely because of her great fame as a “saint”, she developed clerical roles that did not correspond to her, such as that of confessing nuns. However, there was also no unanimity on this issue because the Franciscans maintained the opposite. As a result, there have been conflicts and differences.





Cloister of the monastery of Santa Marta de Córdoba

**CA:** Today, the role of women has changed. The status of women has evolved in line with their economic and political empowerment. How could they play a more important role in the search for peace and convivence in the world?

**SGN:** Assuming that women are essentially social goals and values, i.e. that they are not linked to gender, I consider that the female collective is as heterogeneous as the masculine. So, I move away from “angelic” visions or universal sisterhood. In my opinion, this does not exist: women are part of society, society is diverse, therefore, they are also diverse; and, consequently, they can develop peace and convivence, as well as contrary values; And, if not, just pay attention to reality.

**CA:** Climate change, biodiversity loss, and extreme weather events that we have experienced around the world and in particular in Spain with DANA in Valencia (during the autumn of 2024), will have a considerable

impact on our behavior and human rights. How should women take action to improve our adaptation to nature and the environment? A role like those that won the judgment of the European Court of Human Rights against Switzerland under the pretext of the rights of present and future generations, against events that could become “inevitable and irreversible”?

**SGN:** Well, I’ll answer the same thing as in the previous question, I believe that there are realities, fundamentals, and problems, that have no gender, they are simply social, and, therefore, men and women can cooperate. I can concede that this is perhaps a little more the case if their role in the early formation of children is greater than that of men, as is often the case in communities where women’s main work is the home and education (this is the case in Spain, even in modern times); But in advanced, industrialized societies such as today’s, where women work outside the domestic



sphere, this role of raising awareness must be equally assumed by men and women.

**CA: What About Technical Progress?**

**Technology has often been defined as the set of means developed by man to free himself from natural needs and constraints. It was therefore associated with the ideas of progress and freedom, although it could be used for good or evil. How could women confront Big Tech, developing projects such as Artificial Intelligence in a context of messianic ideology, making cutting-edge technologies a real religion and a new governing creed of humanity, in line with transhumanism?**

**SGN:** On this very important issue, which will undoubtedly affect us a great deal in the future – in fact, it is already the case – I do not yet have enough information to give a certain opinion. But I will tell you that I have always thought that technology, technique, industrial scientific progress, and artificial intelligence (AI), are very beneficial as they are essential; To say otherwise would be absurd – but without forgetting the person and human values, which seem to me to be more flawed than desirable – or than I would like – in the postmodernity in which we live. Not only do I maintain this, but therefore, with what I have indicated in the two previous questions, I believe that moving forward on this path must be a common project of men and women in today's society.

**CA: Finally, while many European and North American countries are once again disoriented by immigration, which is often perceived as excessive, new policies want to drastically reduce it. Will they have an impact on women and their rights?**

**SGN:** History teaches that migration has always existed because people have always needed a better future – vital, material, family, social, political, or cultural – which has been the spur

to migratory movements, just as it is today; moreover, it is necessary in aging societies such as Western Europe in general and Spain in particular, as is the case today. Now, it's hard to know if they'll have an impact on female politicians who are against immigration – on the other hand, unstoppable, as I said – is hard to know for sure; although if gender is linked by ethnicity or religion, and therefore, women may be more affected, then of course I will always defend their rights. But, in line with what I have been advocating from the beginning, I will say the same thing, it also concerns people: in fundamental social issues, such as migration – in reality, tearing apart and uprooting – the most important thing is always people, humans.

# Convivence and disability: a radical otherness to be transformed?

Anne-Lyse CHABERT, National Center for Scientific Research, Lyon

*“Certainly, egalitarian ideas [...] are making their appearance in the world of the city, but more significant seems to me the formation of an environment in which everyone, whatever his rank, is likely to meet everyone – where everyone rubs shoulders. This remark reminds me of the image that Jacques Le Goff gave of the city-dweller in the medieval era: “What do the beggar, the bourgeois, the canon, the prostitute, all citizens, have in common? Between the inhabitant of Florence and the inhabitant of Montbrison, if their constitutions are dissimilar, like their mentality, the canon necessarily crosses paths with the prostitute, the beggar, and the canon. Both cannot ignore each other... “Neighbouring, perhaps this term best indicates the character of the urban environment and there is no doubt that it already gives recognition to a characteristic of democracy: the establishment of a public space.”*

Excerpts from Claude LEFORT – Fragility and Fertility of Democracies The Dissolution of the Landmarks of Certainty – XXXIth Marc-Bloch Conference, 9 June 2009



Anne-Lyse CHABERT

Living together is not a simple juxtaposition of individuals: this living together, which is designated by the word convivence (etymologically “living with”), is not self-evident. Indeed, how can singularities that are a priori very disparate be articulated in the hope that, far from confronting each other, they will strengthen their mutual identity? How can we ensure that everyone feels the common world in which they live as a “home” and not as a hostile terrain where they only encounter threats?



We are already aware of the immense difficulties of intelligently associating relatively ordinary paths. Communication is never a given, it is a work that is developed and maintained over time. In other words, reaching out to the other, whoever he or she may be, has never been easy. In the same territory, we can cross paths without really meeting each other – when in the best of cases the two individualities have the possibility of occupying the public space, that is to say that neither of them is struck by geographical invisibilization.

### **DISABILITY: AN ADDITIONAL DIFFICULTY**

In the field of convivence, to consider the figure of the person with a disability is to add to this first difficulty a second difficulty: the otherness I face is undoubtedly made more threatening by the fact that it appears more radical (etymologically it is a difference of identity “at the very root” of the individual). The

disabled person has a very different way of operating most of the time from a more ordinary organization. Depending on the origin of the disability, the person has sometimes been built for some time in a history where he or she has learned to deal with multiple constraints that differentiate him or her from others. And yet, she lives with us, often as eager as others to be part of the same social community.

It is the conditions of reception of our living together that we would like to question here in the first instance, far from being simply interested in the desire to associate singularities with each other. While each instance may want to be part of the other’s world, this is not a sufficient condition for creating the conditions for a just world: we must make this living together possible upstream, in other words, make a piece of land habitable before seeing whether or not it is inhabited – and if so, how – by different people, in this case, disabled





people. In this respect, the notion of capability has always seemed to me to be very relevant for rethinking functional inequalities at the level of the social environment, to learn how to better coordinate them.

It should be noted that the notion initially emerged from the work of an economist and philosopher Amartya Sen, who was interested in the register of poverty and inequality. Sen criticizes the utilitarian approach that does not describe the dimension of individual freedoms in a country when it looks at the quality of life of the individual but is limited to describing the quantity of goods and income via GDP. But his criticism does not stop there, since Sen also questions the Rawlsian approach (John Rawls who published the Theory of Justice in 1971) which already amended this first framework and its limit at the level of individual resources by bringing in the “*veil of ignorance*”<sup>1</sup>.

1. Rawls defines the “*veil of ignorance*” as follows: “No one knows his place in society, his class position or his social

Sen rightly shows that for the same utilitarian value of a good, an individual can find himself in very different conditions of quality of life depending on the environment and the state in which he evolves; for example, in terms of freedom, the same social good of a car will not offer the same degree of freedom in the USA where it is imperative to own a vehicle to achieve a certain quality of life. and in Burkina Faso: in this environment where the roads are not very passable, the vehicle becomes almost an annoyance, an unusable asset, and does not allow or only very little to achieve autonomy of life. Sen is primarily interested in equality of opportunity, and no longer only in equality of situations; he advocated a more equitable redistribution of resources: the first book in which he put forward this concept dates from 1985 with

*status, any more than anyone knows the fate reserved for him in the distribution of natural abilities and gifts, for example, intelligence, strength, etc. (...) The principles of justice are chosen behind a veil of ignorance.” John Rawls, Théorie de la justice, 1971, Seuil, 1987, p. 38.*



Commodities and Capabilities. Amartya Sen and Martha Nussbaum, another pioneer of the theme of capabilities, define them as “a form of freedom: the substantial freedom to achieve different combinations of functioning”. It is therefore not simply a question of the capacities with which a person is endowed, but of the freedoms or opportunities created by a combination of personal capacities and a political, social and economic environment (*Nussbaum, quoting and commenting on a quote from Sen*).

## A SOCIAL MODEL OF DISABILITY

The theme is very close to that of disability, even if at first glance the two notions seem far apart. Indeed, we have been working for many years on a social model of disability by highlighting that disability is a result of interactions with the environment. However, this model is not yet anchored in people’s minds, and therefore not applied systematically, in favour of an old model that prevails, namely a medical model where the individual is isolated as regards his disability and above all almost considered to be responsible for it.

For me, bringing in the reading grid of “capabilities” means confirming the primacy of the environment over what the individual who evolves in it will or will not be able to do a

priori before even looking at the question of the capacities that he or she will or will not be able to deploy there. What does the environment allow him to be, what does he do to do? We can see how much this question insists on collective responsibility.

People with disabilities have long been hidden and invisibilized in the public sphere. They were therefore not only deprived of a voice in this public space but were also confined to the margins of this public space, in establishments or at home in the best of cases, thus in a relatively segregated world, that is to say, separated from the ordinary world. The easiest reason to allege this invisibilization is the lack of access for which no one feels responsible, since according to the current idea, it is related to the environment in which individuals live. This is to forget too quickly that it is society itself that has built and therefore wished to shape the environment in which we live, to include or exclude such populations. The theme of the inclusive society largely takes up this issue, which has often been revisited in recent years. But what about when we go beyond speeches, into the realistic intimacy of people with disabilities themselves?

One of the main conditions is undoubtedly that of the hospitality offered, that of the environment, for which we all bear some responsibility. Hospitality passes above all through an effort of consideration that goes beyond the reflex stupefaction that initially takes hold of each of us. The consideration therefore goes against the tide of shock Marielle Macé already talks about this about another type of marginalized person, namely migrants:

*“For to be flabbergasted, to let oneself be flabbergasted by all that is indeed and without truce staggering, is nevertheless also to remain dumbfounded, petrified, enclosed in an emotion that it is not easy to transform into a motion, buried in hypnosis, stupefaction, a bewitchment*





where the reserve of sharing, of gestures, of links that could nourish the knowledge we have of these situations is exhausted, but which remains suffering at a distance.” (Marielle Macé, *Sidérer, Considérer*).

It therefore invites a more balanced distribution of our attention, an attention which, without saying a word, holds the power to give value to beings. Generally speaking, it also encourages us to take the opposite view of some of our automatisms, starting with being stunned by the other. The same phenomenon has already been described by Guillaume Leblanc in Ralph Ellison’s *The Invisible Man* (*Guillaume Le Blanc - L’invisibilité sociale, Presses Universitaires de France, Paris, 2009*): the invisibilization of a category of people paradoxically does not take place without summoning a certain social effort.

Not seeing, or rather not looking, is not trivial, but on the contrary calls for a certain number of maneuvers to deprive the other of his or her “visible” character. In other words, unconsciously or consciously, I have to make efforts to pretend not to see certain situations that seem precarious to me, and that disturb my life balances which correspond more broadly to social norms. On the contrary, I must make a conscious effort to go against this primary movement by allowing the other to express themselves in the public space.

## HAVING A VOICE IN THE PUBLIC ARENA

Above all, the social environment in which we all evolve as citizens must give the disabled person, whatever his or her level of dependence, the opportunity to have a voice in the public space, which can only happen in the first place by making these people visible in the political space of “living

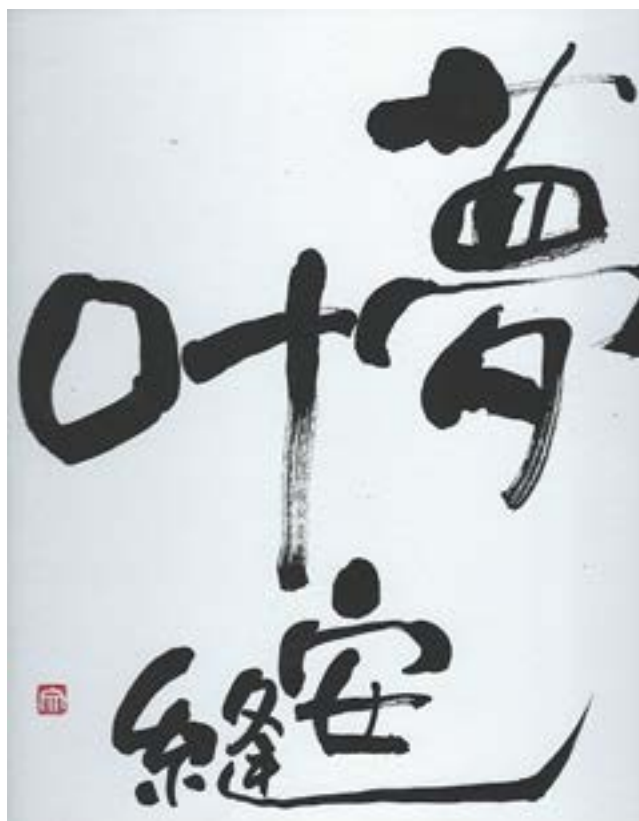


together”. It is therefore obviously necessary to promote accessibility to disability in infrastructure, but not only; We must also promote the support professions for people who need this support to get out of their homes, professions that have been far too poorly recognized socially until now, while the people who provide this support are the first human vectors that allow this visibility.

Obviously, in addition to this visibility, everybody must become aware that it is our collective responsibility to promote this emergence in the public sphere. It is only in this way, by dint of banality among other so-called “ordinary” individuals, that the person will find his place as “the same”, and no longer as “different”.

To conclude, if juxtaposing singularities does not require any effort, associating them with good intelligence so that they can respond to and coordinate with each other is not at all obvious: it all depends on the directions we want to give to our future society. If we want to think in democratic terms, this implies making room for each of the voices that must find their place in the public space. Just like the other minority, I must make the effort as a citizen to reach out to the other, especially when I have the impression that I am faced with a radical otherness such as the one I may feel in the face of certain situations of disability.

This movement does not imply a mixture that would tend to the conformity of situations: I remain myself, preserving my singularities, even if I go towards the differences of the other. Setting up a form of convivence is not at first glance a matter of charitable intention: it is above all a matter of intelligence and strategy to give all one’s voice to the other, which can only enrich the more standard daily lives: is not one’s vulnerability the only way to get out of the identities of a more ordinary society?



Painting with mouth. Fumiyuki Makino. Through a landscape towards the future. August 2016

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# Convivence applications



# Commensality and Convivence: health and philosophy

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**H**umans tend to eat in community, possibly since they used to group together to slaughter large animals, which had to be eaten in a short period of time, before the meat spoiled.

## RULES FOR SHARING

This allowed them to feed their small community and, as with other animals, led to the establishment of behavioral norms for sharing food. However, our rules are in most cases based on more than just the consumption of the best morsels by the strongest, as humans develop empathy for the weak and try to help feed them.

It is possible that times of hardship, bad harvests, hunger and contagious diseases were not the best times to share, but undoubtedly, the dining etiquette and empathy have made eating in community has remained in force until today.



At the present time, we have a greater diversity of special situations, which make the coexistence at the table can be difficult. From religious reasons, since each doctrine restricts specific foods, to purely cultural effects that make it difficult for some people to share food with others.

## TAKING INTO ACCOUNT INDIVIDUAL NEEDS

The flourishing of mass catering establishments in the 20th and 21st centuries has brought a new





challenge to eating in public places, where not all the needs of people in plural and advanced societies have always been taken into account.

Individuals who in the past were underestimated or whose needs were simply not taken into account, today deserve special attention, especially when they have increased difficulties to function adequately in these new dining environments.

The adaptation of spaces for access by people with reduced mobility is mandatory in newly built or remodeled catering establishments in most of the country, but access to emblematic establishments or those affected by heritage interventions can be very complicated. In any case, it is increasingly common to find ramps, door widths, or services adapted for use by people with reduced mobility. Another issue is that the way to the premises through the urban road is also adapted to these needs.

Difficulties with vision or hearing are rarely specifically addressed in catering establishments, being made up for by the goodwill and professionalism of the service staff. Menu cards in Braille or audio-described are practically non-existent and, of course, the use of sign language by the wait staff is almost unthinkable, except for personal background. All this in spite of the fact that 10% of the Spanish population is hearing impaired and it is considered that more than 100,000 people in our country use sign language.

A different case is represented by those people who suffer from allergies or intolerances to certain foods, since the European legislation, and therefore the Spanish legislation, has set legislative guidelines for those foods whose presence has a greater casuistry in allergy and intolerance pathologies. Both in the manufacture and packaging of food for sale to the public, as well as those issued in catering establishments, must clearly identify the possible presence of these ingredients, which are harmful to the

health of an increasing number of people. This measure, which on the part of the catering collective represented a new requirement, in view of the lack of training of professionals and the greater complication in food management that its implementation entailed.

However, today, it is fully standardized and assumed by almost all catering establishments. In addition, there are more and more establishments that prepare food specifically for the most affected groups in the Spanish population, which are celiac and lactose intolerant. The use of lactose-free ingredients is relatively easy to offer a selection of foods suitable for lactose intolerant people. However, celiac disease requires more than a simple selection of ingredients to produce specific foods, since cross-contamination poses a high risk for people affected by this disease.

Therefore, it is rarer to find catering establishments really adapted to serve this group, where customer service goes beyond marking on a menu foods with gluten. It usually involves, in most cases, a real protocol of action for the identification of a celiac diner that usually involves an identifying tableware to avoid confusion of service. The inappropriate use of food or kitchen utensils with possible cross-contamination should be avoided.

Both the food that is suitable for consumption by celiacs and the protocol itself to avoid cross-contamination, involves an increase in the cost of the food served to these diners, which is often passed on in the bill of these affected customers. Fortunately, there is a well understood conviviality, by some restaurants with greater involvement with the celiac community, where the cost increase is not passed on directly to the affected customers, but in the income statement of the establishment, or prorated in the overall cost per service.

## DIETARY RESTRICTIONS

But food restrictions go beyond religious or health reasons, there are cultural, social or simply individual reasons that denote the rejection of certain ingredients or foods. This rejection, in most cases, is specifically from people who do not wish to consume certain foods, for the most varied reasons, including simply food phobia. This is already being taken into account in new mobile applications used in some restaurants, which in addition to filtering by the usual allergens, allow the avoidance of certain foods, activating a warning when the application shows the dishes with the possible presence of the ingredient (identified as undesirable).

However, food rejection can go beyond the circumscription of the dish itself, with people objecting to certain foods being eaten, by other people, in their presence. A documented case is that of the Jews who, according to the Talmud, cannot be eating meat and dairy products at the same table. In Spain, and more specifically in Andalusia, it usually happens with the consumption of snails, which can be unpleasant to foreigners, whose customs do not include the consumption of these animals. This causes that in some restaurants (in localities where the consumption of snails is more than habitual) that due to the high incidence of foreign tourists do not include in their menu dishes with this ingredient, to avoid the displeasure of the diners that share room, or simply see them in the menu. Something similar is happening with the proposal for the consumption of insects, proposed by FAO and approved by European legislation. However, it is not included in the offer of almost any restaurant establishment. When restaurant managers in Cordoba were consulted, they indicated that they preferred not to include them in their food offer, due to the possible rejection by a large proportion of potential customers who, in their culture, consider these



foods repugnant (including a good number of Cordobeses themselves).

We end this journey through the conviviality of the diner and the adaptations that catering establishments are making to be more inclusive, with food restrictions for philosophical or conscientious reasons. Among them, vegetarian, flexitarian and vegan trends are gaining high relevance. With motivations ranging from organoleptic, through environmental and concluding with those of compassion towards animals, more and more people are choosing these ways of eating, accounting for around 5% of the Spanish population.

The solutions offered by collective catering range from: the simple removal of unwanted ingredients in the preparation (or before serving in the kitchen); the proposal of specific dishes for these groups; and finally the existence of establishments that exclusively serve vegan food.

Therefore, the willingness of catering establishments to solve the food restriction is clear and manifest, and the degree of satisfaction that can be obtained with this variety of solutions depends on the orthodoxy of the diner's approach. It is rare to find a catering establishment in Spain that cannot provide service to a vegan (to be the most restrictive), although the food offer available can sometimes be reduced.

## TOLERATING DIFFERENCES

It is clear that Spanish restaurants show a high level of consideration in the treatment of customers with food restrictions, for the reasons mentioned above, and in most cases, an enormous willingness to satisfy the wishes of this clientele. In the same way, the coexistence with the rest of the diners (those who do not present this type of restrictions) does not usually suppose problems of convivence, except those already commented of certain rejection to the consumption of culturally unusual foods, as the commented one of the snails or the insects. However, isolated cases of lack of tolerance have been identified precisely on the part of the groups concerned by some food restriction, towards the rest of the diners, either because they are fed up with having to explain their food restriction and lack of commitment on the part of those who serve or share the table. Perhaps more worrying, but equally isolated, are the cases of vegans (mainly) who show a lack of tolerance towards the rest of the diners (carnivores) who do not follow their guidelines, branding them as animal murderers or aggressors of the planet.

As main conclusion we can extract that the conviviality, the commensal coexistence, for accessibility, health and philosophical reasons presents a good situation with enough margin for the improvement. That the tolerance towards what is different in the dining room should be understood both from the majority towards the minorities affected, and consequently in a reciprocal way, so that the convivence at the table is always optimal.

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# Sport, a source of Integration and Convivence

*David MOSCOSO SÁNCHEZ, Professor of Sociology, University of Córdoba*

Often, when we talk about sports, we talk about football as a hegemonic discipline in our society. And frequently, when we talk about football, we are referring to both spectacle and competition.

## A WORLD DEFINED BY BEHAVIORS

The sporting phenomenon is expressed in a much broader and different way than what is reflected in this football of “representation”, although it is overshadowed.

José María Cagigal (1981), several decades ago, said that “ *when we talk about sports, or when we use something for a ‘sport’, we are referring to a style, a habit, a defined world of behaviors; or perhaps to an institutional field of a singular nature (federative, competitive world, etc.); or a fashion at certain times [...] The term “sporting” applies as much to a champion as to the generous gesture of accepting failure, to a*



*masterful show, to a feat of solidarity, to a way of accepting life as it goes, or even to a piece of clothing.”*

Sharing this social perspective, this article aims to show that it is not only sports that we see in front of television screens on Saturday afternoons, that we talk about in bars at noon, or sports news collected in the press. There are



other manifestations and different capacities derived from the phenomenon of sport because society is just as diverse, as its social situations. And, like the entire tradition of intellectuals and scientists that has been proclaimed since the seventeenth century, from Rousseau to Cagigal (Moscoso, 2005), sport can and must fulfill many other functions that are not exclusively those of entertaining us: it also contributes to promoting inclusion, diversity, and convivence.

## PROMOTING PEACE AND CONVIVENCE

In the face of the exclusion that entertainment and competitive sports sometimes cause (Brohm & Ollier, 2020), the enormous power of sports to promote peace and convivence must be supported. For this reason, it must be considered that the only way to value the open and multiple expression of sport is to recognize and value it. This conviction is increasingly broad, having been latent for several decades in the institutional discourse itself, such as the European Charter of Sport for All of 1975, which states that *“the promotion of sport, as an important factor in human development, must be stimulated and adequately supported by public funds [for it to serve] all citizens, regardless of age, sex or profession, to understand the value of sport and to practice it throughout their lives [which obliges public administrations to guarantee] better conditions for the practice*

*of sport for all, ceasing to be a privilege of minorities and becoming an achievement and a necessity of every society”* (Junta of Andalusia, 1987).

This idea has gradually been strengthened, manifesting itself in recent decades in greater visibility, through declarations such as the European Charter for Sport (1992), in which this activity has been defined as *“any form of physical activity which, through occasional or organized participation, tends to express or improve physical condition and mental well-being, the establishment of social relations or the achievement of results in competition at any level”* (UNISPORT, 1993:5). And, above all, in the White Paper on Sport (2007), which includes the following:

*“Sport is a social and economic phenomenon that contributes significantly to the achievement of the European Union’s strategic objectives of solidarity and prosperity ... Through concrete actions, sport is a powerful means of stimulating education, health, intercultural dialogue, development, and peace [...] Sport makes an important contribution to economic and social cohesion and more integrated societies. All citizens should have access to sports, which means responding to the specific needs and situations of minority groups, as well as taking into account the special role that sports can play for young people, people with disabilities, and people from more disadvantaged backgrounds. Sport can also facilitate the integration of immigrants and people of foreign origin into society, and support intercultural dialogue [...] The Commission believes that the potential of sport as a tool for social inclusion in the EU and Member States’ policies, actions, and programs can be better exploited. The sports could contribute to job creation, economic growth, and revitalization, especially in disadvantaged areas. Non-profit sports activities that contribute to the*



*social cohesion and social inclusion of vulnerable groups can be considered as social services of general interest” (European Commission, 2007: 7-8). (Editor’s note: The word convivence is not there, but the objectives and the concept are.)*

As we noted in a collective publication published about ten years ago (Moscoso y Sánchez, 2012), the reality of sports allows us to learn about an infinite number of initiatives and social functions through sports and their undeniable impact on convivence. Such unique aspects as the participation in sports of groups such as gypsy or Roma women, the homeless and the prison population, the social support of sports organizations for the elderly, the socializing and integrating role of sports among the immigrant population, young people at risk, populations in post-war contexts and other stigmatized groups in the world of sports (physically disabled, blind, left-handed and homosexual).

Regardless of what is put forward in various institutional documents or academic and scientific work, surveys confirm that sport exudes values of positive social advancement for society. And it’s true. When sociologists conduct surveys of habits, attitudes, and behaviors towards sports among the population, they see the many positive functions of sports.

If we look at the results of the Survey on Sports Habits in Spain – the last edition was carried out in 2024 – carried out by the Centre for Sociological Research (CIS), the highest public sociological research body in Spain, we can see that the Spanish population refers to sports as a source of health to be in shape (64%) and allows them to release tension and bad mood (63%); in addition, it allows you to connect with others and make friends (46%). Sport is also seen as a way to learn self-discipline (53%), and to break the monotony with everyday life (49%). Finally, it is valued because it facilitates closer ties between people of different nationalities and cultures (39%).

In the same vein, based on a study recently carried out in Andalusia, conducted by the author (Moscoso, 2022), it can be observed that most people who practice sports do so to improve, among other things, their mobility through physical exercise (45%), and their health (41%), to have fun and pass the time (36%), to relax (17%), to change their physique for the better (16%) and to interact with friends (12%).

In addition, among those who play sports with others (friends, family, classmates or work friends, etc.), a significant proportion shares other social activities with them, such as meeting for a drink at the bar or dinner together (86%), or meeting at home to chat or pass the time (24%), or doing social or cultural activities (14%), or going on a trip together and spending a holiday together (13%), or watching sports on TV at home or in a bar (9%) or working out together (3%).





## POSITIVE SOCIAL VALUES

The same study also reveals positive social values in the population that emanate from their participation or experience in sports. For example, the majority reject homophobia in sports (86%), or share a national identity on their sports teams (84%). This majority is in favor of broadcasting women's sports on television (81%), and supports the offer of toy libraries in sports areas to improve the work-life balance and care (77%).

Finally, a majority is in favor of increasing the number of hours of physical education (63%).

Ultimately, it is inevitable to talk about self-perception, health, well-being, and even the happiness that comes from the sports experience. This clear identification of the perception of these sensations (health, well-being, and happiness) differentiates those who play sports from those who do not. Among those who exercise, the self-perception of health is very or slightly positive for 78%, while this perception drops to 59% among those who do

not. Similarly, the perception of well-being is very or fairly positive among 78% of those who play sports compared to 65% of those who do not. Finally, the positive perception of happiness is very or slightly positive in 79% of those who play sports compared to 73% of those who do not.

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# Vacations to eat heartily the world

*Isa CALVACHE, Caracol Tours, Córdoba*



International tourism has evolved from an elite, pilgrimage-oriented activity to one that is accessible and diverse, with a strong gastronomic component. Technological and transportation advances, as well as socio-cultural changes, have played a fundamental role in this evolution, enabling tourism to become a powerful global industry of considerable economic and social importance. How to enjoy the gastronomy of a destination, from ancient times to the present day, as the main manifestation of convivence between peoples?.

### A BIT OF HISTORY

In ancient Egypt, there was already a nascent form of tourism: travel was motivated by religious, cultural, and commercial reasons. All this undoubtedly set a historical precedent for the development of tourism in Greece and Rome, where the profile of the traveler was mainly that of elites and merchants who could afford to travel, a fact reinforced by the globalization induced by the Roman Empire's solid network of roads and the subsequent expansion of Christianity and its martyrs: Mérida (Badajoz) and its martyr Santa Eulalia were, in the 4th century, one of the world's first pilgrimage destinations. In the Middle Ages, they gave way to other sacred destinations such as Santiago de Compostela, Jerusalem and Rome, where hospices, pilgrim hospitals and established routes such as the Camino de Santiago multiplied.

The Industrial Revolution (18th-19th century) revolutionized tourism with the advent of the railroad, which facilitated the transportation of large groups of people to specific destinations, efficiently, effortlessly, and at lower cost. On the other hand, the rise of the middle class and improved working conditions and wages meant that more people had the time and resources to travel. This is how aristocrats and bourgeois began to frequent European spas such as



Baden-Baden in Germany, Vichy in France, Bath in England, or Santander in Spain, motivated by the quest for rest and health recovery, but also with a strong social and status component. This was the rise of spa tourism in fine hotels and exclusive rest homes, which included not only thermal baths and medical services, but also walks and other social activities in luxurious surroundings.

It was in this context that organized tourism was born, thanks to Thomas Cook, a British Baptist preacher who conceived the organization of the first group trip, on July 5, 1841, from Leicester to Loughborough (England), for 570 people. The reason for the trip was a meeting of the Temperance Movement (a social movement against the consumption of alcohol), for which Cook organized the logistics of the trip, including transport, food and activities at the destination, and secured low-cost train tickets for the first time for a large group. Cook pioneered the use of vouchers for hotels and tourist services, as well as traveler's checks, which simplify the management of money abroad. He also published travel guides that enabled tourists to plan their journeys and optimize their time at destination. In 1855, he coordinated the first international tour organized for the Paris Universal Exhibition.

This visionary entrepreneur laid the foundations of modern tourism in the 20th century: the



package tour model designed and offered by travel agencies was consolidated by the democratization of tourism, the progress of airlines (charter flights) and the expansion of the automobile. The middle class began to travel as couples or families for leisure and recreation, discovering national and international destinations, both in urban centers and in the countryside - sea and mountains - where they could spend their free time. Spurred on by the development of seaside resorts, hotels, low-cost airlines and all-inclusive packages - the famous “bracelet” - mass tourism took off in the second half of the 20th century: the 1960s tourism boom on Spain’s Costa Brava and Costa del Sol, and the Côte d’Azur. Information and promotion of tourist destinations proved essential for this type of tourism, where the “sun and beach” formula, outdoor sports, and excursions were well received by the middle and lower classes. Emerging destinations in the Caribbean, Asia, Latin America, and Africa are increasingly popular, and trips to Thailand, Mexico, and Morocco for cultural tourism, adventure, and cruises are becoming more frequent.

As expected, the turn of the century has brought a new model: 21st-century experiential and sustainable tourism. Millennials and Generation Z are looking for emerging and/or experiential destinations that must include authenticity, originality, sustainability, and, above all, gastronomy. For the first time, the focus is on the environmental and social impact of tourism, and while travel agencies remain, online booking platforms and the collaborative economy (Airbnb, Uber, and Blablacar) are proliferating, making it easier for users to plan their trips. Internet searches include terms such as charming or boutique accommodation, ecotourism, green tourism, wine tourism, olive oil tourism, and other special-interest formulas, where gastronomy will always play a fundamental role.

## THE GASTRO-CONVIVENCE EXPERIENCES

Foodies share in real time where and what they eat, and in this sense, the impact of social networks has proved to be the best and cheapest form of advertising for a destination. Cities of gastronomic renown such as Tokyo, Lima, Barcelona, and, more recently, San Sebastian are a must for this new type of tourist looking for gastronomic experiences.

At this point, the question is: what is an experience? It’s more than just a succession of scheduled activities (to see or to do) when visiting a destination, as it must also involve cultural immersion through the tourist’s interaction with the locals and, crucially, the emotions and memories generated during the journey. Joy, surprise, and learning are positive emotions that every traveler wishes to experience, while frustration, insecurity, or stress are emotions to be avoided when designing an experience. Even if it’s not an original activity, the authenticity of an experience must give the person living it a sense of uniqueness, and provoke a positive emotional impact that makes the memory stick. It’s not for nothing that the word “emotion” comes from the Latin *emovere*, meaning “the impulse to act”. Indeed, we love what moves us, and what we love is unforgettable and makes us react. This is the ultimate goal of experiential tourism today.

That gastronomy is an integral part of a people’s culture, and that it plays a crucial role in the convivence and cultural exchange with tourists, is today a proven fact. We’ve been offering our customers the chance to discover Cordoba through gastronomy and the link with its history and heritage for the past 10 years. And to help locals and tourists coexist, here are some of our suggestions.



Sarona Market, Tel Aviv, Israel

## Gastronomic routes

These allow travelers to discover the culinary diversity of our province by visiting local markets, bodegas, taverns, restaurants, and more. In this sense, our travelers can include in their diaries some of the many gastronomic events that take place in the province of Cordoba throughout the year: Piglet Fair (Cardeña), Los Pedroches PDO Ham Fair (Villanueva de Córdoba), Gastronomic Tapas Fair (Palma del Río), New Wine Festival (Moriles), Cheese Festival (Zuheros) or Gastronomic Caliphate (Córdoba), to name but a few. You can also enjoy experiences designed by the Montilla-Moriles Wine Route.

## Cooking workshops

Learning how to prepare typical local dishes, such as salmorejo, mazamorra, cod à l'orange or cogollos à la cordobesa, is in great demand. We always look for dishes that are representative, delicious and easy to prepare, so that the level of satisfaction is always high. The workshops are led by local chefs who have a wealth of teaching resources at their disposal, so that the workshop becomes a truly practical and educational experience. They are generally designed as an informal activity for families, friends and companies, but the degree of sophistication of the environment, ingredients and dishes will always be in line with the customer's profile. It's also a great formula for culinary exchanges with students from foreign cooking schools who come to Cordoba to learn our cuisine

and, in turn, bring their own culinary influences and techniques, such as the workshops we organized last winter in our province for students from the Culinary Institute of America.

## **Showcooking**

The role of the chef has evolved in the 21st century to become a key player in the global tourism industry. Showcooking is a less interactive formula than the workshop, but also very popular, as it allows you to see nationally and internationally renowned chefs (true ambassadors of Cordoba) at work in dynamic stagings, and to learn with them about the history of the dish, its ingredients and the culinary techniques used.

## **Theme dinners**

We've just introduced a series of historical tastings for the summer in Cordoba, which we've called "Tastings with Soul" and which seek to depict a Cordoban period (Roman, Jewish, Muslim or Christian) based on a historical figure and one of our great gastronomic products such as EVOO, wine or vinegar.

## **Dinners with a local host**

"*A la mesa!*" is one of our most popular culinary experiences: the hostess is a local gastronomy professional who accompanies the group during the meal and afterwards. Together, they taste the main traditional recipes and local wines, while talking about the past, present and future of the province from a historical-gastronomic point of view, and the people who have influenced each dish or ingredient.

## **Visits to local producers**

This is an activity that attracts the interest of international audiences in particular, who are not very familiar with businesses such as olive oil mills, fortified wine cellars or Iberian ham drying sheds. But also with products that can also be found in other parts of the world, such as cheese dairies, citrus orchards or artisanal bakeries, but

which allow visitors to discover the landscape, typicality and idiosyncrasy of our territory. There's no doubt that learning about production processes first-hand, from producers in action, is the key to understanding, appreciating, and remembering the products of Cordovan gastronomy.

## **Personalized gastronomic experiences**

We adapt to our customers' profiles, interests, and preferences to design exclusive events such as private dinners at a chef's home, vintage wine tastings for wine lovers, fun team-building sessions where we transform our guests into alchemists or activities where we combine gastronomy with guitar, dance or paintbrush artists.

These are some of the most meaningful culinary experiences that can be offered in a convivial atmosphere. With a local gastronomic offer, we achieve a complete convivence that strengthens the relationship between locals and tourists, leading to mutual understanding and appreciation through interaction and enjoyment.



# The olive tree, a brake on rural desertification

*Emilio PARRA LUNA, Farmer, Biologist*





**F**or centuries (from the “domestication” of the olive tree by the inhabitants of Tel Faz in the Jordan Valley 7000 years ago to the present day), the cultivation of fruit trees such as the olive tree, has gone from being based on small farms with what is necessary for subsistence, to growing, globally with the arrival of Roman civilization and large-scale export at the same time as the creation of a dedicated industry exclusively for that purpose.

## INDUSTRIALIZATION AND RURAL EXODUS

It might seem that there was a kind of “stagnation” in the following centuries but history tells us that no, that the “Roman model” continued its course, little by little, advancing in the technological processes for the extraction of oil until today, but labor has always been needed for its collection and transformation.

After the appearance of the steam engine in the famous Industrial Revolution, technological progress took a giant step forward in all facets of our era and in our case, mechanizing the field and the harvesting system not only of the olive grove but of everything we know.

Focusing on our cultivation, the appearance of the tractor and its corresponding implements/ farming tools, it had an impact (not very noticeably at first) on the use of human labor by the owners of the farms in question, such as the use of mules, oxen, and donkeys for work and loading. where many people dedicated exclusively to working with these animals had to abandon this activity and somehow reinvent themselves, but there were still other trades in rural areas, thus avoiding what would come later, the great migrations to the cities due to the lack of expectations in their respective environments.





Once all the conflicts in Europe were over and after the post-war years that brutally shook Spain, the “flight” to the cities began in search of constant work in the thriving factories that were being installed in the so-called Industrial Belts and Free Zones of Madrid, Barcelona, Bilbao, and Valencia mainly. Rural areas that went from 14,000 inhabitants to only 5,500 in five years (i.e., Santisteban del Puerto in the Province of Jaen) or the 14,500 inhabitants of Bujalance in the Province of Córdoba, which was left with approximately 9,000 residents.

Since then, few rural towns have recovered from the impact, although this population remained stagnant for almost fifty years until the next major crisis in 2007-2008, which still, in countries on the Mediterranean coast, is much more specialized in food production than in industry of any kind, such as Germany, the Netherlands, and France. they continue to suffer some consequences today compared to our northern European neighbors.

It should be said that despite the crises, both migratory and financial, technology continues its path looking for solutions (some more successful than others) so that the countryside is increasingly self-sufficient, requiring, at the same time, less human labor and on this occasion, rural areas (especially the most isolated) do not have the options or the conditions to settle their neighbors in a dignified way (work, education, health, housing, various services, etc.).

## A NEW APPROACH TO BIODIVERSITY

After this preamble, without delving into any less important issues such as the management of state and community agricultural policies, which would not be enough for a simple article, but for several voluminous essays, we are going to focus on how the ordinary citizen is building a different productive fabric in different parts of our region and creating, in a circular way, without aid or support of any kind, a system that allows them to live in a dignified way, thus strengthening the population of their places of origin.

In the case that concerns us, the olive grove, many of us have realized that things can be done differently at a different time. Forcing us to look back and analyze everything that has been done wrong for decades and reverse those mistakes for the benefit of, first the farms and their trees to the end customer who is the one who ultimately consumes, in our case, extra virgin olive oil.

The first execution in this plan is to make an exhaustive study of our farms through soil and tree analysis, to know what the land and the olive tree need, implement the deficiencies with products of 100% vegetable origin, and try to substantially reduce our “CO2 footprint”.

After years of pouring pesticides and chemical products, little by little, and with a lot of patience (3-4 years) our farms are recovering their biodiversity, endemic plants and shrubs are arriving, and with it, the arrival of fauna (Owl, Little Owl, Partridge, Greenfinches, Ocellated Lizard, etc.) which gives us to understand that both soil and tree are “alive”. Refuting, through constant analysis, what our eyes perceive.

## THE QUEST FOR QUALITY

We already have our farm healthy, a perfect pH for both the trees and everything that surrounds it, so we can start working on the final product : obtain an oil of the highest quality.



Increasingly, and rightly so, consumers are looking for quality, sustainable, and environmentally responsible organic products that are local, or, failing that, the direct relationship with the producer by the customer without intermediaries. They are no longer looking for a consumer product per se, they also want an experience and to be informed about what they consume, the work that is being done, how it is developed, or how the fruit is harvested and transformed. Thus, and thanks to social networks, the web, email, through articles, and photos, our customers know what they eat in their homes, which is what we call “*The Olive Tree Culture*”, our way of life adapted to the natural cycle of the olive grove, involving customers but they may ask questions.

- *What does all this have to do with depopulation?*
- *How to strengthen the population and promote generational renewal and convivence?*

The Olive Culture goes beyond taking care of the land, collecting production, and selling. It is about generating synergies between neighbors, paying fair and decent salaries for those who work in the fields, promoting specialized workshops so that young and middle-aged people are trained around that Culture, making them see that it is not only about picking olives, that there is also the figure of the “taster”. that of a mill-master specialized in extra virgin olive oil. Promoting the creation of tourism companies where visitors can tour our farms and our oil mills and create an entity of activities around Olive Grove and its Oil framed in the “slow life” movement, which seeks quiet tourism that respects traditions and the environment.

We producers know that this is necessary or rather, mandatory, for the survival of the rural environment but we cannot do it alone, we need people around us who see it as attractive and

as an option for the future to stay in their places of origin (even if they are trained in universities and institutes). We need a training offer from the official bodies that provide solutions to the current problems (loss of population and generational renewal) as well as efficient and responsible agricultural policies.

We believe in this sustainable, circular model and of course, with the maximum excellence of our products, we believe that this is the way to combat the different challenges that beset us, climate change and depopulation among others, but we are sure of it to reach some **Convivence**.



# Convivence and Tourism, a sociological and economic perspective

**Henryk HANDSZUH, Former International Civil Servant, UNWTO, Madrid**

Individuals are obliged to relax and have leisure in the world around them, at the level of the family, the community, the institution, the workplace, society or the country, and their natural environment. Convivence is a necessity, it is contrary to isolation, and a remedy for undesirable and feared loneliness.

## SOCIOLOGICAL AND POLITICAL DIMENSIONS OF CONVIVENCE

The concept of convivence, under its various labels and interpretations, invites a sociological reflection, but also a political one (without ignoring its psychological dimensions). True convivence is not limited to remaining in contact with others, which is often inevitable: it must be expressed in a constructive and well-disposed attitude of the subjects concerned towards each other, visitors and guests or vice versa.

In tourism, perhaps the ultimate expression of convivence is represented by *Couchsurfing*,



Henryk HANDSZUH



where hosts expect visitors to share their homes. Convivence is and must always be there. What matters is the quality of convivence when it respects the prerequisites of autonomy, well-being, and dignity of the person.

Since its origins, human beings have been conditioned by a convivence that has allowed them to survive, learn by themselves, practice, and ensure this convivence in the form of collective work, religions, education, social contracts, and even international treaties and agreements, sometimes with transient success or failure. It is unlikely that a situation of convivence will remain permanent over time, adjustments are always necessary to follow the evolution of geopolitics, lifestyles, and modes of consumption and production in their socioeconomic context.

Convivence also attacks the limits of freedom and, in the case of tourism, freedom of movement and mobility. As Joseph E. Stiglitz pointed out in his book *The Road to Freedom:*

*Economics and the Good Society*: “Extending the freedom of one individual or group could reduce that of another.” And: “A free society – and an economy that supports it – requires policies that preserve fundamental freedoms for all, rather than offering unbridled freedom, including the freedom to exploit others by a wealthy few.”

Without specific reference to human movements for tourism purposes, Article 45 of the Charter of Fundamental Rights of the European Union (2000/C 364/01) includes the right of every citizen of the Union to move (and reside) freely within the territory of the Member States. In 1948, a similar hypothesis was formulated in the Universal Declaration of Human Rights according to which 1. *Everyone has the right to freedom of movement and residence within the borders of each State;* and 2. *Everyone has the right to leave and return to any country, including his own* (Article 13). Freedom of movement, which implies the right of return, is essential for tourism.



## TOURISM, AN OPPORTUNITY TO EXPLORE CONVIVENCE

In its traditional sense, tourism represents or can represent another opportunity to explore the potential and limits of convivence under its sociological or social cover. It is here that tourism can aspire to ensure “international understanding, peace, prosperity, universal respect and observance of human rights and fundamental freedoms for all, without distinction as to race, sex, language or religion”, as stipulated in Article 3 of the Statutes of the World Tourism Organization (UNWTO) which came into force at the beginning of 1975.

Forty years later, the United Nations General Assembly adopted a landmark document “*Transforming Our World: The 2030 Agenda for Sustainable Development*”. Although the role of tourism was not specifically highlighted, its role was later recognized among the 17 “*Sustainable Development Goals*”, specifically in Goal 12: “*Ensure sustainable consumption and production patterns*”, explained in Article 12.b: “*Develop and implement tools to monitor the impacts of sustainable development for sustainable tourism that creates jobs and promotes local culture and products*”.

UNWTO has a long tradition of emphasizing the value of convivence in and through tourism (although the term “convivence” is not derived from the vocabulary used), in the Manila Declaration on World Tourism (1980), the Charter of Tourism Rights and the Tourism Code (1985), the Charter of Sustainable Tourism (1995, with UNEP and UNESCO), the Manila Declaration on the Social Impact of Tourism (1997), the 1999 Global Code of Ethics for Tourism (which eventually became an international convention) recognized by the United Nations General Assembly in 2001; more precisely its first article, entitled “*The contribution of tourism to mutual understanding and respect between peoples and societies*”.

In this regard, Judy Kepher-Gona, founder of STTA Kenya, recently made a statement at the Maori Tourism Conference (New Zealand); For her:

- A community can have tourism, but tourism cannot have a community,
- Tourism’s addiction to growth is a threat to territories and community livelihoods.
- Tourism will remain a contested economy as long as host/indigenous communities are out of the way where they are available.
- Tourism and politics cannot replace the custodial role that communities play in safeguarding their territories, as the relationship with the territory is physical and spiritual.

## TOURISTS: INTRUDERS OR WELCOMED?

To ensure convivence, the temporary visitor or tourist should not be perceived by the receiving community as an intruder, but as a welcome guest with whom it is necessary to share and offer true hospitality.

Returning to the UNWTO Code of Ethics and its title “*Tourism as a vehicle for individual and collective development*”, it is stated that:

1. *Tourism activities must respect equality between men and women; they should promote human rights and, in particular, the individual rights of the most vulnerable groups, including children, the elderly, persons with disabilities, ethnic minorities, and Indigenous peoples;*
2. *The exploitation of human beings in all its forms, especially sexual exploitation, especially when applied to children, is contrary to the fundamental objectives of tourism and constitutes the negation of tourism; as such, under international law,*



*it must be vigorously combated with the cooperation of all States concerned and sanctioned without concessions...*

Among the many organizations that care about tourism, perhaps the Adventure Travel Trade Association (ATTA) explicitly calls on its members to act in accordance with the principles of the UNWTO Code and states in its values statement that they should seek an immersive cultural experience for their guests while maximizing social and economic benefits for the local host community while minimizing negative impacts.

## THE ECONOMIC DIMENSION OF TOURISM

Let us now turn to the economic dimension of tourism. Over the years, the notion of tourism, regardless of its definition, has evolved from a perception of privilege and entertainment for a few, then of social gain as leisure and vacations for the working class, to that of democratic access and, finally, of a commodity or good of consumption subjugated and dictated by the market.

According to this economic interpretation, convenience takes into account the aspects of

competition versus cooperation, liberalization versus regulation (through measures affecting trade in services), with emergency safeguard measures, security exceptions (all issues addressed in the General Agreement on Trade in Services), trade, governance, management, costs, side effects, trade-offs or externalities.

Tourism, as another form of trade in services, particularly cross-border, fits into the World Trade Organization's interpretation, in the General Agreement on Trade in Services, as "consumption abroad", where "consumer of services" refers to any person who receives or uses a "service" (which may otherwise be referred to as "a product").

The notion of "abroad" can naturally be translated as "away from habitual residence" to include all temporary movements of people and households, including domestic and cross-border (international) flows throughout the world market. A notable example of "concentrated consumption abroad" or consumption far from home or even the continent, in and through tourism, maybe that of all-inclusive cruises that traverse seas and oceans.

More tourism, activity, and growth mean more “*consumption abroad*” and knock-on effects such as congestion and overload. Not surprisingly, the UNWTO Statutes (Article 3) also emphasize “*the promotion and development of tourism to contribute to economic development*”. Therefore, the growth of tourism (expressed as “*tourist arrivals*”), and no other preconditions, has been pursued, acclaimed, and commented on by the Organization throughout its history, long before leaving behind other noble objectives, such as international understanding, peace, etc.

Thus, it can be presumed that, under the General Agreement, States and authorities may intervene in the patterns of consumption and production that constitute a trade in tourism services and that include the “*provision of a service*” through measures “*whether in the form of a law, regulation, rule, procedure, decision, administrative or otherwise*”. so that “*the provision of a service includes the production, distribution, marketing, sale, and provision of a service*”.

In general, tourism is synonymous with business or industry. This can be illustrated anecdotally by terminology: in commercial vocabulary, accommodation is called, in English, “*hospitality*”, whose original notion was “*to receive guests*”, apparently free of charge, as was probably the case, based on *ius hospitii*, of ancient Greece and Rome, throughout the European Middle Ages (reception of pilgrims, envoys or refugees) and in Asia.

In the last century, vacationers in Poland, then a country with a centrally planned and interventionist state economy, were called insects or beetles because of their shopping needs in these destinations. It was also the time when the practice of family homes under the formula “*village to village*”. Today, holidaymakers can be accused, in addition

to creating disruptions in the local real estate market, of creating inflation that affects the host community. In such circumstances, convivence with the inhabitants is received with hostility rather than hospitality. The critical situation of the housing market due to the proliferation of holiday rentals – which has become a widespread phenomenon – has recently led the European Union to adopt new regulatory measures to remedy this situation.

Whatever the motivation for traveling, whether for pleasure, curiosity about tourism, adventure, education, study or research, official mission or business, it inevitably brings with it the need to consume goods and services outside the home.

If convivence with visitors is locally agreed upon, socially accepted, and promoted in order to “*create jobs and promote local culture and products*” (UN 2030 Agenda), products and services should be offered to visitors at a fair price and cost, and for this they should be supported by regulation and adequate remuneration by relevant stakeholders; otherwise, it will create tensions and conflicts.

Making money to live also takes work and effort. Fair remuneration and compensation in exchange for expenses incurred or damages inflicted by welcoming visitors and paying guests is the key to tourism success. While the resulting patterns of consumption and production affect the cultural and natural environment as a whole – as they always have, in one way or another – the resulting damage must also be repaired and reimbursed systemically.

## TENSIONS AND CONFLICTS

Although in the recent past, convivence through tourism, especially international tourism, has been put to the test by security problems and acts of terrorism, the current tensions and conflicts are due to their explosive volume after the COVID-19 pandemic, accompanied by





Source: Sud-Ouest

the continuity of consumption and production patterns inherited from the past.

Traffic jams, bottlenecks, and excess tourism are the order of the day. To the extent that tourism performance is dictated solely by the market and continues to do so, convenience will be affected in parallel with the increase in disposable income and purchasing power of the traveler population concerned. This demonstrates (or not) that the first remedy is to plan, through tourism policy measures, to be agreed upon within the framework of a public-private-civil society partnership, a controlled growth of tourism, diversification of its destinations, and an emphasis on its educational, qualitative, and ethical aspects.

There are perhaps three or four areas of contact for convenience in and through tourism: the relationship between the traveling public and the receiving population (and vice versa), the convenience between foreign tourists visiting the same leisure destination, as well as tourists of different nationalities and national tourists,

according to their sexual orientation and age groups.

The overcrowding of tourism should not be considered as the cause of the lack of comfort: in some regions, it can even be justified and applauded, for example, by spectators of sporting events, popular shows, or musical concerts. This is where the experience of a mass audience adds to the appeal of these types of events and justifies the effort to attend.

The same can be said for the massive turnout of typical frontline natural and cultural attractions: the crowds queuing at the entrance can infuriate some visitors, others will be convinced that it was worth coming to enjoy alongside other spectators. On the other hand, due to the overcrowding of tourism, inconveniences cannot be avoided and will be accepted voluntarily: at transport hubs and terminals, at airports, at border crossings, etc. – because there is no choice but to face them.

As simple and complex as that. Based on case studies, measures to resolve,



Demonstration against over-tourism in Spain. Photo Sud-Ouest

mitigate, and monitor conflicts, which also enable appropriateness, are provided in a comprehensive and systematic manner and can be applied where necessary. They are still valid today.

### CONVIVENCE THE HEART OF HUMAN MOBILITY

In short: convivence is at the heart of human mobility. It is an objective value that must be sought and achieved at all times. In tourism, it represents living with other people outside the home. People need each other, especially when they travel. Motivation in tourism must be careful, voluntary, and easily accepted. It can be encouraged and mitigated through tourism policy measures, with an emphasis on ethics and education. Marketing alone is not a recipe for tourism dynamism unless market players integrate the principles of social and environmental sustainability into their business philosophy and promote true responsible tourism.

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OPINION\*

# Cultural tourism bullshit

*Rafael CEJUDO CÓRDOBA, Professor-Lecturer in Moral Philosophy, University of Córdoba*

**M**aybe “overtourism” will become the word of the year 2024. He announces that a reflection on the limits of tourism growth is necessary. The word “post-truth” was recognized in 2016, when two events offered many opportunities to use it: the Brexit referendum and the election of Donald Trump as President of the United States. The same is true for the bullshit of cultural tourism.

## THE VERBIAGE OF PUBLIC DISCOURSE ON TOURISM

Of course, politics is full of bullshits, as well as other forms of lies and deception, and what is striking is that politicians’ lies do not affect voters, who know perfectly well that they are being lied to (D. Runciman, *Political Hypocrisy*, translation by D. Salcedo Megales in 2018). The public discourse on tourism and cultural heritage abounds in verbiage. In this regard, I will refer to two issues that lend themselves to bullshit: ethical codes and the “*Córdoba of the Three Cultures*”.

The World Tourism Organization (UNWTO) approved the Global Code of Ethics for Tourism in 1999. Like many codes of ethics,

it is an “elastic” law that identifies issues of moral interest and proposes topics for raising awareness among professionals. The problem is when these articles are used as guidelines that politicians, tourism agents, and even tourists follow when they talk about “sustainable” tourism.

For example, Article 1.2 states that “*tourism activities shall be organized in harmony with the particularities and traditions of the host regions and countries and under their laws and customs*”, and Article 1.3 states that “*both host communities and local professional agents shall get to know and respect the tourists who visit them, and to learn about their lifestyle, tastes and expectations*”. All this is beautiful, but you must start with a realistic vision of what tourists want.

Definitions of tourism are generally descriptive. For example, tourism is “*the set of phenomena and relationships that occur as a result of the interaction of tourists, businesses, governments, and host communities in the process of attracting and welcoming these tourists and other visitors.*” Another definition from UN





Córdoba, the saturated Judería (Jewish quarter)

Tourism: “a social, cultural and economic phenomenon that involves the movement of people to countries or places outside their usual environment for personal, professional or professional reasons”.

Thinking about sustainable tourism (i.e., moral or ethical) is about what tourists want and what they should want. Since the latter is not in our hands, we can instead think about what we should offer them. In *The Ethics of Sightseeing* (2011), MacCannell argues that tourism is inevitably morally problematic. Because what tourists want is to “cross the border”, to “cross the line”, that is to say, to see or experience what it would be like to live outside of this everyday society that is ours and that allows us to survive and prosper, also that imposes so many restrictions and frustrations on us.

As Freud knew, discomfort inhabits culture. This is why all tourism is cultural, in the anthropological sense of the term, that is to say.

It wants to be oriented toward other integral ways of life. Of course, the desire of the tourist cannot be fully realized, because we cannot abandon our culture, nor can the inhabitants of tourist places be freed from their cultural ties. In any case, any tourist, even if he identifies himself as a traveler, places himself in a morally ambiguous in-between, halfway between his culture and that of his hosts, on a hypermoral level, according to MacCannell’s expression.

The harmony referred to in Article 1.2 of the UNWTO Global Code only requires tourists to look at their guests’ culture as fish in their aquarium, but does not require them to immerse themselves in it or drink its water. The information on lifestyles, tastes, and expectations required by Article 1.3 does not take into account the fact that the tourist visits change these lifestyles, tastes, and expectations. In short, the tourist is required to abide by basic moral and legal standards, but he is forgiven for misunderstandings and blunders



Guided tour of Córdoba

that would be unacceptable in a local. Even if he tries to behave “*like the locals*”, and his hosts offer him to, it’s all a game that will end in a short time, fortunately for both parties. Thus, on the one hand, the tourism industry celebrates differences, and offers them constantly (typical products and foods, traditional festivals, Spain is different, etc.); on the other hand, it is responsible for neutralizing the effects of these differences. This is why tourists who “exaggerate” in uncivil behavior give the impression that the farce has gone too far and that the distance between tourists and guests is greater than we normally take for granted.

While the tourist walks around on his hypermoral

plane, the babble of the hosts finds fertile ground. We can say what we want and pretend to believe it because, after all, these are tourists who will go home and they just have to get a good taste in their mouths.

### REFERENCE TO THE THREE CULTURES OF CÓRDOBA

In my city, an example of this verbiage is the reference to the “*Córdoba of the Three Cultures*”, supposedly the golden age when Córdoba was the capital of Al-Andalus, and also, it is said, the most developed city in Europe. Christians, Muslims, and Jews coexisted harmoniously there; it is an example of interculturality that the world of today should know: **bullshit**.

If we think about it a little, it is implausible to take as a paradigm of coexistence a theocratic regime that existed centuries before the notion of human rights. *Ma se non è vero, è ben trovato*. For cultural tourism, that’s enough. There is a collection of essays by the Iranian philosopher Rami Jahanbegloo, *In Praise of Diversity* (2007), which has contributed a lot to this already very Cordoban commonplace. Jahanbegloo is a courageous intellectual committed to democratic and liberal values, persecuted and imprisoned in his country for opposing the Ayatollah’s regime. In his writings, he persuasively defends the internal plurality of Islam and its potentialities to find one’s path to fully democratic societies, a





Mosque-Cathedral of Córdoba

path that can also be enriching on the northern shore of the Mediterranean. This is the purpose of one of the essays in the book, entitled “*The Crossing of Borders and the Córdoba Paradigm*”, where he proposes the expression, “*Córdoba Paradigm*”, extraordinarily flattering to the Córdoba ego. In another essay in the book (“*Dialogue and Nonviolence*”), he makes gross mistakes about the past uses of the mosque-cathedral, but this does not matter. His subtle and suggestive proposal on the interpretation of the historical past is hidden in the bullshit festival, ready to bear fruit in cultural tourism.

*\* This opinion was published in Rafael Cejudo’s blog on June 1, 2024 (<https://rafaelcejudo.blogspot.com>) after the round table organized by the Cordoba Forum for Conviviality at the end of May 2024.*

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# Convivence and Urbanism: the vision of an architect-urban planner

*Interview with David EXPOSITO GAY*

**C**ooperative Approaches CA): Hello David, you are the municipal architect of a town in the Province of Córdoba, Montoro, on the banks of the Guadalquivir River. Tell us first: What is a city and how do we live in it?

**David Exposito (DE):** A city is a sustainable human agglomeration settled in a fixed place, to which certain particular characteristics confer this category. Cities consume a lot of energy, pollute, and generate environmental problems, but it is also in them that it is assumed that there is a greater capacity to deal with this situation of global environmental crisis. I just want to say that another city is possible, and another way of living and living together, because the city is above all about convivence: with one's neighbor, with mobility, with tourists, with migrants, with the most disadvantaged, etc.



David EXPOSITO GAY



The car-free city

**CA: So Mobility is at the heart of this convivence?**

**DE:** The automobile is the eternal problem. The city implicitly implies the concept of Mobility: the occupation of the territory with the quantity and quality of uses and densities, makes travel necessary.

Le Corbusier indicated that in the function of the city, we want: to live, cultivate the body and mind, move, and enjoy leisure. But he forgot “BUY”, which is one of these functions. The paleoanthropologist Juan Luis Arsuaga said: “*You have to work all week and go to the supermarket on Saturday*”.

But what happens to the city, or rather to the people who live in it, who DON'T WANT TO LIVE TOGETHER, who want to have their supposed immediacy, their vehicle despite everything, and who want to live in a place with their garden,

without outside noise, etc... So, there is no other choice than to leave the center and go to the periphery (legally or irregularly), with the consequent consumption of territory, resources, time, etc...

With the crisis in agriculture and the sale of rural plots, we are moving towards a model of a spotted linear city or city, similar to the development of Northern Italy or Central Europe, which Bernardo Secchi calls *Città diffusa* (urban sprawl). It is a phenomenon of urbanization without planning, with low density, high land consumption, and dependence on the car.

The same applies to economic activities. Many of the businesses on the outskirts of the city-owned land that was worth more than their own economic activity. Well, I sell it and I go further.

As the urban planner Manuel Fustegueras points out, many public and especially private

institutions have sold us the need for the car as the personal domain of the territory. Fustegueras argues that public space is captive to motor vehicles:

- The street, as a social pact, has disappeared.
- The autonomy of the child population has been lost
- All this is ineffective and unsustainable, but above all without public support.

We have created a real estate bubble, but there is still a lack of housing with a population that continues to grow, which multiplies new housing needs (multiplication of separations in households, the elderly, etc.)

**CA: The house, and the pavilion must then be outside the central core.**

**DE.** With illegal or abusive housing, there is a demand for isolated single-family housing that has not been considered in urban planning. As a result, citizens have sought their channels to the detriment of any trace of rationality and territorial logic.

All this generates a new semi-urban landscape, the intervention of human beings on the territory, and a strong contamination of the aquifers. From my point of view, I would like to highlight the economic losses and waste for the economy in general, that illegal or abusive housing entails, in addition to its environmental unsustainability and the need for private transport to access it.

I believe that we all have a very serious problem with illegal constructions that will influence urban and semi-urban convivence and have serious impacts on ecosystems.

**CA: But do laws exist?**

**DE:** Of course, in Andalusia we have Law 7/2021 on the Promotion of Urban Sustainability and its General Regulations, the main elements of which are:

Article 80. Criteria for the development of urban



public space and urban green spaces

1. Urban planning instruments shall establish the development of urban public space by the following guidelines:

- a) In order to encourage pedestrian movement, special attention will be paid to the design of the key elements of the mobility system for pedestrians and non-motorized transport, generating comfortable routes from the point of view of landscape, air quality, acoustic comfort, light, thermal and safety. (Density of trees).
- b) The interconnection between the systems of open spaces and green spaces and between them and the peri-urban and rural environment and with supra-municipal and territorial facilities.
- (c) To mitigate the effects of climate change, elements of urban public space should have at least one tree for each dwelling or 100 m<sup>2</sup> of building space, preferably located in open spaces and green spaces, as well as on pedestrian paths.
- d) To reduce the urban heat island effect, efforts will be made to maintain the natural soil and, where appropriate, the use of high solar reflectance sidewalks, as well as traditional sidewalks in the historic city. (Pebbles, natural scratches, etc... making it compatible with accessible routes).

This by-law also covers urban green spaces, to:

- a) Ensure the quality of the design of green spaces, establishing a minimum density of vegetation and prioritizing the planting of native





The patios of Córdoba

species, xeric species (low water consumption), and low-maintenance species.

b) Regulate the design of pavements in urban green space, ensuring their permeability and suitability for planting.

c) Establish the conditions for planning open interior spaces on private plots that allow for their landscaping.

(d) Efforts will be made to create vegetation areas on roofs and terraces.

**CA: Is it a possibilist law?**

**DE:** Article 81: To solve mobility problems, road, cycle, and pedestrian networks will be improved, towards a model favoring intermodality, shared transport, mobility motorized by clean energy, electrification of vehicles, pedestrian travel over short distances, and mobility through cycle paths with the creation of a dense cycle network, safe and protected from road traffic.

In addition, there is a demand for the conditioning and improvement of an accessible, safe, and protected pedestrian network, connected to the city's network of public spaces and, in turn, to the main public facilities and services.

As for parking lots, it is planned to create park-and-ride facilities in connection with other means of transport (public or non-motorized), particularly outside landscaped areas or areas of historical interest, and the development of infrastructure to promote and encourage the use of electric vehicles

**CA: The present is the only one that is there, that exists. What to do ?**

**DE:** The philosophers of the Athens School said *“that the present is the only thing that exists”* and a few years ago, coach Pep Guardiola said, in an advertisement for a bank amid an economic crisis: *“That the future is the only place we can*

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The patios of Córdoba

go". If so. An expert in the urban environment of the European Union, Salvador Rueda Palenzuela, director of the Urban Ecology Agency of Barcelona, gives us some clues about the present and the future by multiplying the questions:

- If there is no population growth, why do we continue to build housing? We must stop destroying the territory with the urbanization process that we are carrying out.
- Is this urbanization process a speculative process, a process that only seeks to generate added value?
- With investment in new growth, could run-down neighborhoods be rehabilitated first?

The analysis also shows us that there has been an aging of the city center and an expulsion of the population or, as they now like to call it, gentrification Manuel Perez Yruela points out, that we should create a city, with adequate public spaces and not an urbanization whose goal is to make public spaces disappear and privatize the territory; finally, that the power of the carriage

is so great that it becomes lord of the city. ALL PLANNERS agree on this.

**CA: Do you have any example of practices to recommend?**

**DE:** Salvador Rueda proposed the pedestrianization of groups of blocks in Barcelona's Eixample de Çerdá, the so-called superblocks. Traffic calming zones. The car must be made slower and more expensive. In Italy, a movement called *Cittalow* emerged in 1999. It is inspired by the *Slow Food Association* (Mediterranean diet).

Gustavo Duch Guillot speaks of new rurality, of the need to return to small-scale agriculture, where people give character and identity to places, to our cities, and to the territory we occupy, giving real meaning to the concept of community, under the principles of environmental and social sustainability. This is a phenomenon which, in the current socio-economic context, is pushing many people, young and old, to return to the countryside, in a

process of repopulation or re-ruralization of our economy.

### CA: And the future?

**DE:** Many authors predict that in the next forty years, this process of new rurality or re-ruralization will take place. Rural areas and villages will be returned, with comfortable living conditions. This ideological approach presents itself as an opportunity for the transformation of the current central city or metropolitan area, resulting from the development of transport, in particular public transport supported by train and bus, and after the socialization of new technologies and the spectacular re-equipment that has taken place in rural areas of Europe in recent decades.

Thus, for cities, urban planners propose:

- Continue the intervention on existing houses and their rehabilitation.
- Strengthen public land assets, particularly in Historic Centers.
- Require owners to keep buildings safe and habitable.
- Increase density, which is necessary for the sustainability and survival of the city.
- Enable proximity.
- Contain urban growth
- Implement sustainable mobility systems and remove private vehicles from their streets.

Urban planner Marta Román says: *“Traditional tools are no longer useful to us. That a vacuum in the public space is occurring. Those neighborly relations, the protection of education, and children have been privatized and commodified. The great economy has entered our homes. When the big economy tells us that there is no more oil, or that the cost of vehicles is much*

*higher than their use value, or that the way of working changes, it will necessarily have to change...”*

We will then realize that urban planning is a task that falls to everyone and that it is a task that implies a social pact seeking convivence. Urban planning is a global strategic vision, of convivence and participation. But it has rules that must be respected and that require time to materialize. Its effects do not manifest themselves immediately, they are demonstrated in the medium and long term.

The city is a heritage. Those who do not respect their history and their built or natural heritage do not respect their future. We have no choice but to move into the future by taking care of our cities.

From local to global. Let’s all do our part. This is how we will take care of **Convivence** in our planet.

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# A habitat for living better together

*Interview with Julien PEYRE, Habitologist, Paris\**

**Cooperative approaches (CA):** Climate change will have unimaginable consequences on human habitat. Hello Mr. Peyre, you are a habitologist and you say that housing will become an essential element in adapting to climate change and living better together.

**Julien Peyre (JP) :** Let me define the objective and function of a habitologist: To help individuals choose the most suitable changes to live in a comfortable, healthy, secure, sober, and sustainable home, by giving them the necessary knowledge and elements of reflection, to prepare their home for the challenges of climate change.

**CA: Is the current housing situation as serious as scientists are increasingly showing?**

**JP:** We are approaching breaking points for a large part of the human habitat, between floods, droughts, and ruptures caused for example by the shrinkage and swelling of clay soils. These



are geo-risks that will have consequences on the safety of buildings. It will then be necessary to transform habitats to make them healthier, safer, more comfortable, and more economical while reducing their impact on natural resources and the environment, but also to improve the coexistence between residents and neighbors. One of our goals is to help shape a healthy home environment through proven techniques to clean the air in your home, optimize natural



Adapting housing to climate change (artificial intelligence-generated image)

lighting, and select non-toxic materials. Every tip we share is designed to improve your family's well-being, creating a sanctuary of health that supports a balanced lifestyle.

***CA: And on the economic level, in particular the circular economy?***

**JP:** Whether it's through optimal soundproofing of rooms, thermal regulation for an ideal room temperature, or the layout of living spaces that promote coexistence, each suggested modification aims to maximize your daily comfort. By adopting more efficient energy solutions and sustainable practices, we reduce your energy bills while increasing the value of your property. These are long-term savings, ensuring that every improvement is both ecological and economical. This way, you will choose peace of mind, benefiting from solutions that minimize the maintenance of your home, freeing up time for what matters: enjoying precious moments with your family.

**CA : So, your top priority is the safety of the home, and above all to strengthen the feeling of security for their residents?**

**JP:** For me, renovating housing in the direction of adapting to climate change means, as much as possible, reducing the environmental impact of housing, it is essential to initiate the ecological transition. But also, it is to give life and soul to a space, it is to breathe the future into it while honoring the past. For me, it's convivence as you defined it for me.

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# Soft skills at the heart of Convivence

*Daniel PEYRON, expert in educational strategies , former CEO of several French business schools , OMT-Tedqual auditor*

The importance of values and behavioral skills (soft skills, convivence, etc.) is recognized in professional success as well as in personal life (family, social, and civic). The acceleration of globalization in recent decades has made the challenge more complex: working with multidisciplinary and intercultural teams in several languages, in a multi-site landscape, in project mode, at the crossroads of very varied geopolitical universes... For education, we know the crucial importance of the values and behavioral skills that underpin them, especially since we live in a globalized world, which is certainly exciting, but sometimes violent and unpredictable and requires appropriate reading grids and learning.

Among these soft skills, we find pell-mell:

- curiosity, open-mindedness, and cognitive flexibility,
- respect, listening, and emotional intelligence,



- liability,
- benevolence and empathy, collaborative spirit,
- imagination and creativity,
- self-esteem, audacity, entrepreneurial spirit,
- analytical skills, critical thinking, judgment, and decision-making,



- communication, etc.

The educational response has been very uneven from one country to another... and to take the case of France, while many initiatives have been launched in higher education, there have been few changes in secondary education, where educational issues on values and behaviors are decisive. The COVID-19 pandemic has made us discover that “*attention to others*” and “*living together*”, convivence, have become an absolute necessity, even a question of survival, for oneself and others. That well-being is a collective success, within an ecosystem where everyone must provide support and value.

The OECD, in its report on the Future of Education and Skills - Project 2030 - calls for the definition of broader objectives for education: individual and collective well-being, and developing the learner’s capacity to act to “take his or her place in the world and exert a positive influence on others, events, and circumstances”.

What reflections should we then make on the possible pedagogical levers to meet the needs of living together, of convivence? What research should be undertaken to answer this question? How can we conduct international relations to face the challenges of coexistence in education, and also in companies and organizations? What solidarity and attention to the other should be put forward to achieve this internationally?

Products and markets, science and technology, research, education, etc. - and the job market! - have been globalized for several decades. The process accelerated between 1990 and 2010. Even if today, it seems to be slowing down, it remains essential, despite climate change and the need to find a low-carbon transition model. Higher Education, particularly in the Grandes Écoles and Institutes, as well as in the University, has boosted its internationalization:



a very significant increase in the recruitment of foreign students, exchange semesters and double degree agreements, the creation of subsidiaries around the world, 100% English-language courses, international accreditations, not to mention inter-university research projects and multinational incubators or the particularly successful European program Erasmus and Erasmus +. In addition, networks of “alumni” posted and in residence abroad are often very useful both to the students of the schools concerned and to the graduates (internships and employment, social and professional integration in the country, etc.).

Finally, the pedagogy of soft skills is a key element of education: learning to work on active listening, debating with people with different cultures, religions, and points of view, curiosity, and empathy. This is where the concept of Convivence can come into play, a word translated from the Spanish “convivencia” of the 12-13th century, but which was only introduced in the Dictionary of the French Academy in 2004 with the following definition: “*a situation in which different communities and human groups live together within the same society, maintaining relations of neighborliness, concord and exchange*”.

The pedagogical ingredients are the same, i.e., experience paths, PPP (Professional and Personal Project), Network Management, and

Personal Development, but with greater dosages and degrees of requirement, concerning the choice of options, missions and specific paths that allow each person to “color their CV” in the direction of their project to create a coherence between the course (studies followed and lived experiences) and the discourse. This consistency will be decisive for access to employment, beyond the candidate’s diploma and personality.

Examples are multiplying in France and around the world. Thus, Ennoïa Education in France creates and leads “*courses of self-knowledge and understanding of others, to make young people actors in their projects and contribute to their development, so we act to promote interpersonal skills and know-how to live together, i.e., convivence*” and mental health of young people. “*Ennoia*” in Greek means “*the act of thinking*”, which is essential for self-understanding. Taking time to reflect and understand oneself to know one’s needs is the starting point of a fulfilling life.

Another example is the Humacité© program that I created for students at La Rochelle Business School. Its objective: “*The Humacité© scheme covers all of Excelia’s training courses and offers you the opportunity to carry out a personal project of a social nature*”. “*By committing themselves and working in France or abroad with populations in need, students are enriched by human values that will benefit them throughout their personal and professional career*” says Sophie Pauget, Excelia’s Humacité© Manager.

Finally, from entrepreneurship, we can observe the rise of mission-driven companies, a quality attributed to companies that integrate social and/or environmental objectives into their articles of association and adjust their operating methods to ensure they are achieved. As the official French website for administrative

information for companies points out: “*The main interest for the company is to highlight the altruistic aspect of its activity vis-à-vis its partners, customers, and institutions*”.

These are indeed projects and programs that directly and indirectly aim at **Convivence**. Let’s hope they prosper.

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# Women entrepreneurs and Convivence

*Isabel FERNÁNDEZ CARBALLO, Entrepreneur, Journalist.*

It was in the 1980s that the Bengali economist, Muhammad Yunus, after a research project, created the Grameen Bank (a microfinance institution and community development bank) that grants small and microcredit or “grameen credits” to the lower classes who wanted to start a business, without asking for any guarantee in return and at a low interest rate to repay once they start generating money. 96% of its users were women.

## WOMEN ENTREPRENEURS ACHIEVE BETTER RESULTS THAN MEN

Based on the results and the contribution to the development of disadvantaged areas and the integration of women into the productive fabric, in 2006, the bank and its founder Mohammad Junus were awarded the Nobel Peace Prize.

This event was a global revolution, but it did not penetrate Western culture with the dominance of private banking over high interests and patriarchal societies.



Isabel FERNÁNDEZ CARBALLO

Over time, women entrepreneurs have been shown to achieve better and more sustainable results than men.



Over the past few decades, women entrepreneurs have played an important role, transforming not only the business environment but also social and family dynamics. These women are looking not only to generate income but also to create a positive impact on their communities and build a more equitable and collaborative environment of convivence.

Women entrepreneurs are not numerous, due to difficult access to loans and the need to reconcile family life. Despite this, many women have found entrepreneurship to be a way to empower them and thus be able to be part of society as agents of change. By entering the market of the commercial fabric, these women not only create jobs but also inspire others to follow in their footsteps, creating a network of support and collaboration, with forums of women entrepreneurs or associations, which strengthen convivence in their communities.

## A MORE CONSCIOUS AND RESPONSIBLE CONVIVENCE

Convivence is enriched by the different points of view of women entrepreneurs. In addition, by being an active part of the business ecosystem, we contribute to innovation and the creation of solutions that meet the needs of different groups. For example, many women entrepreneurs focus on sustainable businesses, seeking not only economic benefits but also environmental and social impact. This leads to a more conscious and responsible convivence, where the well-being of the community is a priority.

In addition, women entrepreneurs are generally more likely to form alliances with other women, instead of seeing them as competitors, many choose to partner, adding another option, where they share their resources, knowledge, and experience. This option not only benefits their businesses but also strengthens the bonds of community and solidarity. At this stage, convivence becomes a space for joint development and mutual learning.

As training is a key element in the journey of women entrepreneurs, it is now possible to access specific courses and training programs, which helps them to empower themselves when making strategic decisions in their entrepreneurship. This not only benefits women entrepreneurs but also has a positive effect on their families and communities, as a prepared woman tends to invest in the education and well-being of her children, thus entering a cycle of sustainable development.

However, it should not fail to recognize that there are still barriers that limit or slow down women's access, not only to credit channels for entrepreneurship, but also to be able to reconcile work and family (children or elderly parents in their care).



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# Convivence, sustainability and heritage

*Interview with Carmen DE PRADO, President of the Córdoba Club for UNESCO*

**Cooperative approaches (CA): Hello Carmen de Prado, who are you?**

**Carmen de Prado (CdP)** : CUCO, the Córdoba Club for UNESCO, is a non-profit association accredited by the Spanish National Commission for Cooperation with UNESCO. We share UNESCO's ideals and agendas by raising awareness of the United Nations' 17 Sustainable Development Goals (SDGs) to contribute positively and transformatively to society, the environment, and the economy.

In our case, the areas where we intervene to achieve this goal are education, heritage, and social action and the reality is that sustainability and heritage are transversal in our activity and are at the heart of everything we do.

In addition, we always work in a network and have the support of the academic world, public and private institutions, companies, entities from the tertiary sector, and civil society in Córdoba in the form of funding, the sum of



Carmen DE PRADO

knowledge, experiences, and actions – because sustainability is not achieved in isolation, collaboration is necessary to contribute to the

promotion and conservation of our environment. We carry out our work for integral human development and the full exercise of human dignity by living together and strengthening intragenerational and intergenerational ties.

**CA: Tell us about the challenges you face.**

**CdP:** They are close to each other, but in different proportions - such as poverty, climate change, biodiversity loss, and pollution... - and the world is interconnected, we know that by acting locally, we can contribute here and on a global scale.

Our goal is for people to know what's going on, think, and act. To face a possible comfortable and cold indifference, to become aware that we are all "in the same boat" and that we must work for the harmony of sustainability with a generous and open look that also includes people we do not know due to physical distance or chronology.

Sustainability is a meeting point for all people of goodwill. Sustainability is not a matter of ideologies, it is an urgent current concern that invites us to walk together towards the same goal, which is the care of our planet and the people who inhabit it.

**CA: What is the relationship between heritage and sustainable development?**

**CdP :** Terms are two symmetrical concepts. As you already know, in Spanish as in French, the word derives from the Latin "*patrimonium*" and is composed of two lexemes, "*patri*" which in Spanish means father, and "*monium*", which means received. In this sense, the etymological concept of this word is "*that which is received from the parents*".

On the other hand, in the 1987 "Common Future", better known as the Brundtland Report, sustainable development was defined for the first time as "meeting the needs of the present

generation without compromising the ability of future generations to meet their own".

Sustainability underpins the principles of a long-term global dialogue. It seeks to strike a balance between economic growth, social development, and environmental protection. Sustainable development refers to the many processes and pathways that exist to achieve the goal of a better world for all.

In his book published in 2001, Jon Hawkes defends the essential role of culture in society and places it as the fourth pillar of sustainability – along with the social, economic, and environmental dimensions. In this way, it has stimulated the international debate to explicitly integrate culture into sustainable development agendas.

UNESCO maintains that culture is the hallmark of the human ecosystem, with its monuments, nature, arts, letters, ways of living together, diversity, lifestyles, traditions, value systems, and beliefs.

From CUCO-Cordoba we encourage you to get to know the corners of the cities, their history, art, music, illustrious characters, customs, religions, and festivals because we believe that by living and feeling the legacy, we work on the values of sustainability, which are universal values, such as responsibility, generosity, commitment, convivence, respect, empathy, dialogue, diversity, austerity, solidarity, creativity, effort...

Our desire is therefore that heritage be appreciated, appreciated, and valued, because it is a living, fragile, irreplaceable resource that must be protected and conserved for the generations of today and tomorrow. Similarly, we consider that sustainability is a way of life, it is a commitment of the individual on a personal and professional scale to future generations; and



# THE GLOBAL GOALS

For Sustainable Development



that the sustainability values mentioned above are attitudes necessary to change our habits and behaviors for the benefit of people and nature.

**CA: And how do you see the role of education?**

**CdP :** In the face of this situation, sustainability education has never been more important: raising awareness and empowering people at all levels to achieve real change. That is, to encourage the critical and sustainable thinking that we all have within us.

**CA: In front of all these issues, what challenges should we face in the future?**

**CdP:** We believe that there are 5 fundamental challenges to be addressed to achieve an equitable, sustainable, and livable planet:

The first challenge is responsible consumption, i.e., we reduce our ecological footprint, and the negative impact we generate on nature by consuming goods and services. According

to some global data, 17% of the total food produced worldwide is wasted in households; To meet current needs, humanity consumes an amount of natural resources equivalent to 1.75 planets; during a shower of only 5 minutes, between 95 and 190 liters of water are needed and the World Health Organization (WHO) maintains that we should not exceed 50 liters per person per day.

The second challenge is to be aware that clean water and clean, accessible energy are a source of life for all. Energy production and consumption are the main contributors to climate change, accounting for 73% of greenhouse gases; Only 3% of the world's water is safe to drink, and humans consume it faster than nature takes to replenish it.

The third challenge is in the 5 Rs of recycling: reduce, recover, reuse, repair, and recycle. As you know, plastic pollution is choking the ocean, with each person generating 375 kilograms of waste per year.

Our fourth challenge is that of smart and sustainable cities. Did you know that 99% of the world's urban population breathes polluted air?

The fifth challenge is peace and justice, i.e., convivence: A quarter of the world's population lives in countries affected by conflict, and the world has had the highest number of violent conflicts since 1946.

There is no planet B, but a planet that needs to be taken care of. The horizon is called 2030, a guide to transforming our world and watching over our common home where we can all thrive and realize our potential.

The Sustainable Development Goals of the 2030 Agenda identify the challenges facing humanity globally, specify goals and priorities to be achieved within a given time frame, and seek to mobilize the necessary resources by calling for a global partnership. They reinforce the primary role of heritage in UNESCO's education for sustainable development and provide an excellent opportunity for heritage to show its commitment and contribution to the world's most pressing social and climate challenges with up-to-date, orderly, comprehensive, and evidence-based language. Here are some examples:

The rehabilitation of historic urban buildings can contribute to the eradication of extreme poverty.

Local knowledge and skills can help reduce exposure and vulnerability to climate-related extremes and other environmental disasters such as floods, earthquakes, drought...

Natural heritage can ensure a healthy life and well-being for all.

Heritage offers learning opportunities to discover the past, understand the world



UNESCO. World Heritage Emblem

around us, and strengthen our sense of identity.

It also shows how women contribute to their development as professionals in the sector and transmitters of knowledge and cultural traditions to future generations.

Traditional methods offer practitioners valuable lessons for the efficient use of water and energy that can also be combined with the most advanced technologies.

Heritage activities should be an opportunity to create decent jobs, foster inclusive and local economic development, and prevent gentrification.

Heritage sites promote social cohesion, cultural rapprochement between peoples, mutual understanding, tolerance and peace.

In addition, they shape sustainable consumption and production patterns based on the reasonable use and reuse of natural resources and reliance on local materials.

Any activity in the daily life of heritage involves interdisciplinary, intergenerational, and intersectoral collaborations between administrations, universities, public and private organizations, expert staff, and civil society.

And of course, we believe that it is essential that a heritage resource be managed sustainably to ensure its conservation and that current and future generations can contemplate, appreciate, enjoy, and be enriched.

**CA: What would you conclude?**

**CdP:** To conclude, I would like to emphasize once again that we are all essential to transforming our world: institutions, businesses, citizens. And what can we do? Changing our way of life. If we succeed in our personal lives, we will transfer it to our work environment to manage organizations in a sustainable way.

Let's act with common sense and critical thinking: let's recycle, use less plastic, fight against food waste, help the most disadvantaged, promote harmony and convivence, give what we don't use, buy what we need, use water and energy efficiently, use public transport, carpool, walk...

Because for a culture of **Peace and Convivence**, we do not need perfect citizens, what we need are millions of imperfect citizens who take sustainable measures every day.



Córdoba Unesco Club logo



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# Art and Convivence



# Music as a path for unity

**Ignacio BÉJAR\***

**E**ach walker must discover his path and walk it to find himself.

In this journey, the unknowns that your soul needs to decipher will be resolved, finding answers to the metaphysical questions that a deep part of you has raised, beyond logic, and that become the common thread of your life, as long as you are willing to listen to yourself at that level.

## A UNIVERSAL FORM OF COMMUNICATION

My leitmotif has always been to find a form of universal communication, a point of connection between coexisting realities that have serious difficulties in meeting each other because cultural and identity walls have been created that separate them, even though they are destined to coexist in a globalized world inevitably.

I can boast of having found that common language in music as long as it is done to unify; in the music of the heart.



Ignacio BÉJAR

As the great thirteenth-century Persian poet and mystic, Mevlana Rumi, said:

*“The Heart of Man is a musical instrument with a piece of great music asleep waiting for the right moment to be interpreted, sung, and expressed. And it is through Love that that moment arises.”*

My path as a musician specializing in world music and Sufi music has taken me to many stages and countries, to collaborate and live with musicians and people from different



“Oriental music therapy session: music as a healing tool”, with Ignacio Béjar.

Encounters with the subtle #60. Cycle of activities directed by Javier Esteban. Conde Duque Cultural Center

cultures for many years, proving that the real meeting space is the Heart. A space that transcends the borders of language, culture, religion, and individual identifications to make us feel part of something greater, part of the human being, the true tribe to which we all belong, although most of us show that they are not aware of this fact and focus on what separates us, instead of finding the links of a union.

## AN INSTRUMENT OF HEALING AND UNITY

Music allows us to create a true brotherhood when hearts are tuned into a unified frequency that allows us to speak the same language beyond words, beyond forms and concepts. That’s the real power of music.

Rumi also says: *“In the cadences of music there is a great secret hidden, if I revealed it to you, it would move the world”*

In such a rational and materialistic society, we have forgotten the original meaning of this art that in ancient times was used as an instrument of healing and unity, with a sacred and spiritual meaning beyond the religious.

It is necessary to rescue that transcendent sense of Music to harmonize what is divided, and therefore damaged, in the human being both individually and collectively.

We have forgotten that we are music and that resonance with the other is the key to convivence. A resonance like deep empathy that embraces the other, not as someone else, but as a part of yourself. This does not obey logic; it obeys another language that in this society we have hidden. To a form of communication beyond the words we have forgotten.

But we forget that we’re all actually in the same boat. As I often say in my concerts and workshops: “Humanity, at this time, needs a change in the Heart”.



The mind separates us because we identify with concepts, dogmas, ideologies, organized religions, social and cultural programming, etc.; but beyond all this, the Heart unites us, because it is a common space where there are no borders, and we feel the other as a human being just like us, with the same needs. And from there comes compassion, love, the cement that binds everything together.

## DISCOVERING UNITY THROUGH THE MUSIC OF THE HEART

With this, I share here a quote from the Lebanese writer Amin Maalouf from the prologue to the album “East and West” by Jordi Saval:

*“To offer some signs of hope to our disoriented humanity we must go far beyond a dialogue of cultures and beliefs, towards a dialogue of souls. Such, at the beginning of the twenty-first century, is the irreplaceable mission of art...”*

In the course of this journey through time and space, we ask ourselves at every moment whether the conflicts to which we are accustomed are not fallacious and whether the truth of men and cultures does not lie rather in this dialogue of instruments, chords, cadences, gestures, and breaths. We are then overcome by a sense of profound joy born of an act of faith: diversity is not necessarily a prelude to adversity: our cultures are not surrounded by watertight separations; our world is not condemned to endless tears; there is still room for salvation...

*“And isn’t this, from the beginning of the human adventure, the first reason for art?”*

My experience has been to discover that Oneness is through the music of the heart. I still remember the Sema (Sufi turn) meetings in Turkey where I participated with my teacher, Dr. Oruç Guvenç, from Istanbul, where hundreds of musicians and dancers from all countries and cultures came, to tour for 99 and 114 days

and nights, as ritual to sow seeds of Light, of encounter and of Peace for all humanity, bringing the blessings of Heaven to earth.

This is the spirit in which Mevlana Rumi created the Sema ritual, through music and dance, which has been perpetuated over the centuries. So much so that in 2008 this ritual was considered by UNESCO as part of the Intangible Heritage of Humanity.

*Come, come, whoever you are, come!*

*Whether you are an infidel, religious, or pagan, it does not matter.*

*Come, our caravan is not that of disappointment,*

*Ours is a caravan of hope, forgiveness, and forgetting,*

*Come, even if you have broken your promises a thousand times!*

*Come, despite everything, come!*

*We don’t plant another seed in this land outside of love,*

*We don’t plant another seed in this clean field outside of love,*

*Come here, come!*

*Since you are mine, and I am yours...*

*Do not search the earth for our grave after death!*

*Our tomb is the heart of the wise.*

Mevlana Yalal ad-Din Muhammad Rumi

## MUSIC, THE COMMON LANGUAGE OF HUMANITY

I advocate rescuing this spirit that was the one that permeated Al-Andalus, where different cultures and religions coexisted, mutually enriching each other from the awareness that each one has its singularity, its peculiarity, its unique, specific legacy, and its treasures. The mutual contribution creates new colors, new aromas, different flavors, exotic music,

and melodies from which something new and unexpected can emerge.

An example of this I am saying was the contribution of Ziryab in the 9th century' caliph Cordoba. This musician lived and interacted with Sephardic, Christian, and other traditional musicians on his pilgrimage from Baghdad to Cordoba, living for years in different parts of the Maghreb; and he dared to create a different musical language based on all these influences and his convivence and interaction with other musicians with different visions. It is not in vain that flamenco experts attribute to his charisma the seed of flamenco.

Personally, and based on my experience of convivence and interaction with musicians from different parts of the world, I can say that humanity is a beautiful mosaic of cultures that expresses its true potential and its splendor in its artistic manifestation, especially in music, which allows a living and direct encounter where souls can merge in a true melting pot beyond differences.

Wasn't music the common language used by humanity before the Tower of Babel from which the different languages that divide us, that separate us, appeared? I believe so, that is why I have opted in my life for this form of universal expression for the encounter of souls, for the convivence of the different colors of the mosaic that makes up humanity.

*\* Ignacio Béjar is a musician with an international career, and a multi-instrumentalist, composer, and producer specializing in Sufi music. Therapist and spiritual companion through Sufi music. Developer of inner growth and self-healing workshops and retreats. [www.ignaciobejar.com](http://www.ignaciobejar.com)*



Clément Randrianantoandro, conocido como Kiléma, es un músico intercultural nacido en Madagascar y profesor de convivencia afincado en Córdoba.

# Poetry and Convivence

**Thierry QUINTRIE – LAMOTHE, Paris**

Words make up the mosaic's tesserae, writes the poet and critic Charles Dobzynski, in his book *"A Furnace for Burning the Real"*. Twenty years ago, the French Academy included "convivance" in its dictionary.

Convivance is an old feminine word from the eighteenth century, the *"fact of living together"*, derived from the Old French *convivre*, with influence in the twentieth century from the Spanish *convivencia*.

Let's admit that the Spanish word sounds more pleasing to the ear than the French word, but with poetry, convivance (or *convivencia*, as you wish) have the word "harmony" in common.

We should remember that in Andalusia, for eight centuries, from 711 to 1492, Christians, Jews, and Muslims coexisted in peace. Hispania was a space of tolerance. The language of Castile was a neutral and harmonious ground away from the wars between the ecclesiastical Latins and Koranic Arabic.

Were there poets more listened to than warriors? Did Poetry save, for a moment, the inhabitants from the Inquisition and the stakes? Wasn't it a very old convivence?

Let us listen to the accents of the great mystic Ibn Arabi:

*"My heart is now open to every image,*

*I profess love beyond its convoys,*

*For love to the wind is my worship and my faith."*

In the Middle Ages, princes were sometimes poets, such as Alfonso the Wise. The astronomical prince wrote poems in Galician and revered the chief rabbi Maimonides and his guide to the Perplexed.

Was it necessary to go to Cordoba and enter the interior of the mosque-cathedral to hear the whispers of mixed tongues?

Poetry is the love of women and the pain of leaving them, it is the romances of the border between Moors and Christians, it is the sorrow of the Moorish king after the loss of Alhama,

*"I've been with Alhama."*



Thierry QUINTRIE – LAMOTHE



It is also the extraordinary exchange on the banks of the Guadalquivir River between the son of a Muslim, a Christian captive and the King of Castile:

*"I am married, King of Castile,  
I am married and not a widow  
The Moor to whom I belong loves me  
And he wants me a lot of good."*

Granada was the last city to surrender. This moment in history dedicated to harmony has disappeared in the din of wars.

To link the word convivence to poetry is to relive the common past with poems in octosyllables or free verse, in expressive assonances in songs, it is to remember the great epics, the Trojan War, or the burning of Rome, the prowess of Charlemagne, and El Cid, Lancelot, and Tristan.

The Andalusians join the Occitan troubadours and their Castilian and Tuscan counterparts.

Gérard de Nerval was not insensitive to this peasant and working-class romance, to this flamboyant, musical, pictorial, explosive Judeo-Spanish romancero, transformed into a poetic ballad by Lorca in his poems during the Civil War.

Convivence would therefore be the ability of different human groups to cohabit within an entity. This word would have pleased the surrealists. In the 1950s, André Breton retired to Saint-Cirq-Lapopie in the Lot and created the World Peace Road. It remains a witness marker, the first milestone of another vision of the world.

Poetry is a weaving. In 1960, he is there, in Haiti, a miserable little island where in the evening, at the evening, the storytellers joust with verve under the wide eyes of the children. Beyond the Atlantic Ocean, Jacques-Stephen Alexis writes a luminous book, *Romancero aux étoiles*. He weaves a fascinating mosaic with sensual, fleshy words, strongly embodied like the words of love woven in *The Necklace of the Dove* from the hands of Ibn Hazm at the

beginning of the eleventh century.

The experience of love is the cement of oppressed peoples. Their songs like the blues, their cries resonate in the vast cotton expanses of the Mississippi. They invented the blues in the swamps of the river. They invent words like in the 60s, the beat generation will invent words against the Vietnam War.

Convivence would therefore be a new word to emphasize a concern to live with the other, with his freedom.

Could it also be a philosophy of love?

In his book *Convivence*, Jacques Couture, a Quebecer, denounces the injustices that damage the social body. As a municipal elected official, the writer has the experience of others he meets in the morning. He listens to them, accompanies them, supports them. He mainly met people from the so-called "bottom-up", from the unemployed to the homeless, including farmers, migrants, battered women, and the disabled; in short, the victims of everyday life.

It is my turn to enter the circle of convivence, Poet here I am, a strange phoenix emerging from the calcination of the kindling that consumes me.

A forger of the imagination, I pick up the lyre from the lips of the dying. Here I am, the last bulwark against digital graphomaniacs, listening to the whispers of languages in the mosque-cathedral, the last evaporated beam of an aurora borealis.

*Language is my vessel.*

*This beautiful ship is our history.*

*Give me a very strong coffee again to change the color of the tears.*

*And look at women.*

*Look at the woman leaning towards the one who is giving birth, the future mother of the unborn child.*

# Poetry: an object of Peace and Convivence

*Juan Antonio CONDE CASTRO, Córdoba*

**T**rying to define poetry and its ends is still an act of daring presumption. Throughout the history of literature, thousands of definitions have tried to approximate what poetry is and the ends it pursues. Knowing as we do that poetry is an emotional feeling that each person lives, feels, and expresses in their own way, as they want or can...

These feelings and emotions have different responses, depending on the people and the causes and motivations.

The poet will respond in different ways: hence the poetic diversity, but where the moving beauty of the message always prevails. Whether it is epic, emotional, bucolic, loving, just, empathetic, understanding and supportive, etc., etc.

The poet will emerge with his poetry, as a denouncer and defender of justice, peace, and fraternal convivence. He will rebel against any action that involves: abuse, mistreatment, or discrimination.

The poet with his poetry manifests himself as the voice of consciences that live oppressed, and silenced. Their verse unites and strengthens them to emerge before the world as a ray of light that illuminates minds and attacks those who violate and hide the truth.



The poet with his poetry will denounce the murder of the truth, the death that silences it and prevents life in peace and happy convivence.

Remember how the verses of praise for freedom of the poet from Granada: Federico García Lorca were silenced.

Intolerance, dogmatism, and authoritarianism prevailed over respect for ideas, diversity of

thought, discrepancy, and the search for truth, which is not always one's own, but the one that is shared by the majority and allows convivence in peace and harmony.

Not the intolerant truth imposed by the dogmatism of the single thought, which is repugnant to reason and provokes its rejection.

The poet Luis Cernuda wrote about it and his friend Federico García Lorca:

*“Just as in the rose we never see*

*the clear flower open,*

*Among sullen and hard people*

*it doesn't shine beautifully*

*the fresh and high ornament of life”.*

Poets with their poetry are like savior gods who rescue life from the hatred and lies that survive in the bowels of those who make truth, insult, mockery...

Poetry seeks the illuminating light, the joy of living, of sharing in anonymous harmony, the goods that have been granted to us.

It makes praise a magical recognition of the gifts that each person is the bearer.

It distances, repudiates, and rejects the horrifying, what discriminates, separates, and isolates. In short, of the dominant. It seeks communion, the magnanimity that magnifies and strengthens convivence in solidarity.

He flees from the hell that he makes of the present life: lack of love, a grave sin of selfishness that sometimes hinders and prevents life in peace, because envy is frequent that perverts the human being and, encouraged by his pride, induces war, to kill without conscience.

*“Out of envy, Cain killed Abel,*

*Humans attack each other.*

*With superb wars*

*they amuse, destroy, and attack.”*

For those for whom poetry is a denunciation, an accusation against attacks on peaceful convivence, they believe that they are obstacles to their aims and objectives, and therefore, they do not hesitate to silence them. Even with physical elimination, as we have previously seen.

*“They silenced the man*

*and the poet pronounced himself*

*The politicians acted,*

*silenced the words,*

*they gagged ideas.*

*The poets announced it.”*

The poets with their poetry launched salutes and cheers of peace, of light, of encounter, of understanding, against the rifles that fired messages against defenseless minds.

Messages that feed hate, which lead nowhere, if not to mental destruction, to humiliating subjugation, that destroys values and leaves the person subject to the arbitrariness of its power.

Someday, men induced and guided by poetry will carry roses on their shoulders instead of rifles and cannons.

Let us be alert because evil lurks and does not rest.



# **PEACE WILL REIGN**

*When the roses of the wars  
Stop growing on men's bodies.  
When silence reigns on the battlefields.  
When one man looks at another  
Without fear, envy or resentment.  
When on the guns of the tanks  
Let the doves of peace perch.  
When differences are resolved  
with the immense power of the word.  
When the bread is divided  
Among men alike.  
When no one is left abandoned on the road.  
When we seek others with love.  
When we know how to understand  
and forgive the mistakes of others.  
When no mouth is left without sustenance.  
When there's always a hand  
Laid for those who need it.  
When the laws treat  
Everyone equally.  
When mothers don't have to kidnap  
Their children to protect them.  
When over the hearts of men  
Let love and understanding reign  
and not force and violence.  
When women are partners  
They live without fear or fear...  
Then, upon the realm of the Earth,  
Peace will reign.*

# WHAT I WANT

*I would like to build  
A dreamland, with columns  
Of the scent of nostalgia,  
This would put an end to the pain  
Of its broken wings.*

*A country, hence the sources  
Would flow the tasty honey  
Of fraternity and reunion.*

*A country that, for its grace,  
Would be so light, that it would float  
Like a celestial cloud.  
A country admired by all.*

*It would not need its citizens  
Only multiply their aspirations,  
Their encouragement  
And their efforts to understand.*

*Could this be possible?  
Or are they trifles, anxieties  
Of those who do not accept what they see?*

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