

Revealing Cooperation and Conflict:
An Integrated Geovisual and Transcription Project for Plasencia, Spain
(circa 1390-1450)

Declaration of Cultural Collaboration, Tolerance, and Scholarly Responsibility

Rationale for This Declaration

Why is a declaration necessary?

Spain's history is a complex one that involves many faiths (Jews, Christians, Muslims, and others) and many ethnic-linguistic communities. It is precisely because of this intricacy that interpretations can lead to misunderstandings, lack of trust, and unnecessarily harsh evaluations of peoples and institutions. This statement aims to establish a code of cultural collaboration, tolerance, and scholarly responsibility that facilitates mutual respect and understanding even when historical events may create divisions of opinions. This statement is based on prior international statements from the *United Nations Educational, Scientific and Cultural Organization (UNESCO)*, specifically, the "Declaration of Principles of International Cultural Cooperation" (4 November 1996), the "Declaration of Principles of Toleration" (16 November 1995), and the "Recommendation Concerning the Status of Higher-Education Teaching Personnel" (11 November 1997).

What does this declaration address?

In order to advance the pursuit of knowledge pertaining to Spain's dynamic cultural and religious history, this statement establishes norms that promote collaboration, tolerance, and mutual respect.

Who is bound by this declaration?

All formally associated scholars and organizations that are participating in the *Revealing Cooperation and Conflict* project should judiciously abide by the spirit of this statement. The project director will formally sever any individual or organization that does not uphold from these principles.

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As scholars and participants in the Revealing Cooperation and Conflict project, we affirm these principles of cultural collaboration:

- “Each culture has a dignity and value which must be respected and preserved. Every people has the right and the duty to develop its culture. In their rich variety and diversity, and in the reciprocal influences they exert on one another, all cultures form part of the common heritage belonging to all mankind.”¹
- “The aims of international cultural co-operation in its various forms, bilateral or multilateral; regional or universal, shall be...To spread knowledge... To develop peaceful relations and friendship among the peoples and bring about a better understanding of each other's way of life.”²
- “International co-operation, while promoting the enrichment of all cultures through its beneficent action, shall respect the distinctive character of each.”³
- “Broad dissemination of ideas and knowledge, based on the freest exchange and discussion, is essential to creative activity, the pursuit of truth and the development of the personality.”⁴
- “In cultural co-operation, stress shall be laid on ideas and values conducive to the creation of a climate of friendship and peace. Any mark of hostility in attitudes and in expression of opinion shall be avoided. Every effort shall be made, in presenting and disseminating information, to ensure its authenticity.”⁵

¹ UNESCO Declaration of Principles of International Cultural Cooperation (4 November 1996), Article I.

² Ibid., Article IV.

³ Ibid., Article VI.

⁴ Ibid., Article VII.

⁵ Ibid., Article VII.

- “Cultural co-operation shall contribute to the establishment of stable, long-term relations between peoples, which should be subjected as little as possible to the strains which may arise in international life.”⁶

As scholars and participants in the Revealing Cooperation and Conflict project, we affirm these principles of tolerance:

- “Tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication, and freedom of thought, conscience and belief. Tolerance is harmony in difference.”⁷
- “Tolerance is not concession, condescension or indulgence. Tolerance is, above all, an active attitude prompted by recognition of the universal human rights and fundamental freedoms of others. In no circumstance can it be used to justify infringements of these fundamental values.”⁸
- “Consistent with respect for human rights, the practice of tolerance does not mean toleration of social injustice or the abandonment or weakening of one's convictions. It means that one is free to adhere to one's own convictions and accepts that others adhere to theirs. It means accepting the fact that human beings, naturally diverse in their appearance, situation, speech, behaviour and values, have the right to live in peace and to be as they are. It also means that one's views are not to be imposed on others.”⁹

As scholars and participants in the Revealing Cooperation and Conflict project, we affirm these principles of scholarly responsibility:

- “Institutions of higher education, and more particularly universities, are communities of scholars preserving, disseminating and expressing freely their opinions on traditional knowledge and culture, and pursuing new knowledge without constriction by prescribed doctrines. The pursuit of new knowledge and its application lie at the heart of the mandate of such institutions of higher education.”¹⁰
- “Higher-education teaching personnel, like all other groups and individuals, should enjoy those internationally recognized civil, political, social and cultural rights applicable to all citizens. Therefore, all higher-education teaching personnel should

⁶ Ibid., Article IX.

⁷ UNESCO Declaration of Principles of Tolerance (16 November 1995), Article 1.

⁸ Ibid., Article 1.

⁹ Ibid., Article 1.

¹⁰ UNESCO Recommendation Concerning the Status of Higher-Education Teaching Personnel (11 November 1997), II. Guiding Principles.

enjoy freedom of thought, conscience, religion, expression, assembly and association as well as the right to liberty and security of the person and liberty of movement.”¹¹

- “Higher-education teaching personnel have a right to carry out research work without any interference, or any suppression, in accordance with their professional responsibility and subject to nationally and internationally recognized professional principles of intellectual rigour, scientific inquiry and research ethics. They should also have the right to publish and communicate the conclusions of the research of which they are authors or co-authors...”
- “In particular, the individual duties of higher education teaching personnel inherent in their academic freedom are...to base their research and scholarship on an honest search for knowledge with due respect for evidence, impartial reasoning and honesty in reporting, ...to ensure that research is conducted according to the laws and regulations of the state in which the research is carried out, that it does not violate international codes of human rights, and that the results of the research and the data on which it is based are effectively made available to scholars and researchers in the host institution, except where this might place respondents in peril or where anonymity has been guaranteed, ...to avoid conflicts of interest and to resolve them through appropriate disclosure and full consultation with the higher education institution employing them, so that they have the approval of the aforesaid institution, [and]...to handle honestly all funds entrusted to their care for higher education institutions for research or for other professional or scientific bodies.”¹²
- “Higher-education teaching personnel should seek to achieve the highest possible standards in their professional work, since their status largely depends on themselves and the quality of their achievements.”

I hereby approve this *Statement of Cultural Collaboration, Tolerance, and Scholarly Responsibility*.

Roger Louis Martínez-Dávila, Ph.D.
Project Director

Date

¹¹ Ibid., VI. Rights and freedoms of higher-education teaching personnel.

¹²Ibid., VII. Duties and responsibilities of higher education teaching personnel.