

Julio Borges Junyent

El Césped es Verde:¹ A Common-Sense Revolt for Ibero-America

In 1926, G. K. Chesterton wrote a line that seems as though it were written for our own time: “We shall soon be in a world –he said– in which a man may be howled down for saying that two and two make four, in which furious party cries will be raised against anybody who says that cows have horns, in which people will persecute the heresy of calling a triangle a three-sided figure, and hang a man for maddening mob with the news that **grass is green.**”

Chesterton was not merely making a characteristically English joke. He was articulating a cultural prophecy. With his customary irony, he warned us that a civilization can descend into such confusion that the most elementary truths come to be regarded as scandalous. An age in which stating the obvious is no longer a trivial gesture, but an act of resistance.

That time has arrived.

We live surrounded by worn-out words. We speak of freedom while emotional, political, and technological dependence

1 El Césped es Verde is a Spanish-language media outlet. Its name translates as “The Grass Is Green.”

continues to grow. We speak of truth while celebrating post-truth as a mark of sophistication. We speak of human rights while excusing dictatorships when they belong to the “right” side. We speak of democracy while hollowing out the democratic culture that sustains it. We speak of love while fragile, disposable relationships devoid of lasting commitment multiply. We speak of identity while the human person dissolves into labels, brands, algorithms, and tribes.

El Césped es Verde was born from this intuition: there are simple truths that must once again be defended. Not because they are new, but because they have been forgotten. Not because they are complex, but because our age has become too sophisticated to accept them without embarrassment.

Common Sense in Intensive Care

Our publication was created to rescue something that is in intensive care: common sense.

But we do not understand common sense as simplicity, mediocrity, or a lack of thought. On the contrary, common sense is the most basic –and the most profound– form of contact with reality. It is the ability to distinguish truth from falsehood, good from evil, beauty from ugliness, justice from injustice, democracy from totalitarianism, excellence from mediocrity.

These distinctions may seem obvious. But they no longer are.

Today we are told that truth depends on the narrative. That good is a social construct. That beauty is a form of cultural imposition. That freedom means doing whatever one wants. That all authority is oppressive. That every tradition is inherently

suspect. That every inherited identity is a prison. That every limit is a form of violence.

In response, we want to look at reality again without asking permission.

To say that the grass is green is to affirm that reality exists prior to our desires. That the world does not begin with our opinions. That there is something outside ourselves that we can know, love, care for, and cultivate. That freedom does not consist in inventing everything from scratch, but in responding with intelligence and responsibility to a truth that precedes us.

A university student today lives amid an avalanche of stimuli, ideologies, and competing narratives. They are constantly receiving information, yet too often they are not receiving education. They have access to all the data, but not always to sound judgment. They can have an opinion on everything, but have not necessarily learned how to think. They may be connected to thousands, yet still feel alone. They may champion many causes, yet possess little sense of purpose.

It is to that young person that we wish to speak. Not from above. Not with sermons. Not with nostalgia. We want to speak with respect and with a challenge —as one might say: You are not condemned to repeat slogans. You can think. You can disagree. You can seek the truth. You can find your own voice.

An Ibero-American Project

El Césped es Verde is an Ibero-American publication. That description matters. We do not want to be a project confined to a single country, a particular political moment, or a local battle. We want to build a cultural network stretching from Spain to

Mexico, Central America, the Caribbean, Colombia, Venezuela, Peru, Chile, and Argentina —a broad conversation across the seas, among peoples who share a language, a history, wounds, challenges, and possibilities.

Ibero-America embodies a paradox. It is a young, vibrant, religious, and creative region, endowed with an extraordinary reservoir of cultural and human wealth. Yet it is also marked by populism, authoritarianism, polarization, corruption, poverty, exile, violence, and disillusionment. It has youth, but too often lacks a common project. It has memory, yet is sometimes manipulated by competing narratives. It has faith, yet does not always succeed in translating that faith into culture. It has democracy, but often without the moral habits that make democracy sustainable.

For that reason, we believe the cultural battle is not a luxury. It is an urgent necessity.

This is not about repeating the labels of Left or Right. Nor is it about constructing an ideological refuge. We seek to bring together people with different perspectives and different voices around a shared foundation: human dignity, responsible freedom, truth, beauty, justice, democracy, family, community, transcendence, and culture as a space for human flourishing.

The publication seeks to bring together established intellectuals, university professors, journalists, writers, and young students. We want interviews with leading thinkers to appear alongside essays by young people who are just beginning to find their voice. We want a professor to explain Hegel, a young woman to discover a Kipling short story, a philosopher to write about beauty, a critic to reflect on a television series, a student to write about the hope of returning to Venezuela, and someone to explain

Chesterton or Ratzinger without turning them into museum pieces.

That combination is part of the project's identity.

Short, Clear, and Profound Essays

In our style guide, we emphasize one central idea: writing for **El Césped es Verde** is not about impressing readers —it is about enlightening them.

We ask for concise essays, typically between 600 and 900 words. They should be clear, focused, centered on a single idea, enriched with examples, and written with a strong sense of rhythm. We are not looking for academic papers disguised as articles. Nor are we interested in hastily formed opinions without substance. We are aiming for something more difficult: serious thought expressed in accessible language.

Simplicity is not superficiality. It is a form of intellectual charity.

An essay published on our platform should be something a university student can read during a break in the day and come away with a question that lingers. It should unsettle the reader a little. It should help them see more clearly. It should open a window.

That is why we have published and developed essays on the **Overton Window**, explaining how the unthinkable gradually becomes acceptable; on Zygmunt Bauman's concept of **liquid society**, to understand why human relationships have become increasingly fragile; on the many "**post-**" eras —postmodernity, post-truth, post-Christianity, and posthumanism— to ask why

an entire civilization now seems to define itself by what it has left behind; on **George Orwell**, to reflect on surveillance that no longer watches us from the wall but from our own pockets; on **A Clockwork Orange** and **The Wave**, using film as a moral diagnosis of our age; on beauty, to remind us that a society without **beauty** becomes sadder and more aggressive; and on **Paideia**, to recover the idea of education as the formation of the soul rather than merely vocational training.

We have also published interviews with thinkers such as Peter Kreeft, Fernando Savater, Montserrat Herrero, Elena Álvarez, Rafael Gómez Pérez, and Víctor Hugo Pérez Gallo. In each case, our goal is the same: to take profound ideas and turn them into living conversation —to allow philosophy, politics, faith, culture, and everyday life to speak to one another once again.

An Oasis Amid the Algorithm

We live in the age of the algorithm. And the algorithm has no soul. It measures clicks, engagement, reactions, and consumption. It rewards whatever provokes outrage, arouses emotion, deepens division, or oversimplifies reality. It was not designed to lead us toward the truth, but to keep us inside the feed.

That is why we need spaces where we can write, read, and think.

El Césped es Verde aspires to be a small oasis —a place where not everything is designed to provoke outrage. A place where readers can pause. Where a song, a film, a parable, an essay, an interview, or even a single fact can become an occasion for reflection.

We are not naïve. We know we must be present on social media. We know we must communicate well. We know that young people live on digital platforms. But we do not want the algorithm to define the soul of this project. We want to use the tools of our age without bowing to their logic.

Our question is not simply, How do we reach more people? Our question is, How do we cultivate better readers, better citizens, and better human beings?

Visibility without community quickly fades. Community without truth becomes a tribe. Truth without accessible language remains locked away. That is why we need all three: reach, community, and depth.

Creative Minorities

Joseph Ratzinger spoke on several occasions about **creative minorities**: small groups capable of preserving and renewing a culture when the majority is swept along by inertia. He was not referring to arrogant elites or insular communities closed in on themselves. He was speaking of people and communities with sufficient interior life, moral clarity, and cultural creativity to safeguard what is essential and make it fruitful once again.

That idea lies at the heart of **El Césped es Verde**.

We want to be part of a network of Ibero-American creative minorities: young people, professors, writers, journalists, organizations, universities, media outlets, and readers who refuse to surrender to nihilism. People who reject the notion that everything can be reduced to fashion, power, narrative, or consumption. People who believe that civilization is sustained by things that seem small: an honest conversation, a family that endures, a

professor who teaches well, an essay that sheds light, a community that cares, a word that is given and kept, a thoughtful question.

In his poem *The Just*, Jorge Luis Borges speaks of those who save the world without knowing it: the one who tends a garden, the one who gives thanks for a piece of music, the one who prefers that others be right, the one who gently strokes a sleeping animal. That intuition is profoundly true. Civilizations are not saved only in parliaments or at international summits. They are also saved in classrooms, homes, libraries, conversations, journals, digital publications, circles of friends, and small communities that continue doing good even when the world seems determined to forget it.

Structure and Themes

The publication is organized around several thematic areas.

The first is **living philosophy**: essays that explain authors, ideas, and enduring questions without unnecessary jargon. We want to write about Plato, Aristotle, Saint Augustine, Hegel, Tocqueville, Chesterton, Lewis, Ratzinger, Bauman, and Byung-Chul Han as thinkers who still have something to teach us about how to live.

The second is **culture and literature**: analyses of short stories, novels, poems, songs, films, and television series. Literature is not an escape from reality; a form of moral knowledge. That is why an H. G. Wells short story can help us think about persuasion; Kipling can reveal the invisible boundaries of power; a film such as *The Wave* can expose the allure of extremism; and a song can speak of wounds, the mud, and hope.

The third is **politics with a soul**: democracy, authoritarianism, populism, human rights, the state, power, and freedom. But we do not want merely to analyze elections. We want to explore the cultural roots of politics. What kind of person does a democracy require? What habits sustain it? What happens when freedom is separated from truth? Why do political extremes resemble one another more than they realize?

The fourth is **everyday life**: family, friendship, love, work, technology, attention, fatigue, social media, children, loneliness. For this is where the cultural battle is also fought –not only in great speeches, but in how we look at our phones, how we argue, how we love, how we care for our elders, how we raise our children, and how we practice silence.

The fifth is **the interview** as an encounter. We want to engage in conversation with people who think differently, with those who have something to teach, and with those who have devoted their lives to seeking truth. The interview makes possible something that is increasingly rare today: listening.

Alliances and Network

An Ibero-American project cannot stand alone. That is why we are seeking partnerships with websites, universities, organizations, and publications that share some of this concern for democracy, culture, and the education of young people.

We have explored opportunities for cooperation with platforms such as *Diálogo Político*, a platform of the Konrad Adenauer Foundation for democratic dialogue in Latin America, built around values such as freedom, solidarity, and justice.²

² <https://dialogopolitico.org/>

We are also interested in collaborating with media outlets and websites such as **El Montonero** in Peru, **La Patilla** in Venezuela, **El Herald** in Mexico, **The European Conservative**, which publishes on philosophy, politics, art, and contemporary affairs from a European perspective,³ and with institutions such as **CEU CEFAS** in Spain, dedicated to education and social analysis based on the principles of the Church's Social Doctrine.⁴

Together with organizations from the *Red por la Verdad y la Libertad* (Network for Truth and Freedom) and other civic and cultural initiatives throughout Ibero-America, we want to build an ecosystem. Not an isolated brand. A space for collaboration, the circulation of ideas, cultural translation, and education.

Our ambition is modest and enormous at the same time: to help more young people think better.

An Invitation

El Césped es Verde does not claim to have all the answers. It wants to ask better questions. It wants to be a place where truth is not a relic, but an adventure. Where freedom is not whim, but responsibility. Where beauty is not decoration, but nourishment. Where democracy is not an empty procedure, but a moral culture. Where young people are not treated as a market, but as a promise.

We invite those who read this article to come in, read, discuss, write, propose, and disagree. We need contributors from every Ibero-American country. Young people who want to tell what they see. Professors who want to translate their knowledge into accessible language. Writers who want to open up new worlds.

³ <https://europeanconservative.com>

⁴ <https://cefes.ceu.es>

Journalists who want to think beyond the immediate political moment. Readers who want to stop being spectators.



Chesterton gave us the opening image: a time will come when we will have to defend the fact that grass is green.

We believe that time is now.

And so, with joy and a sense of responsibility, we have decided to draw that little sword of common sense. Not to wound, but to clear a path. Not to impose, but to remind. Not to shout, but to calmly affirm something that remains true:

that reality exists, that truth matters, that beauty saves, that the good makes demands of us, that justice is worth defending, that democracy needs a soul, and that a generation of young people can once again look at the world with free eyes.

That is the purpose of **El Césped es Verde**.

And that is our invitation.