

# READING THE PAST TO TRANSFORM THE PRESENT.

Political and social happenings  
in Latin America and Europe.

**US AND THEM**



**crisis**



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Edited by: Movement for Peace, Disarmament and Freedom - MPDL  
Martos Street, 15 28053 Madrid  
[www.mpdl.org](http://www.mpdl.org) 91 429 76 44.  
Author: Aitor López González.  
Area of Social Mobilization in Movement for Peace.  
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Maghweb - Italy  
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Equipo de Investigación Política (EdiPo) - Argentina  
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## INTRODUCTION

This guide is the fruit of intensive collaboration between four social justice organisations from Latin America and Europe. The organisations work from different perspectives through different mediums towards the realisation of a common goal: “the social transformation of inequalities and the construction of a society that is based on human rights and social justice.”

This collaboration took place on US & THEM, a project funded by the European Union through the Erasmus+ initiative which aims to develop young people’s political capacity, strengthening their leadership skills and deepening their knowledge about political participation, communication and cyber security.

The guide contains a collection of 8 case studies from Latin America and Europe, examples of social and political movements driven by grassroots groups: each case study is presented in a 5W (what, who, where, when and why) structure and maps out the movement’s key actors, the movement’s process, the ways it was managed and the change that it brought out. Extra information about each case is available via the digital resources provided in the QR codes at the end of each study.

This guide strives to encourage readers to identify common key strategies in social and political mobilisation and imagine new social, citizen-led movements within a human rights framework; movements that build innovative social and cultural narratives that are transversally feminist, decolonising and intersectional in the face of our intensive neoliberal society.

# CASE 1

## INDIGNADOS MOVEMENT - 15M (SPAIN)

### **WHAT?**

With the “Indignados 15 M” non-violent social movement, Spanish citizens peacefully demanded change within the country’s political and economic system, asking for a more participatory democracy that was in favour of social transformation, something which was completely absent in the political parties’ agendas of the time. The movement also demanded increased accountability and transparency— in sum, a “real democracy” where citizens would actually be able to participate in decision-making. The “indignados” movement had a strong impact on Spanish society and the country’s politics. Even though it did not change the political and economic system, it did manage to bring many of the people’s demands to the centre of public debate. It was also a key starting point for the creation of new political alliances (e.g Podemos) and social movements in Spain (e.g mareas de la dignidad).

### **WHO?**

The movement was driven by young people although it also involved the elderly, the unemployed, precarious workers, students and professionals, and trade unions, social justice organisations, community organisations, minority political parties and environmental, feminist, anti-racist and LGBTIQ+ groups also joined the protest.

Social mobilisation arising from 15M emerged as a response to a greater context of economic, social and political crisis. It also emerged from a reinforced connection between collectives such as “Youth Without Future” and new platforms such as “Real Democracy Now!”. This platform was summoned for the May 15 demonstration in Madrid’s Plaza de Sol and other public squares across Spain. The movement’s name “Indignados” is from Stephane Hessel’s book ¡Indignaos!

### **WHEN?**

“INDIGNADOS” began with a call that was launched on social networks for a peaceful demonstration at Puerta del Sol in Madrid on May 15, 2011. The call was a great success and led to occupations and demonstrations in other Spanish cities and eventually in other countries around the world, turning into a global movement.

### **WHY?**

The economic crisis in Spain left millions of people without work and in serious economic difficulty. Meanwhile the political class was viewed as corrupt and disengaged from citizens’ needs and interests. A very large group of people in Spanish society was convinced that a small, restricted nucleus

of power was dictating decision making in politics. The social movement was instead horizontal and non-hierarchical. Decisions were made in community assemblies and the movement sought to increase citizen participation in political decision-making. Numerous committees working in education, economics, culture, media and civil disobedience emerged from this community and citizen-led organising, as did collectives and platforms (stop evictions, white tide, orange tide of social intervention, etc.). The movement demanded a new political system that was based on transparency within the public administration; a political system that would fight actively against political corruption in traditional political parties from the left and the right.

## WHERE?

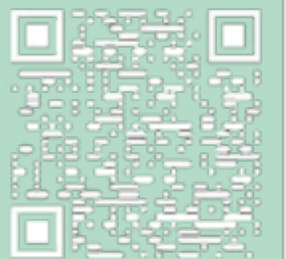
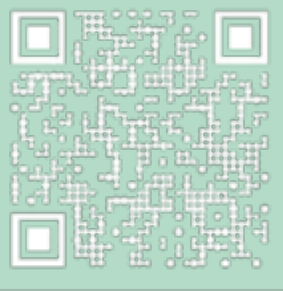
On May 15, 2011 people gathered to protest in 50 demonstrations across different Spanish cities. In Madrid, the demonstration ended in the early hours of the morning in Puerta del Sol, with the dubious arrest of 19 people by the police. The following day, May 16, a new demonstration was called; a hundred young people decided to camp in Puerta del Sol and the action became known as Acampada Sol. It received tremendous social support and solidarity from fellow citizens. The occupation lasted 28 days and gave extensive visibility to the demonstrators' demands. The media

impact and attention created by the 15M movement remains unparalleled in the history of citizens' movements in recent Spanish democracy.

The movement quickly spread to other countries as well, adopting specific characteristics in each new place. Here are some of the countries in which "Indignados" is active: Portugal, Greece, France, Italy, the United Kingdom, the United States, Mexico and Brazil.

+ information

¡Indignaos!



Archivo 15 M

## CASE 2

# THE TRUTH COMMISSION (COLOMBIA)

### **WHAT?**

The Truth Commission in Colombia was established by the peace agreement signed between the Colombian government and the FARC-EP (Revolutionary Armed Forces of Colombia - People's Army) through the Legislative Act 01 of 2017 and Decree 588 of 2017. In the agreement, the Commission for the Clarification of Truth, Coexistence and Non-Repetition was created. The commission strives to: investigate and produce clear information about the armed conflict affecting Colombia for more than five decades; help clarify exactly what violations and infractions were committed; provide a comprehensive explanation of the conflict's complexity to everyone in society.

### **WHO?**

The Truth Commission is composed of 11 independent members, chosen by a selection committee made up of representatives from the government, the FARC-EP and members of civil society. Each member of the Truth Commission has experience and expertise in areas such as human rights, international humanitarian law, transitional justice, anthropology, psychology, history, sociology and theology. The commission began its work in November 2018 for a period of three years, presenting reports and recommendations

publicly on June 26, 2022 to support the implementation of the peace agreement and the promotion of a more peaceful and just future in Colombia.

### **WHEN?**

The Commission was officially installed on November 29, 2018 at an event at the Teatro Colón in Bogotá, by Colombia's president of the time, Iván Duque, and the president of the Special Jurisdiction for Peace (JEP), magistrate Patricia Linares. Linares has gathered testimonies and documents about the abuses committed during the conflict, which include human rights and international humanitarian law violations.

It is important to highlight that the support and financing of the agreements reached during the peace process have generated much criticism and concern. Some parts of the State have hardly cooperated to clarify information about the armed conflict and there has been little or no cooperation from illegal armed groups and paramilitaries.

### **WHY?**

The Truth Commission is independent and autonomous in its work. This work is guided by peace agreements and Colombia's



international commitments to human rights protection and transitional justice. It seeks to clarify the causes of the armed conflict and its patterns, claim victims' and society's right to the truth and lay the foundations for non-repetition, striving to encourage recognition and remembrance of the conflict and peaceful coexistence in the affected areas. It carries out all of this work with a broad, pluralistic participation process that aims to construct stable, lasting peace.

## **WHERE?**

The Truth Commission has worked in regions such as Cauca, Catatumbo, Sierra Nevada de Santa Marta, Chocó, Urabá, Meta, and Bajo Cauca Antioqueño. The Commission has also developed activities and events in different cities across Colombia like Bogotá, Cali, Medellín, and Barranquilla.

Support for the Commission's work has mainly come from social justice organisations, community organisations, victims and survivors' organisations, human rights organisations and state institutions and entities.

+ information



## CASE 3

# THE OCCUPATION IN GUERNICA (ARGENTINA)

### **WHAT?**

The occupation in Guernica refers to the 4 month land occupation that took place in 2020 in Guernica, a town in the south of Buenos Aires province. At this time, through grassroots community organising, Guernica's families (most of them very young) formed four neighbourhoods: 20 de Julio, San Martín, La Lucha and La Unión. They divided up the land with their neighbourhood representatives, distributed comunal cooking pots (huge cooking pots in which meals were made from everyone's ingredients and subsequently distributed) and helped build shacks for each other.

This occupation in Guernica gave rise to social support and generated a debate about the housing issue in Argentina and the urgent need for public policy to address the country's situation of homelessness and unemployment.

### **WHO?**

This action was carried out by around 2,500 families, approximately 10,000 people in a precarious housing and economic situation looking for a way to access decent housing. Among the people occupying Guernica were families with children, unemployed workers and homeless people.

The occupation was mainly led by people in vulnerable situations but it was also supported

by social and political organisations working to defend rights and demand solutions for housing access in Argentina.

### **WHEN?**

The occupation began on July 20, 2020, when families and groups of unemployed workers began to occupy Guernica's private land, aiming to establish housing there. The occupation lasted 4 days, before a group of armed people intervened and stopped the workers and families from spreading across more land. Although it wasn't clear who the people bearing arms were, the "EdiPo Investigation Team" was able to identify the corporate interest in Guernica and its surrounding land (see report).

### **WHY?**

The occupation of Guernica was motivated by a combination of socioeconomic and political difficulties affecting many people in Argentina, especially those struggling for decent housing access.

In Argentina, homelessness and limited land access are chronic problems that affect large sectors of society and both problems have worsened during the country's economic and social crisis with higher levels of unemployment and job insecurity and increased poverty.

In this context, many people are forced to seek alternative solutions to access decent housing, including the occupation of land or abandoned homes.

### **WHERE?**

The occupation of Guernica began on July 20, 2020. It took place in the town of Guernica, in the province of Buenos Aires, Argentina.

This land seizure ended on October 29 of the same year with a violent police eviction. The violence of this eviction was a warning against future land occupation action and movements, teaching a harsh lesson.

+ informazioni



## CASE 4

### LABAS

### (ITALY)

#### **WHAT?**

“Làbas” is a collective called “Liberi e Uguali - Labas” based in Bologna, Italy. It formed as a political collective in 2012 during the occupation of the former Masini barracks in Bologna’s via Orfeo. This collective aims to promote equality and social justice, working on projects for social inclusion, education, culture and environmental sustainability. Ever since it formed, Làbas has developed numerous projects linked to mutual support (brigade di mutuo soccorso), shared spaces of resistance during the quarantine (resistenze in quarantena) and promoted the Plataforma Mediterranea - Saving Humans where numerous civil society organisations (secular, catholic, socio-cultural...) collaborate to finance the actions of a ship with an Italian flag that is equipped to carry out surveillance and eventual rescue operations in the Mediterranean.

#### **WHO?**

Làbas is a network of citizens that strives to weave connections in civil society and build a different future from the bottom up, a future where rights and freedoms are guaranteed. As in Mediterranea - Saving Humans, it collaborates with other social, catholic, lay, cultural and social organisations, especially ARCI and Ya Basta Bologna, NGOs such as Sea-Watch, magazines like I Diavoli, and social

enterprises like Molti Volti di Palermo.

#### **WHEN?**

Làbas formed as a political collective on November 13, 2012 during the occupation of the former Masini barracks in via Orfeo, Bologna. Làbas rescued the barracks (a space of around 9,000 square metres) from abandonment, degradation and real estate development in the heart of Bologna, returning them to the neighbourhood, the community and the city. Ever since their eviction from the barracks in 2017, Làbas has operated from the former convent of San Leonardo in Vicolo Bolognetti, Bologna.

#### **WHY?**

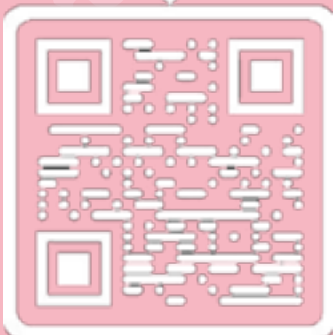
For more than 5 years, Làbas has fuelled sustainable and political solidarity projects with students, workers, and precarious unemployed and/or retired women. These projects aim for radical transformation of our present day society of exclusion, racism and precarity. The social spaces activated by Làbas exist thanks to collaboration between citizens and organisations. It is clear from the “Mediterranean Platform - Saving Humans” that this collective’s actions are driven by the need to restore hope, rebuild humanity and defend the rights of all people.

## **WHERE?**

On August 8, 2017, Làbas was violently evicted by the police. From that day on, a campaign for the reopening of Làbas began, bringing together 1,000 people on August 30, 2017 in a public assembl. More than 15,000 people participated on September 9, 2017 in the #RiapriAMOLàbas demonstration. The success of this mobilisation and the experience acquired by Làbas over the years has enabled the collective to find a new home in Vicolo Bolognetti and address new challenges.

+ informazioni

**WEB**



## CASE 5: LA TABACALERA SELF-MANAGED SOCIAL CENTRE (SPAIN)

### **WHAT?**

The Centro Social Autogestionado (CSA) La Tabacalera (LTBC) is a social and cultural space in Lavapiés neighbourhood in Madrid, Spain. The centre's building was constructed in 1790 and used as a tobacco factory for many years. The centre runs a program of cultural and social activities like exhibitions, concerts, workshops, talks and film screenings. Community participation and self-management are also encouraged by the centre: any individual or group can come up with activities and carry them out in the space. The CSA La Tabacalera is an example of self-management in public spaces, as well as an example of the recovery of such spaces for the use and enjoyment of citizens. It understands culture as a force which involves citizens and their creative and social capacities. These capacities range from artistic production to social activism, critical thinking, and the dissemination of ideas, artistic works and processes that seek to expand and democratise the public sphere.

### **WHO?**

In 2012 the Cultural Association CSA La Tabacalera de Lavapiés, created by the assembly of the social centre (anyone can adhere to the association) became a legal body, endorsed with the power to manage the factory space. The association and its

members have defined the centre as a self-managed, horizontal and assembly-based space and promote active participation amongst people and collectives. Indeed the centre is open to anyone interested in participating in its activities and projects. It has a wide variety of groups and collectives of theatre practitioners, musicians, artists, community organisations, feminists, anti-racist activists and environmentalists that organise events and activities in collaboration with each other.

### **WHEN?**

After the tobacco factory closed in 2000, a group of people occupied the building and began to transform it into a self-managed social and cultural space. Ever since, La Tabacalera has been a space where collectives and people interested in art, culture and politics have gathered and created.

### **WHY?**

LTBC welcomes any kind of initiative that respects the criteria sustaining the space: free culture, cooperation, horizontality, transparency, non-profit and the collective, supportive and responsible use of resources... It is this criteria that makes LTBC a unique experiment, an important point of reference for the public and a space that can never be

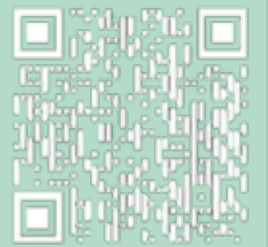
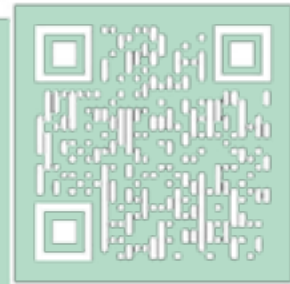
owned or possessed by the people running it.

### **WHERE?**

La Tabacalera is located in Madrid, in the Lavapiés neighbourhood on Embajadores street. The former Tobacco Factory building is publicly owned and has several interior courtyards and different rooms that are used for cultural and social activities. The building is a site of historical heritage and a catalogued asset of cultural interest and is part of the Ministry of Culture. It is also linked to the Directorate General of Fine Arts (DGBA).

+ informazioni

**WEB**



**Documental**

## CASE 6

# ESTAMOS LISTAS MOVEMENT (COLOMBIA)

### **WHAT?**

“Estamos Listas” is a Feminist Political Movement that aims to change traditional political practices and promote social change. Autonomy, independence, internal democracy and self-management are at the core of “Estamos Listas” activism. The movement seeks to build a Feminist State which grants dignity and good life prospects to the masses. On a political level, the movement develops strategies for women to participate in political life, guaranteeing such women equal positions in places of power and decision making. As a collective of women and feminists, the movement puts care and living beings at the centre of life, strongly believing in the need to protect the public sphere, rural landscapes and everyone’s rights. “Estamos Listas” works to create a “feminist municipalism”, where more and more women have access to government positions across Colombia, where there is a redistribution of power, care and economy at a local level in each of the country’s communities. This feminist municipalism aims to recognize the plural nature of Colombia so that public policies can be constructed through co-creation with citizens.

### **WHO?**

“Estamos Listas” is formed of a diverse range of Colombian women: women from all of

the country’s regions and women from 20 countries of the Colombian diaspora. These women are indigenous, of African descent, farm workers, lesbian, bisexual, cis and trans, young and adult, students, professionals, mothers and domestic workers. The movement is autonomous and independent, collectively built and based entirely on internal democracy and open, transparent government and leadership.

### **WHEN?**

“Estamos Listas” emerged in Colombia in 2017 in response to the need for greater political participation among women in the country. The movement’s main goals are to promote the inclusion and representation of women in political decision-making spaces, transform power structures and combat gender inequality.

### **WHY?**

“Estamos Listas” seeks to combat the lack of female representation in politics and guarantee women’s full access and participation in decision-making spaces. Promoting a feminist outlook, the movement addresses gender inequalities and promotes public policies that guarantee women’s rights. Participating in “Estamos Listas” means joining the movement, taking part in



organised activities, running as a candidate in local and regional elections, and raising awareness about the importance of women's political participation.

The movement represents an opportunity for empowerment and contribution to significant societal change. Being part of this movement means promoting gender equality and working to build a more just and inclusive society. Every aspect of this participatory movement contributes to strengthening women's voices in politics, women's leadership and gender equality focused political policies.

## **WHERE?**

"Estamos Listas" was founded in the city of Medellín by a group of women activists and social leaders, including Ana María Aristizábal, Juliana Martínez Londoño and Laura Wills. "Estamos Listas" has participated in local and regional elections, presenting women candidates for different political positions like councillors and deputies. "Estamos Listas" participated for the first time in the local Medellín elections In 2019, winning a seat in the Medellín Council, occupied by Professor Cecilia Saldarriaga. The movement has succeeded in winning over other political spaces since, increasing female political representation and positioning itself as a feminist alternative on the Colombian political scene. Its presence has generated significant debate and contributed to increasing the

visibility of women's demands, ambitions and needs in politics.

+ informazioni



## CASE 7

# RESTORATIVE JUSTICE: AGNESE MORO AND ADRIANA FARANDA (ITALY)

### WHAT?

To clearly understand the Agnese Moro and Adriana Faranda case, first we must understand the meaning of restorative justice. Restorative justice is a means of conflict resolution which focuses on repairing the harm caused by a crime, as opposed to legally punishing the offender. This means of conflict resolution seeks to avoid stigmatising people who have committed a crime and involves all affected parties (victim, offender and community in which the crime took place) in the processes of resolving the conflict or crime, finding ways to repair the harm caused and restoring the relationship between the involved parties.

### WHO?

The protagonists of this restorative justice case are Agnese Moro and Adriana Faranda and the process of justice has gone on for more than 15 years:

- Agnese Moro is the daughter of Aldo Moro, former Italian Prime Minister and leader of the Christian Democrat party, kidnapped and murdered by the Red Brigades in 1978. After 55 days in captivity, Moro was assassinated, his body found in the trunk of a car in the centre of Rome.
- Adriana Faranda is an Italian political activist and member of the Red Brigades. She was involved in the kidnapping of Aldo Moro in

1978 as part of the Roma Column leadership: she was not part of the command that carried out the kidnapping but participated in preparations. She left the Red Brigades in 1979 following disagreements over the terrorist organisation's strategies (including those regarding Aldo Moro's assassination).

### WHEN?

The restorative justice process between Agnese and Adriana has been going on for more than 15 years. It has become an example of reparations for terrorist crimes on an international level.

The kidnapping was organised by the Red Brigades' "Comando de via Fani" on March 16, 1978 and ended with the death of Aldo Moro on May 9, 1978. Adriana Faranda was arrested a year later. She used "dissociation" as a method to abandon violence and assume civil responsibilities in a process of shared reflection.

### WHY?

Understanding restorative justice processes as means of reparation and justice, getting to know restorative justice methodologies and evaluating restorative justice experiences is all very important for the construction of collective and restorative memory and peaceful coexistence in the present moment.

We must get to know restorative justice pathways which pursue the participation of all involved parties in the process, the construction of relationships and reconciliation and the development of agreements which take into consideration the desired outcome of victims and offenders.

Here you will discover how important it is in these processes to support and assist victims, give them a voice, encourage them to express their needs, and allow them to participate in the resolution process. It is also necessary in these processes to repair the relationships that have been damaged by crime, denounce criminal behaviour as unacceptable and reaffirm community values. This means clarifying accountability among all the involved parties and identifying restorative and direct outcomes which aim to reduce crime and recidivism.

### **WHERE?**

Agnese Moro and Adriana Faranda have been involved in a restorative justice process since 2010 with the Jesuit Guido Bertagna. A record of this process can be found in "The encounter, the book. Comparisons of victims and perpetrators in armed struggle" (2015).

+ informazioni



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## CASE 8

# MEMORY, TRUTH AND JUSTICE: THE AVELLANEDA MASSACRE (ARGENTINA)

### **WHAT?**

The tragic Avellaneda Massacre took place in Argentina in 2002, in the town of Avellaneda, Buenos Aires.

During this time, the piquetero groups were key players in the struggle against neoliberalism and on June 26, the Movement of Unemployed Workers (MTD) called for mass mobilisation. During the mobilisation, two people, Maximiliano Kosteki and Darío Santillán were killed by police violence. The images of this police violence and the death of the demonstrators shocked Argentine society, provoking a strong reaction against Eduardo Duhalde's government of the time. The massacre grew to be a symbol of social struggle and the fight for working class dignity in Argentina.

### **WHO?**

The Movement of Unemployed Workers (MTD) of which Darío and Maxi were part is a social organisation that emerged in the mid-1990s from a context of growing unemployment; from 1989 to 2001 Argentina underwent extreme neo-liberal related hyperinflationary violence. The people in this movement are working class, from city outskirts and working class neighbourhoods in the southern suburbs. MTD is a decentralised, interconnected piquetero movement.

### **WHEN?**

On June 26, 2002, Maximiliano Kosteki and Darío Santillán, MTD militants, were both murdered by the Buenos Aires Police during a national day of protest. As the lines of protestors crossed the Pueyrredón Bridge, the police advanced on them violently. Maximiliano was shot in the chest at the Ferrocarril Roca station and Darío was killed as he came to Maximiliano's aid, surrounded by the Bonaerense police who shot him in the back. 40 other people were wounded with lead bullets throughout the day and more than 160 arrested.

### **WHY?**

Various workers' movements began to come together at the end of the 1990s under the slogan "Work, dignity and social change". Workers in these movements demanded the right to work, public policy promoting employment in the most vulnerable sectors, decent housing, access to basic services such as drinking water, electricity and gas, and human rights protection in the face of police violence and the criminalization of social and citizen mobilisation and protest.

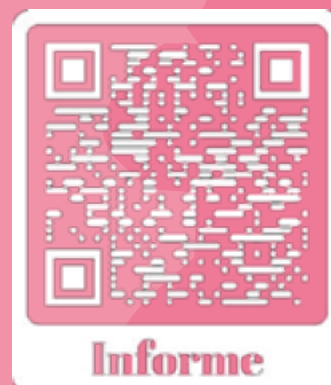
In 2001 street social mobilisation placed the De La Rúa government and the political regime under scrutiny. The Avellaneda Massacre gave rise to massive repudiation mobilisation and President Duhalde had to

bring forward the elections. Despite the cover-up operation set up by Casa Rosada, the Buenos Aires governor's office and several media channels, the struggle pursued by the victims' relatives and political, social and human rights organisations succeeded in bringing the perpetrators to trial in 2006 (two of them were sentenced to life imprisonment). Meanwhile, those politically responsible—the former president Eduardo Duhalde, the governor of Buenos Aires (Felipe Solá) and the chief of police—remain unpunished.

## **WHERE?**

The manifesto of the report “los fusilados del puente Pueyrredón nos siguen hablando” (the men shot on the bridge are still speaking to us) carried out by the Crisis Magazine team reaffirms the capacity of citizens to unveil the lies imposed by authorities. At the same time, the report raises questions about the real purpose of the shooting: what if this violent action was really trying to stamp out the threat of democracy posed by grassroots organisations, street struggles and new community experiences? What if it was possible to take control of the financial and institutional status quo?

+ informazioni



## POLITICAL KEYS FOR SOCIAL TRANSFORMATION

In this last section, we will present three key ways of approaching political and social movements that have been identified within this manual's 8 case studies from Latin America and Europe. These "keys" form part of the following context: the neo-liberal socio-political system which informs our current perception of today's world; people's consistent participation in social, community and/or political movements in which collective, socially-accessible, community cultures are continuously being built.

The keys also emerge from a context in which violence and conflict have been and continue to be extremely present in the world and in our daily lives, manifesting themselves in different ways, a context in which peace-building processes are therefore vital. Peace does not mean the absence of differences or violent conflicts. Peace means a positive, dynamic, supportive and participatory process that is intrinsically linked to democracy, social justice and sustainable development. This kind of peace is based on a fundamental respect for difference, dialogue and non-violent conflict resolution.

The formation and implementation of this Culture of Peace must base itself on the elimination of all forms of discrimination and intolerance related to race, sex, gender, language, religion, political (or other opinion) national or social origin, property, disability, birth or other status. To realise this kind of culture, educational, cultural, social and civic processes and actions are necessary; they offer everyone the opportunity to learn, reflect, give, share and receive.

In the face of the catastrophic circumstances that drive humanity to war, conflict and violence, pathways of peace become an alternative choice whose skills and tools can be taught, learnt and practised by cooperating with other people without fear and without violence.

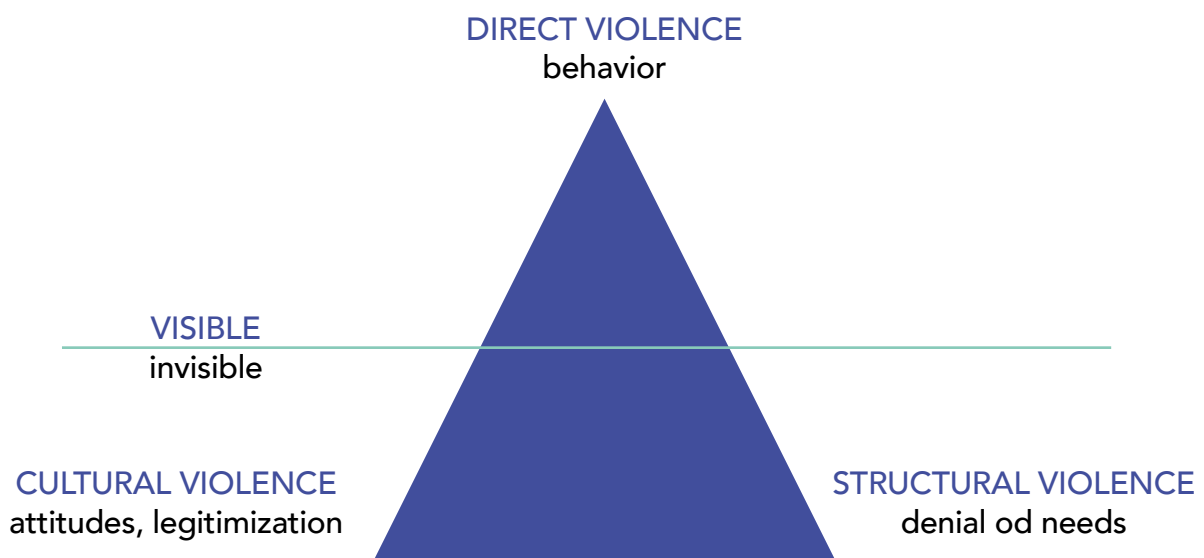
The peacebuilding process aims to nurture social structures that guarantee peace and security in the long term; in this process commitment and coordination between the different actors (governments, civil society, think tanks, international organisations, etc.) is essential.

This process encompasses four stages: preventing violence, attending

to victims of violence; facilitating negotiation and mediation within conflicts and conflict resolution; consolidating the processes that guarantee peace.

Within this context of violence and conflict and consequent framework of peacebuilding, we want to relate our “keys” (described below) to Johan Galtung’s theoretical analysis—the triangle of violence. Understanding how visible violence is articulated in this triangle from the different forces of the dominant culture(s) and social power structures allows us to look at the interconnection of forces shaping oppression and social inequalities from a systemic perspective. Such a perspective helps us construct actions that transform power relations in public and community spaces, address violence within human rights, feminist, decolonial and intercultural struggle frameworks.

Here is Galtung’s triangle of violence:

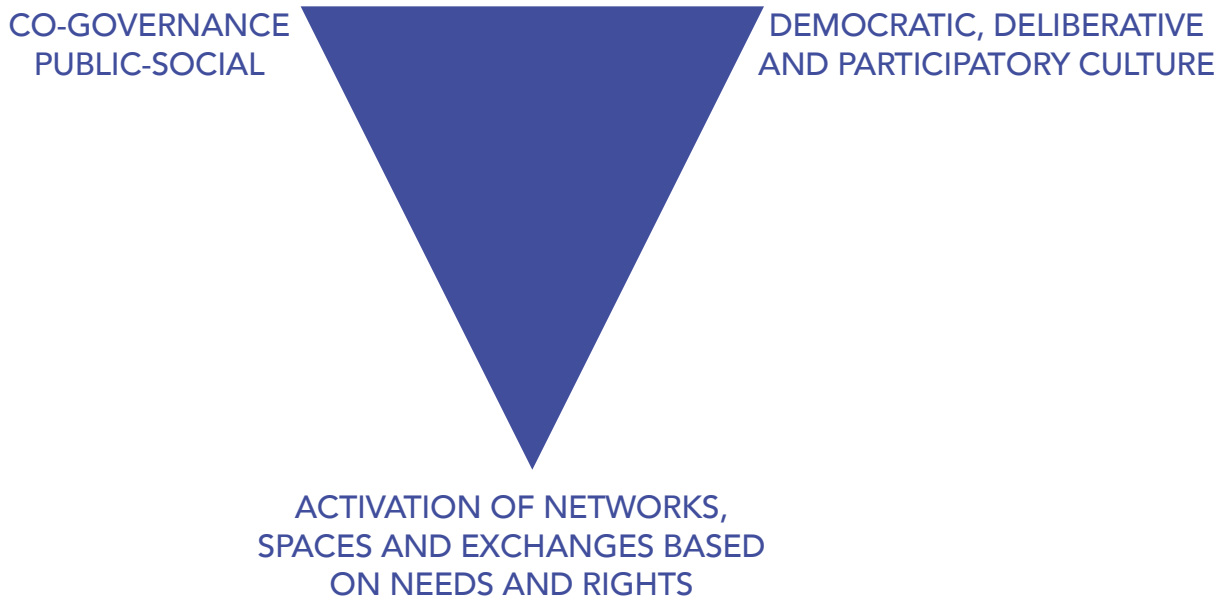


As shown in this triangle, direct violence is rendered visible through violent behaviour and violent acts against individuals and collectives (a clear example of direct violence is the assassination of Maximiliano Kosteki and Darío Santillán). These actions interconnect with the construction of cultural narratives, which justify direct violence (for example the negative stereotypes constructed against the families harmed in the Guernica shooting) and legitimise structural violence through political and social organisation that excludes, represses and denies the welfare, freedom and identities of individuals or collectives (e.g. the new decree-law against maritime rescue from the Italian Government).

Here we aim to invert the triangle of violence to do two things: connect the three keys emerging from the case studies; and examine the political and social processes of citizen and community movements

from a different perspective. All of this serves to reaffirm the possibility of creating new social structures that open up spaces of power for people and facilitate the collective construction of new subjectivities, symbols and cultural knowledge.

Here are 3 key ways of moving towards social change:



Action occurs in social and community movements through networking with other organisations and collectives. Networking generates exchanges that seek to satisfy basic needs and human rights (e.g. the indignados 15M movement, unemployed workers movement, etc.). These spaces, movements and collectives form a deliberative and participatory democratic identity (e.g. the political movement "Estamos Listas Colombia"). Collective construction comes from a rights-based approach with shared leadership. Shared leadership makes the development of dialogue processes possible and in these processes new thought frameworks are developed. Such frameworks (decolonialism, intersectionality, feminism, degrowth, etc) promote social transformation and equality.

Community-based social and political movements self-organise and seek to have their rights and needs met. This means they present new forms of democratic leadership that go beyond making demands to members of democratic institutions. They fuel the expansion of democratic and public structure frameworks with co-governance between public and social forces. They demand the management and use of spaces (public or private) where the community can develop resources (e.g. land for living) and create places of exchange and socio-cultural learning which protect and promote human dignity (e.g. La Tabacalera).



## + INFORMAZIONI SULLE ORGANIZZAZIONI - US AND THEM

Maghewb (Italy): non-profit social organisation formed in 2014 which promotes the creation and communication of correct information for international cooperation and social action.



Equipo de Investigación Política (EdiPo) (Argentina): Innovative human rights organisation pursuing the legacy of movements that fuelled the construction of Memory, Truth and Justice in Argentina. Edipo asks brave questions and constructs unique methods and practices to address the challenges of the present.



Corporación Amiga Joven (Colombia): Community-based NGO founded in 1996 to support women in the poor neighbourhoods of Medellín. The NGO is committed to combatting sexual violence against women, in particular harassment, abuse, exploitation and human trafficking.



Movimiento por la Paz - MPDL (Spain): Independent, secular and progressive NGO, active since 1983 in guaranteeing and protecting human rights, democracy, equality and solidarity among individuals and communities.



# US AND THEM



**crisis**

