GUIDE FOR LOCAL AGENDAS FOR PEACE AND DECENTRALISED COOPERATION:

Guidelines for strengthening local policies for peace

observatorio
Cooperación descentralizada

Diputació
Barcelona

GUIDE FOR LOCAL AGENDAS FOR PEACE AND DECENTRALISED COOPERATION:

Guidelines for strengthening local policies for peace

Diputació Barcelona

Authors:

Jokin Alberdi, María Oianguren and Liliana Zambrano-Quintero
(Gernika Gogoratuz, Peace Research Center)
Tica Font (Delàs Centre for Peace Studies)
In cooperation with the International Catalan Institute for Peace (ICIP)

Table of contents

Presentation

The start of 2024 has been marked by conflict intensification and the impact of the wars in Gaza and Ukraine. Increases in military spending, the scale of war and geopolitical tensions do not appear to be the best recipe for advancing toward peace. A fear of violence and chaos has taken root among the population, creating a propitious climate for heightened authoritarianism, greater state control and a loss of civic space, rights and freedoms.

This situation has only exacerbated a global context of deep-seated uncertainty and turbulence that is eroding the stability of the democratic system and state decentralisation processes.

In this context, local governments and their communities are key to strengthening democracy, defending civic space and developing initiatives, policies and relations that foster peace and peaceful coexistence within their territories. To this end, decentralised cooperation could be instrumental in building territorial peace and paving the way for other approaches to the concept of peace that deliver alternative and effective proposals for reducing violence and conflict. Nevertheless, at present there are regrettably few local public policies for peace and only minimal relations among local governments in matters of peacebuilding. Decentralised cooperation therefore has ample room for growth and experimentation, making analysis, reflection and debate on the role of decentralised cooperation and territorial peace highly relevant.

We are therefore pleased to present to you this "Guide for Local Agendas for Peace and Decentralised Cooperation: Guidelines for strengthening local policies for peace", which we at the Observatory for Decentralised Cooperation EU-LA have drafted in cooperation with the Gernika Gogoratuz Peace Research Center and which is part of the Observatory's Collection of Studies. This commission is largely the result of efforts by Jokin Alberti and Tica Font, with support from Maria Oianguren, Liliana Zambrano-Quintero and the International Catalan Institute for Peace (ICIP).

The objectives of this study are twofold: to illustrate the potential of decentralised cooperation in designing, implementing and strengthening local policies for peace and to analyse current initiatives that could benefit from good practice guidelines. With a critical perspective, the publication opens with a glossary of concepts that frame the proposed shift in paradigm and analyses the major challenges facing the peacebuilding process and the role of local stakeholders. This is followed by an attempt to identify and systematise the main decentralised cooperation initiatives for peace between Europe and Latin America and ends with conclusions and recommendations.

Against the current interdependence and transterritoriality of the causes and violent phenomena that generate war and conflicts, peacebuilding requires a multidimensional and intersectional approach. The premise on which this study is based implies the need for a different logic to that prevailing among current governments.

It also asserts the need to approach peacebuilding from an intersectional perspective, insofar as eco-social conflicts, the protection of human rights activists, capital-life conflicts and the defence of territories, nature and the environment are today issues which characterise the global struggle and, by extension, peacebuilding.

To this end, you will see that the study places emphasis on bolstering the collective action of communities and local authorities, cooperation and solidarity among decentralised stakeholders, pacifist and decolonial feminisms, capital-life conflicts and pacifist proposals for forging everyday realities of coexistence and wellbeing.

We hope that this innovative and exploratory publication will help drive forward local stakeholder-led agendas for peace, in which decentralised cooperation serves to inspire and impel a transformative commitment to peacebuilding.

Núria Parlón

Delegate for International Relations, 2030 Agenda, Urban Agendas and Public Policy Innovation

Introduction

Peacebuilding is increasingly intrinsically connected to the debates and practices of cooperation for development. The purpose of this study is, on the one hand, to illustrate the potential of decentralised cooperation in designing, implementing and strengthening local public policies for peace and, on the other, to analyse the initiatives, opportunities for exchange, networks and cooperation projects led by governmental and social stakeholders to build local peace and good practice. It is an exploratory study intent on formulating proposals and initial recommendations to promote and enhance local agendas for peace through decentralised cooperation and strengthen the design and planning of public policy in this area.

This Guide for Local Agendas for Peace and Decentralised Cooperation contains conceptual input and practice-based lessons that may be useful for all stakeholders involved in local peacebuilding, particularly technical staff and local public policy makers.

It also seeks to be critical. In view of recent grave developments, there is a greater need than ever to promote paradigm shifts and transition from conflict resolution to conflict transformation, from peacebuilding to "peacemaking", from Eurocentric state-led schemes to local-global systems of thought and action that are respectful of other knowledge and know-how and from cooperation conditional on economic and foreign policy interests to a more transformative and fairer form of inter-cooperation.

Given the realism of international politics, which is proving to be self-destructive and should by no means guide the actions of our governments and societies, there is a need for new critical, feminist and decolonial approaches to peace which bolster our collective agency and offer alternatives to the current economic and political model that benefits but the select few. Decentralised cooperation for peace can be a testing ground for these new reflections and ideas.

This study, therefore, proposes conceptual changes to move beyond a conventional agenda characterised by narrow conceptions of peace, development and cooperation, as well as a local turn that, without forgetting connections at state and world levels, serves to reinforce regions and regional stakeholders as the main focus of analysis. It seeks to place emphasis on strengthening the collective agency of local communities and authorities, cooperation and solidarity among decentralised stakeholders, pacifist and decolonial feminisms, capital-life conflicts and pacifist proposals for forging everyday realities of coexistence and wellbeing. Critical of the dominant school of

thought and overly territorialised approaches, the aim is to offer recommendations and new ideas for public policies for peace and broaden the scope of action.

To do so, discussion will revolve around the technical, strategic and political potential of decentralised cooperation in designing, implementing and strengthening policies for peace at local level. These efforts will be grounded in an analysis of the current state of affairs, of the various initiatives, networks and projects being undertaken by stakeholders contributing to local peacebuilding. And these experiences and analyses will be used to formulate proposals and recommendations for reinforcing the pivotal role of local authorities in promoting peace.

The first section will underscore the modest role of local stakeholders in international agendas for development, cooperation and peacebuilding and appraise their involvement in the various agendas and international and multilateral organisations, with particular emphasis on processes within the European Union and Latin America. Despite the discourse that has emerged about the role reserved for local and regional authorities in the Agenda for Peace, the 2030 Agenda and the localisation of the SDGs, there is still a lack of international forums in which local and regional authorities can demonstrate their potential in matters of peace and sustainable development.

Secondly, with a view to expanding the traditional scope of cooperation for peace, efforts have been made to identify lines of work. Defining decentralised cooperation for peace is no easy task, and identifying these areas and lines of work may aid local and regional governments in defining and implementing public policies for peace and incorporating peace and coexistence into their policies for cooperation and international solidarity. Peacebuilding should not be circumscribed solely to decentralised cooperation with societies that are or have been affected by armed conflicts, or to the exchange of remembrance, restorative justice, peacebuilding, education or culture of peace promotion experiences. Local and regional authorities and their societies are broadening their horizons and reserving space in their agendas for the various forms of urban violence, eco-social conflicts, territorial defence and political advocacy in international matters related to peace. Decentralised cooperation needs to be promoted further as an instrument for solidarity and the exchange of experiences in these areas.

The third section is dedicated to identifying the most relevant international and local experiences and projects for support and exchange in peacebuilding, both as regards international networks of local authorities, such as **Mayors for Peace** and the **World Forum on Cities and Territories of Peace**, and others that, though not specific to matters of peace, also contain interesting practices. Given the virtually complete lack of actions specifically targeting peace in the framework of "twinning" agreements and direct cooperation initiatives among local authorities, their networks and other international institutions in which they are present, the decision was made to shift the focus to initiatives and projects undertaken by civil society pro-peace and human rights organisations with support from local and regional authorities.

Section four, in addition to conclusions, presents the main lessons learned and a number of recommendations based on the systematisation of good practice, which may help articulate future local public policies for peace. Issues such as the difficulties encountered in the various experiences, enhanced communication in forums shared by local authorities and civil society and the coordination of community-public initiatives, the novel approaches to peacebuilding presented by certain examples of good practice, the expansion of cooperation for peace into other domains and areas of work, greater public interest and public participation in matters of peace and new peace education initiatives could serve to inspire future decentralised cooperation initiatives and public policies for peace.

And, lastly, the final section, which aims to reframe international peace, security, non-violence, cooperation and solidarity from the local level, features a glossary of useful terms for local agendas for peace and decentralised cooperation, which will help readers navigate these pages and offer a more critical perspective on peace studies

1. The role of local stakeholders in international cooperation for development and peacebuilding agendas

1.1. Global challenges and international development and peacebuilding agendas

1.1.1. Historical developments in the main international agendas

In efforts to address global challenges, multilateral cooperation and bilateral cooperation have been at the core of global agendas for development and peace, while stakeholders involved in decentralised cooperation have traditionally been relegated to secondary roles.

In the 20th century, the attainment of peace and development was associated with the efforts of states and their participation in the United Nations (UN). This organisation articulated the main institutional and social responses to World War II, the wars against colonialism, the Cold War and the prohibition of nuclear weapons, while the local initiatives that buttressed these state and international initiatives did not receive sufficient consideration.

In the 1990s, with the end of the Cold War, the agenda for peace turned its attention to the new challenges posed by the disintegration of the Soviet Union, the wars in the former Yugoslavia, Iraq, Rwanda and Sierra Leone, etc. The arrival of the new millennium, following the string of attacks perpetrated in the wake of 9/11, brought a shift toward heightened security in the agenda for peace, prioritising the global struggle against "jihadi" terrorism, the new war in Iraq and other wars such as those in Afghanistan, Syria and Yemen.

Other complex armed conflicts were pushed to the background; conflicts that, in addition to ethnic-religious causes, surfaced as a result of neo-colonial praxis related to the expansion of the extractive border, the race for natural resources among multinationals and corruption in fragile and failed states. Development and peace were seemingly placed at the service of the security agenda, of the struggle against terrorism and the management of migratory flows, curbing progress in other areas such as sustainable human development, human security and/or positive peace.

The rollback in rights prompted by the global financial and health crises, such as the crisis of 2008 and the COVID-19 pandemic; the rise of the far right and new forms of populism

in different places around the world; the externalisation of borders by the US and EU to manage migration; the increase in urban populations, the ageing of Western countries and new demographic challenges; new forms of organised crime; clashes between the US and China, the Russian invasion of Ukraine, the ensuing energy crisis and the war in Palestine between Hamas and Israel are just a few of the historical events that are currently shaping agendas for development, security and peacebuilding.

These agendas have focused on issues related to:

- security and disarmament;
- the promotion of human rights, democracy, good governance and the rule of law in countries of the Global South;
- the launch of peacekeeping and peacebuilding operations and transitional justice processes of truth, redress and reconciliation in societies divided by armed conflict;
- the global struggle against poverty and climate change, setting specific commitments and targets based on the MDGs and SDGs in countries around the world.

Ultimately, the last two decades of the 21st century have been marked by tensions between a more reformist vision of international development and peacebuilding policies, one based on the 2030 Agenda, and another more realistic vision in which the major world powers have made foreign aid and international cooperation conditional on geopolitical interests and foreign policy. However, events such as the rise to power of leaders with far-right ideologies such as Trump and Bolsonaro in countries as important as the US and Brazil, the COVID-19 health crisis and the geopolitical changes brought about by the wars in Ukraine and Palestine are displacing the ideals of liberal humanist agendas and replacing them with new international policies based on realpolitik. Steps backward have been taken in effective multilateralism and intergovernmental cooperation; eco-social conflicts and wars related to extractivism have escalated; and the new geopolitical reality has reawakened the nuclear threat and reactivated state budget expenditure on military defence, the arms race, weapons trading and "every man for himself" policies.

Over the past twenty-five years, it should be noted that, while the development and cooperation agenda has been largely shaped by the Millennium Declaration and Sustainable Development Goals, the agenda for peace has not been quite so shared and consolidated.

Consensuses on the development agenda and international cooperation

The post-Cold War period that began in 1989 gave rise to new global challenges that the international community sought to tackle through different agendas for peace, sustainable human development and international cooperation. Following a decade in which efforts were largely directed toward applying the neoliberal policies of the Washington Consensus and proposals for democratisation and good governance in Eastern and African countries, the year 2000 dawned with the Millennium Declaration and the Millennium Development Goals (MDGs), aimed at halving extreme poverty and hunger, for which improving the effectiveness of ODA was imperative (Paris Declaration, 2005).[1] So the development and international cooperation agendas of the new millennium began to take shape.

After the 2015 deadline, and given the sluggish developments in international agreements on climate change, the UN, with support from the main stakeholders in the international community (DAC/OECD, EU, etc.), drafted the 2030 Agenda, its 17 Sustainable Development Goals and a new development financing agenda. This new agenda was followed by a series of coherent sustainable development policies charged with fulfilling the universal commitments set out in the 2030 Agenda and the SDGs.[2] Although mentioned in Goal 16, peace is not central to this agenda.

---

1   The 8 MDGs sought to eradicate extreme poverty and hunger, achieve universal primary education, promote gender equality and empower women, reduce the mortality of children under 5 and improve maternal health. Between 2005 and 2015, the main donors, in a more or less coordinated manner, channelled their ODA and other policies toward achieving these goals, for which they undertook, in accordance with the principles of the 2005 Paris Declaration, to improve the effectiveness of their aid, enabling developing countries to set their own MDG agendas, making efforts to align their strategies, systems and procedures with these goals, harmonising their actions, promoting results-based management among recipient countries and basing their interventions on the principle of mutual responsibility.

2   For more information on the 2030 Agenda and the SDGs, see: *https://www.un.org/sustainabledevelopment/en/development-agenda/* and, more specifically, Resolution 70/1 adopted by the General Assembly on 25 September 2015 (A/70/L.1). Transforming our World: The 2030 Agenda for Sustainable Development *https://unctad.org/system/files/official-document/ares70d1_en.pdf*.

For more information about the Addis Ababa Action Agenda of the Third International Conference on Financing for Development, see Resolution 693/313 adopted by the General Assembly on 27 July 2015: *https://un.org/en/development/desa/population/migration/generalassembly/docs/globalcompact/A_RES_69_313.pdf*.

With regard to recommendations on policy coherence for sustainable development, see: (DAC/OECD 2019) *https://web-archive.oecd.org/2019-12-11/540409-recommendation-on-policy-coherence-for-sustainable-development-eng.pdf*

1.1.2.   The lack of a joint Agenda for Peace

Unlike development, the agenda for peace took a different path. The lack of a clear definition and the overlap in multilateral, national and local peacebuilding efforts have made it difficult to create a joint agenda and develop public policies geared toward achieving peace.

• Developments in the agenda for peace:

The regulatory and institutional framework comprised of the Agendas for Peace, the Culture of Peace Programme, the concept of Human Security and the resolution on Women, Peace and Security was further developed by inputs from the UN system, such as the 2030 Agenda and SDGs 11 and 16, the 2015 Addis Ababa Action Agenda on financing for development and its commitment to intensifying efforts to achieve durable peace and sustainable development in countries in conflict and post-conflict situations (paragraph 67).[3] This Agenda for Peace from within the fabric of the United Nations spurred other international organisations, such as DAC/OECD, the European Union, the Council of Europe, etc., and other international networks of municipalities and regions (UCLG, Mayors for Peace, etc.) to mainstream peace across their objectives and take steps in accordance with UN guidelines.

---

3 See paragraph 67 of the Addis Ababa Agenda:

*https://sustainabledevelopment.un.org/frameworks/addisababaactionagend*a

TABLE 1: MAJOR MILESTONES IN THE CONSTRUCTION OF AN AGENDA FOR PEACE WITHIN THE UN

AFRICAN CHARTER ON HUMAN AND PEOPLES' RIGHTS/OAU (1981)	**Human Right to Peace:** Art. 23: All peoples shall have the right to national and international peace and security *https://www.acnur.org/fileadmin/documentos/bdl/2002/1297.pdf*
UN GENERAL ASSEMBLY (1984)	**Human Right to Peace**: Resolution 39/11 of 12 November 1984. Declaration on the Right of Peoples to Peace *https://www.ohchr.org/en/instruments-mechanisms/instruments/declaration-right-peoples-peace*
UN SECRETARY-GENERAL PEACE AGENDA (1992)	**UN Peace Agenda**: Preventive diplomacy, peacemaking and peacekeeping (A/47/277-S/24111) *https://documents-dds-ny.un.org/doc/UNDOC/GEN/N92/259/64/PDF/N9225964.pdf?OpenElement*
UNESCO GENERAL CONFERENCE, 27TH SESSION (1993)	**Culture of Peace:** Action Programme to Promote a Culture of Peace *https://unesdoc.unesco.org/ark:/48223/pf0000095431*
UNDP-REPORT ON HUMAN SECURITY (1994)	**Human Security:** concept of Human Security developed by the UNDP in 1994 *https://hdr.undp.org/system/files/documents/hdr1994encompletenostats.pdf*
RESOLUTION 1325/2000 ON WOMEN, PEACE AND SECURITY (2000)	**Women, Peace and Security:** International Agenda on Women, Peace and Security of the UN. Resolution 1325/2000 *https://documents.un.org/doc/undoc/gen/n00/720/18/pdf/n0072018.pdf?token=S81RZCOl97YjS0wfyb&fe=true*
GENERAL ASSEMBLY, UNITED NATIONS, 2030 AGENDA (2015)	**SDGs and Peace:** Resolution 70/1 of 25 September 2015 (A/70/L.1). Transforming our World: The 2030 Agenda for Sustainable Development. Goal 16: "Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels" *https://www.un.org/sustainabledevelopment/en/development-agenda/*
THIRD INTERNATIONAL CONFERENCE ON FINANCING FOR DEVELOPMENT (2015)	Resolution 693/313 adopted by the United Nations General Assembly on 27 July 2015 Paragraph 67: Intensify efforts to achieve durable peace and sustainable development in countries in conflict and post-conflict situations *https://www.un.org/en/development/desa/population/migration/generalassembly/docs/globalcompact/A_RES_69_313.pdf*
NEW AGENDA FOR PEACE, UN (2023)	**New Agenda for Peace.** Our Common Agenda Policy Brief, 9. *https://www.un.org/sites/un2.un.org/files/our-common-agenda-policy-brief-new-agenda-for-peace-en.pdf*

- **The Human Right to Peace and the UNESCO Culture of Peace Programme:**

Among the new solidarity rights, particular mention should be made of the human right to peace, with regard to which several milestones should be noted. Articles 28, 29 and 30 of the Universal Declaration of Human Rights establish a series of rights that draw connections between individuals and society and underscore the indivisibility and interdependence of human rights, while allowing for the emergence and development of new rights such as the right to peace.

However, the declaration of this right, its enshrinement in the constitutional charters of International Human Rights Law and its legal and political effectiveness remain a complex issue subject to doctrinal debate.

> **African Charter on Human and Peoples' Rights and the UN Declaration on the Right of Peoples to Peace:** Article 23 of the African Charter on Human and Peoples' Rights, adopted by the OAU in 1981, states that peoples have the right to national and international peace and security, shortly after which the UN adopted the Declaration on the Right of Peoples to Peace in resolution 39/11 of 12 November 1984.

While for a certain sector of doctrine, the human right to peace, like all other new generation rights, is a diffuse, vague right that detracts from other human rights in terms of their effectiveness and guarantees, others (Rodríguez Palop, 2002; Gómez Isa, 2012; Alberdi 2012) endorse the critical function and need for ongoing efforts to materialise the human right to peace, given its potential to replace the relations of domination inherent in the prevailing order with new relations of solidarity and cooperation. The challenge lies in gradually setting political commitments and legal obligations for states and international organisations.

Delimiting the scope of the human right to peace is no simple matter. While certain definitions circumscribe it to the realm of war, others broaden its focus to other forms of structural and cultural violence. According to Gómez Isa (2000; 2012) and Karel Vasak (1998), the human right to peace includes the right to oppose all war, conscientious objection, the right to disobey unjust orders, the right to combat propaganda and the right to disarmament. Fisas (1998[4]; 2002; 2023[5]), on the other hand, associates this right with the UNESCO Culture of Peace Programme and conceives it as respect for all human rights, enhanced dialogue and understanding between cultures and religions, the promotion of social and sustainable development, the prioritisation of investment in education over military spending and the promotion of peace education and human rights.

---

4 For further information on the background and concept of culture of peace, see the annex to this publication: *Manual del buen explorador en iniciativas de cultura de paz. El programa transdisciplinar de la UNESCO* (1998): https://escolapau.uab.cat/img/programas/cultura/manual_explorador.pdf

This definition of peace as not just a right but a concept continues to fuel debate; while some limit it to the direct violence caused by armed conflict, others widen the conception of peace, grounding their arguments in concepts such as UNESCO's "Culture of Peace", Galtung's "Positive Peace" and other more recent contributions, including "Great Peace" or "Total Peace", a subject of discussion within the context of Colombia.

In any case, the work initiated in the late 1990s on the Draft Declaration of the Human Right to Peace has failed to yield the expected results, although the UNESCO Culture of Peace Programme continues to stress the need to define, recognise and work toward the attainment of this right.

- **The Agendas for Peace of the Secretaries-General, UNDP's Human Security and Resolution 1325/2000:**

Other major peace-related milestones include, firstly, the United Nations Agenda for Peace (UN, 1992), which reassessed the UN's potential in matters of preventive diplomacy, peacemaking and peacekeeping, and peace operations as means of handling armed conflicts following the fall of the Berlin Wall.

The second milestone has to do with the concept of Human Security (UNDP, 1994), which marked a shift in paradigm aimed at replacing security-centred approaches based on military defence along borders with one focused more on people's security in their daily lives. This entails ensuring that people are able to earn a living, satisfy their basic needs, care for themselves and participate freely and safely in the life of the community.

The third milestone revolves around the UN International Agenda on Women, Peace and Security, enshrined in Resolution 1325/2000 (UN, 2000), which reaffirmed the important role of woman decision-makers in achieving international peace and security and their contributions to conflict prevention and resolution, peacekeeping and peacebuilding.

More recently, and in anticipation of the Summit of the Future scheduled for the last quarter of 2024, the Secretary-General, as part of the Our Common Agenda Policy Brief, launched the New Agenda for Peace (UN, 2023), which, in addition to its ongoing commitment to state and regional group-led peacekeeping operations, called for greater intergovernmentalism and the construction of a new multilat-

---

5 In this recent publication, Fisas, moving beyond approaches centred on disarmament and demilitarisation, proposes that the Agenda for Peace should contemplate global issues common to other agendas: global warming and the environment, good governance, conflict management, development of peoples, human rights and violence against women.

eralism that impedes future confrontations between blocs and serves to reach consensuses on new challenges and strengthen women's rights, climate change and cybersecurity agendas.[6]

- ***The "local" turn in the Agenda for Peace:***

  To advance toward global peace, it is first necessary to move the peace process forward on a regional level. In recent years, academia has been embroiled in a debate about the need to gradually phase out the hegemony of multilateral and state stakeholders and their liberal peace proposals in favour of the heightened involvement of local stakeholders in peacebuilding, their empowerment and their alternative proposals. However, this "local" turn cannot be detached from the global context, nor should we forget that what is important continues to be the struggle against the various forms of violence and the building of peace from the ground up, as another means of peace work.

  In any case, in addition to linking state-building and peacebuilding, the Agenda also incorporates this local turn, which calls into question the hegemonic liberal model and proposes bottom-up forms of peace, taking regional dynamics, knowledge and voices into account and broadening its international outlook beyond interstate relations. Nonetheless, criticism has also been lodged against these new localisation efforts, as the commitment to local peace-building has failed to extend much further than the realm of theoretical discussion (Mateos, 2019).

  > Academia has been embroiled in a debate about the need to gradually phase out the hegemony of multilateral and state stake-holders and their liberal peace proposals in favour of the heightened involvement of local stakeholders in peacebuilding

  In addition to shifts in matters of security and local peacebuilding, another issue that has emerged from recent debates about development and peace refers to the nexus between humanitarian action, development and peacebuilding (triple nexus) and how to articulate triple-nexus interventions in territorial realities with highly diverse conflicts.

  In any case, these differences in the debates open up possibilities for the heightened participation of local victims of violence and injustice in modifying the agendas of these highly professionalised and specialised multilateral institutions; institutions

---

6 In relation to Boutros-Ghali's 1992 Agenda for Peace, see: An Agenda for Peace: Preventive Diplomacy, Peacemaking and Peace-keeping (A/47/277-S/24111) *https://digitallibrary.un.org/record/145749?ln=en*. For further information, see other reports of the Secretary-General on matters related to peacebuilding: *https://www.un.org/peacebuilding/es/policy-issues-and-partnerships/policy/sg-reports*

To address the concept of human security, see the definition of this concept in the HEGOA Dictionary (2000): *https://www.dicc.hegoa.ehu.eus/listar/mostrar/204* and the 1994 UNDR Report: *https://hdr.undp.org/system/files/documents/hdr1994encompletenostats.pdf*

Resolution 1325/2000, which gave rise to the UN International Agenda on Women, Peace and Security, is available at *https://www.un.org/womenwatch/osagi/wps/#resolution*

Lastly, for insight into the debates surrounding the New Agenda for Peace, see *https://www.crisisgroup.org/global/whats-new-about-uns-new-agenda-peace*

which appear to be more attuned to agendas for development and peace that benefit the interests of national governments and central powers and appease large corporations desirous of the territories' riches, than the wellbeing and peaceful coexistence of the communities that bear the brunt of this system's violence and injustice.

It is important to take advantage of these cracks in the system to help local authorities and societies, through political practice and decentralised cooperation, articulate practical proposals for strengthening the local agency for peace and development.

1.2.   The role of local stakeholders and their contribution to global challenges

As indicated earlier, since the end of World War II, the creation of agendas for peace and development has been largely reserved for state stakeholders and multilateral organisations, with the role of local and regional authorities often being overlooked. However, spurred on by the growing complexity of global challenges and progress in new forms of multilevel governance, subcentral governments and sectors of civil society are, albeit in varying degrees and forms, strengthening their roles as international stakeholders (Ugalde, 2005).

The combination of interstate relations and the burgeoning networks of transnational and transgovernmental exchange has given rise to a "complex interdependence", which is prompting major changes on the world stage and in agendas for peace and development, lending "low politics" room for manoeuvre (Keohane & Nye, 1977).

1.2.1.   Local stakeholders in the UN and the growing interest in decentralised cooperation

The recognition of local governments as subjects of development and peace first became palpable in the Agendas for Peace, the Millennium Declaration, the MDGs and Aid Effectiveness, later in the 2030 Agenda and the Financing for Development Agenda, in UN reforms and its Peacebuilding Fund and even in the construction of the European Union and Latin American integration processes.

While the role of subcentral governmental stakeholders is by no means detailed in these agendas, the heightened interest of major donors in incorporating decentralised cooperation into their objectives shines through. In any case, debate continues about the alignment of decentralised cooperation initiatives in the agendas of major donors.

While a certain sector of doctrine contends that their core activity should be to support the ODA and development agendas of national governments and international organisations, other sectors push to uncouple it from the foreign policy of central governments in order to ensure proximity to citizens, autonomy of action and a greater capacity for

transformation (Dubois, 2000). In any case, if we analyse recent historical developments in decentralised cooperation and its connection to the main international institutions, we can observe a clear trend in its alignment with global agendas.

> **The 2005 Global White Band Movement and its Global Call to Action against Poverty (GCAP)** involved covering monuments with white bands as part of the struggle against poverty, mobilising numerous city coalitions and civil society organisations and appealing to governments to end poverty, lessen inequality and achieve the MDGs. Today, this movement, which played a role in drafting the 2030 Agenda, continues to celebrate its global day of action in virtually every country on the planet. This international cooperation movement of non-state stakeholders served as a wakeup call for international institutions and national governments regarding the potential of decentralised cooperation partnerships and ODA.

The global "white band" movement succeeded in sparking an interest among international institutions in the role that local stakeholders could play in meeting the major challenges of the new millennium.

As illustrated in the following table, the UN has shown only a minimal interest in the role that local authorities and societies can play in agendas for global development and peace.

TABLE 2: OTHER INVOLVEMENT OF LOCAL STAKEHOLDERS IN UN AGENDAS FOR DEVELOPMENT AND PEACE

The United Nations Development Programme and the ART/UNDP Programme: This is the methodology for action of this UN programme, which has displayed interest in the participation of local stakeholders in the Global Agenda for Development. While in the 1990s, the UNDP was particularly notable for its alternative human development briefings and measurements and its work supporting political decentralisation processes and local governance, today, its main objective is to help countries achieve the MDGs/SDGs through the localisation of the 2030 Agenda. It flagship initiative has been the ART/UNDP Programme (Articulation of Territorial Networks for Sustainable Human Development), which was launched in 2005, primarily in Latin America. ART/UNDP has worked to bolster ties and exchange practical information with local and regional governments and strengthen decentralised cooperation.

The High Level Forum on Aid Effectiveness: This Forum, held in Accra in 2008 with a view to building upon the Paris Agreement on Aid Effectiveness (2005), marked a major step forward in the recognition of local stakeholders as key agents in democratic ownership processes, the financing of local development processes and the consolidation of associations between partners and donors (DAC/OECD, 2008).

Debate on the localisation of the SDGs in the UN: In 2013 and 2014, under the auspices of the UNDP, UN-Habitat and the UCLG, efforts were made to underscore the importance of decentralised cooperation in the implementation of the 2030 Agenda.

The 2013 Addis Ababa Action Agenda of the Third International Conference on Financing for Development, in addition to emphasising the need to build the technical and technological capacities of subcentral authorities, stressed the importance of transferring financial resources for the 2030 Agenda to the subnational level, whose institutions are largely responsible for implementing the measures aimed at achieving the SDGs (UN, 2015b). Increased efforts are underway to align the financial and technical resources allotted to decentralised cooperation with the revamped agenda for the struggle against poverty and climate control.

The Economic and Social Council (ECOSOC) and its Development Cooperation Forum (DCF)[7] represent another UN-linked space in which stakeholders involved in decentralised cooperation have gradually gained ground, forming a multi-stakeholder platform comprised of representatives from local authorities (UCLG, Civicus, etc.). The DCF is a platform for exchanging information and exploring partnerships with other international cooperation stakeholders, with the aim of driving forward the 2030 Agenda, Financing for Development and development policy coherence.

---

7 See: *https://financing.desa.un.org/what-we-do/ECOSOC/development-cooperation-forum/about-DCF*

TABLE 2: OTHER INVOLVEMENT OF LOCAL STAKEHOLDERS IN UN AGENDAS FOR DEVELOPMENT AND PEACE

Local participation in UN Peace Forums: Within the specific field of the UN Agenda for Peace, while relatively few platforms have shown an openness to local stakeholders, there are some in which they may adopt a more central role. Such is the case of the Peacebuilding Fund, managed by the Secretary-General's Peacebuilding Commission, which aims to support responses and prevent violent and complex situations, mainly in Africa, although it is also present in Colombia and Haiti.

Participation in humanitarian and triple-nexus debates: In recent years, the international community has once again considered reforming its humanitarian, development and peace operations, opening up limited opportunities for the involvement of local stakeholders. At the 1st World Humanitarian Summit in Istanbul,[8] the decision was made to allocate 25% of humanitarian funding to local stakeholders to limit the work of humanitarian agencies. The 2018 UN and World Bank study "Pathways for Peace" (World Bank, 2018) proposes new prevention and peacebuilding approaches that lend local stakeholders a more significant role in defusing violent practices and generating opportunities for sustainable peace. The DAC/OECD Recommendation on the Humanitarian-Development-Peace Nexus, whose purpose is to inform the coordination, programming and financing of UN initiatives and bilateral cooperation partnerships in fragile humanitarian contexts, opens the door to the participation of local stakeholders.[9]

In any case, this residual involvement on the part of local stakeholders and their decentralised cooperation initiatives is often circumscribed to that allotted by the liberal peace and development agendas of the UN and other multilateral organisations, despite the potential of the authorities and societies from certain regions to incorporate a more localised, more critical, less rational/exploitive, bottom-up and fairer perspective and proposals.

---

8 See: *https://www.worldhumanitariansummit.org/*

9 See: *https://legalinstruments.oecd.org/public/doc/643/643.en.pdf*

10 These initiatives include a "Survey on good practice in decentralised cooperation (EU-DAC/OECD)". More specifically, the DAC/OECD has partnered with the European Commission's DG DEVCO since 2017 to draw up multilevel policy recommendations for cooperation for development. In 2018, it conducted a survey on good practice in decentralised cooperation in several countries (Flanders-Belgium; Tuscany-Italy; city2city-France; Basque Country-Spain) and in different areas (agriculture and food security; territorial approaches; sanitation and drinking water; promotion of gender equality), which acknowledged the benefits of this practice and the need to maximise its effectiveness, while comparing the range of approaches, definitions and concepts of decentralised cooperation in the various member countries of the OECD (DAC/OECD, 2018). And the "Report on Cities and Regions for the SDGs (DAC/OCED)", which, in 2019, was presented at an OECD round table on Cities and Regions for the SDGs and their ODA, which praised its proximity to citizens, technical capacity and reduced politicisation, underscored the need to advance in accountability and called for decentralised cooperation projects to be redirected toward the 2030 agendas and policy coherence for the development of bilateral and multilateral cooperation (DAC/OECD, 2019). As one may imagine, there is no reference to decentralised cooperation for peace.

1.2.2. Decentralised cooperation in other multilateral organisations

Such decentralised cooperation initiatives occupy a similarly inconspicuous position in other international forums.

Decentralised cooperation in the **DAC/OECD:** The presence of local authorities and decentralised cooperation in the DAC/OECD was irrelevant prior to the recognition by this club of major ODA donors of the key role that local and regional governments could play in SDG localisation. In this regard, this organisation has centred its work on helping cities and regions collect data for their 2030 agendas and coordinating efforts to ensure policy coherence at different governmental levels for more effective SDG implementation.[10]

Nor does decentralised cooperation among local and regional governments occupy a place of prominence in the European Union's agenda for development and cooperation. In the case of the EU, despite prior acknowledgement of decentralised cooperation, this practice did not acquire relevance in European ODA policy until well into the new millennium[11]. The EU did not appear overly interested in cooperating with non-state stakeholders, nor were subnational governments interested in taking part in the EU's Agenda for Development and Cooperation. The variety of forms of government and means of articulating regional power, coupled with the degree of heterogeneity in the institutionalisation of cooperation policy across subnational governments in the various Member States,[12] hinder the coordination of EU cooperation policy at different levels (Alberdi, 2010b).

> Nor does decentralised cooperation among local and regional governments occupy a place of prominence in the EU's agenda for development and cooperation.

---

11 The 4th Lomé Convention (1989) between ACP countries was the first to set out specific measures related to decentralised cooperation. Not even Regulations (EC) No. 1659/98 and (EC) No. 955/2002, the first to provide financing for decentralised cooperation, or Regulation (EC) 1905/2006, which set out a specific thematic programme for non-state stakeholders and local authorities over the period 2007-2010 to finance initiatives for promoting the local ownership of development processes, represented major steps forward in the incorporation of decentralised cooperation into the ODA policy and external actions of the EU and its Member States. Opinion 2006/C115/09 and Opinion 2009/C200/05 of the Committee of the Regions laid the groundwork for the Commission's shift in focus regarding this issue (Alberdi, 2010a). It was COM(2008) 626 final on Local Authorities: Actors for Development and the opinions of the Committee of the Regions that underscored the key role of European decentralised cooperation and encouraged the European Commission to draft this document, based on which local authorities are taken into consideration as stakeholders in European cooperation for development. The Programme for Change (2011) and the New European Consensus (2016), updating the multiannual financial framework (2014-2020) for cooperation for development, opened a new window of opportunity for the inclusion of decentralised cooperation initiatives into national policy and EU development policy.

12 In the past two decades, the amount of ODA allocated by regional and local administrations in Belgium, Germany, Italy, Austria and Spain has increased significantly, while a major rise in municipal (and intermunicipal) cooperation has also been noted in France, Denmark, Greece, Ireland, Luxembourg, Netherlands, Portugal, Sweden and the United Kingdom.

Despite certain efforts such as the URB-AL Programme (1995-2018) and inclusion of the European Commission Agreement with local authority associations and the thematic programme for "Civil Society Organisations (CSOs) and Local Authorities" into the Development Cooperation Instrument (DCI) 2014-2020, recent changes to the geographic and thematic programmes of the new Neighbourhood, Development and International Cooperation Instrument (NDICI-Global Europe) are being perceived as a step backward in the recognition of the role of decentralised cooperation in EU development policy. While subnational governments may still access funds from all geographical and thematic programmes, the phasing out of specific expenditure from the URB-AL Programme and expenditure for local authorities in the EU's new development and foreign policy and the multiannual financial framework (2021-2027) has generated a sense of unease among local authorities in Europe and Latin America.

The URB-AL Programme (1995-2018) and the European Commission Agreement with local authority associations (2015):

The URB-AL Programme, whose aim was to foster the exchange of experiences between local groups in Europe and Latin America, worked to develop decentralised cooperation networks on issues and problems inherent to local urban development and cities, such as the struggle against poverty and inequalities and the promotion and protection of human rights. It established direct links among local European and Latin American stakeholders, helping them exchange information and good practices and implement the outcomes of these exchanges to benefit communities, in the form of projects for social and territorial cohesion under Latin American subnational groups and the strengthening of local public policies (OCO, 2018). Although peace was not a specific line of action, many of these initiatives touched upon issues of urban violence and peaceful coexistence in cities. Unfortunately, the programme was discontinued in 2018.

Also, in 2015, a number of local authority associations (UCLG and its sections CEMR and PLATFORMA and UCLG-A, as well as CLGF and AIMF) entered into an agreement with the Commission to create an institutional forum for political dialogue to coordinate decentralised cooperation initiatives among local and regional European cooperation institutions and drive forward the 2030 Agenda commitments and the European Union's PCD. This partnership, geared toward bolstering local democracy and governance and improving the lives of communities in a range of areas within the framework of the 2030 and PCD agendas, gradually took shape in 2018 in the form of framework agreements with social organisations and local authority associations in Africa, Asia, the Pacific, Latin America and Europe, establishing a broad scope of action among which peacebuilding was not exactly a central issue. The Delegations of the European Commission's External Action Service, aware of the importance of local and regional governments and decentralised cooperation in EU development policy, have recognised the need to lend these partnerships concrete form through specific instruments and programmes (Platforma, 2021).

While scant reference is made to decentralised cooperation by Latin American multilateral organisations, some such institutions have begun to incorporate it into their agendas. Since the 1990s, democratisation and political decentralisation processes have taken root as a result of new economic integration and intergovernmental cooperation processes (Andean Community-CAN, MERCOSUR, UNASUR, ALBA, etc.), leading to an increase in the external and cooperation action of local and regional authorities.

This new decentralised cooperation is based on the partial transfer of powers in matters of cooperation from central and/or federal governments to federated states and regional and local governments, with a view to increasing trade, heightening the quality of public services and guaranteeing

> While scant reference is made to decentralised cooperation by Latin American multilateral organisations, some such institutions have begun to incorporate it into their agendas

social cohesion in the territories (Albújar, 2019). The following table systematises the modest steps taken by multilateral organisations in Latin America and the Ibero-American Summits toward recognising local authorities as development promoters.

TABLE 3: DECENTRALISED COOPERATION IN LATIN AMERICAN INTEGRATION MECHANISMS

MERCOSUR, through the Consultative Forum of MERCOSUR Municipalities, Federated States, Provinces and Departments (FCCR) and the Mercocities Forum, recognises the role of subnational authorities as builders of the MERCOSUR economic integration process. In the past decade, only modest progress has been made in fostering cooperation among local and regional authorities, productive integration and cross-border cooperation, although mention must be made of the local focus in these areas.

The Andean Community (Bolivia, Colombia, Ecuador and Peru), through the Consultative Council of Municipal Authorities (CCAAM), the Andean Network of Municipalities and the South American Network of Cities, proposed a CAN Development Plan which reflected the local experience of the communities. Only a few initiatives warrant discussion, including the INPANDES Programme (2015-2018), a smallholder innovation and community tourism project funded by the European Union, and other cross-border cooperation initiatives, such as the construction of Cross-Border Integration Areas, whose purpose is to improve the quality of life of citizens and strengthen the governments in these regions.

UNASUR, or the Union of South American Nations (Argentina, Bolivia, Brazil, Colombia, Guyana, Surinam and Venezuela), is an organisation for integration that, in addition to attempts to develop a regional integrated area, aspires to establish South American citizenship and a common identity. Despite movements of members both in and out of the organisation in the previous decade, pushing it to the brink of disappearance, it appears to have revived under the leadership of Brazil and Colombia and the appointment of Lula da Silva and Gustavo Petro as presidents. Sector-specific cooperation among subnational governments and civic participation are principles enshrined in its Constitutional Treaty that facilitate long-term cooperation agreements between different territories (Misiones Province of Argentina with the State of Santa Catarina in Brazil, or the Madre de Dios Region in Peru with the Department of Pando in Bolivia), as well as other initiatives such as the relocation of operations from one state to another or even the stoppage of large-scale and environmentally detrimental projects (such as the Corpus Christi cross-border dam in Argentina).

ALBA-TPC, or the Bolivarian Alliance for the Peoples of Our America-People's Trade Treaty, is a platform for Latin American and Caribbean integration that emphasises human and social aspects and solidarity and which, since 2004, has worked to achieve comprehensive development, social equality, quality of life, a good living, independence, self-determination and identity for peoples. Despite lacking a body of local authorities, it does have a Social Movements Council. The members, which include Venezuela, Cuba, Bolivia, Nicaragua, Dominica and other Caribbean island countries, have developed numerous solidarity programmes among themselves in matters of humanitarian aid, production, health, education and agriculture. Of particular interest to this study are the South-South and triangular cooperation formulas, primarily those supported by the international solidarity of social movements based not only in Latin America, but also Europe.

Source: Compiled by authors based on Albújar (2019)

TABLE 4: IBERO-AMERICAN GENERAL SECRETARIAT AND DECENTRALISED COOPERATION

The Ibero-American Summits of Heads of State and Government and their Ibero-American General Secretariat (SEGIB), which group together all 19 Latin American countries and those on the Iberian Peninsula (Portugal, Spain and Andorra), have established a complex ecosystem of triangular cooperation stakeholders, which has begun to etch out a space for triangular decentralised cooperation in the context of the 2030 Agenda (Martínez Oses 2022) and has both potential (territorial approaches, more horizontal relations, practical knowledge that translates into public policy, a more critical stance than traditional cooperation) and weaknesses (difficulties defining and coordinating bilateral and multilateral cooperation initiatives, unawareness of current initiatives due to a lack of reporting systems).

The most salient outcome of the Ibero-American Summits is the Ibero-American Programme for the Strengthening of South-South Cooperation, under the auspices of the SEGIB, which promotes experience sharing in the realm of public and social innovation across all national and local governmental stakeholders and their associations in the framework of achieving the 2030 Agenda.

It should also be stressed that, unlike the previous multilateral organisations, SEGIB reports feature a section on "Peace, public and national security and defence", which refers to initiatives related to conflict resolution and peace processes, Disarmament, Demobilisation and Reintegration programmes for ex-combatants, support for Public Security and National Security, as well as the prevention, investigation and prosecution of criminal offences, the fight against corruption, money laundering and drug trafficking, military training, gun control, etc.

Source: Adapted from Martínez Oses, P.J. (2022) and SEGIB reports:
https://www.segib.org/cooperacion-iberoamericana/cooperacion-sur-sur/

As may be observed, peacebuilding and issues of human security have not held a central position in the agenda of Latin American integration processes, nor in cooperation among local and regional authorities on the continent. As a result, it is perhaps worth highlighting the cooperation between UN organisations and Latin American authorities in matters of public security and the prevention of violence in cities.

TABLE 5: THE CONCERNS OF THE OAS AND UN ABOUT URBAN VIOLENCE IN LATIN AMERICAN CITIES

The Organisation of American States (OAS), in efforts to decrease crime and organised crime and scale up security, flagged the need to decentralise public security and enhance the role in prevention of both local authorities and citizens, due to their direct knowledge of the issues (Dammert, 2008). The UN-Habitat Safer Cities programme was the first to address the urgent security need in the late 1990s, steering cooperation among international organisations and cities in Latin America, the world's most urbanised region, with close to 80% of the population in Latin America and the Caribbean living in cities (UN-Habitat, 2012). Many such cities are part of the "Global Network on Safer Cities", which has spawned a burgeoning number of regional and national forums on this issue (UN-Habitat, 2020).

In practice, this has translated into community policing initiatives, the recovery of public spaces, the reintegration of ex-offenders and educational programmes, opening up new possibilities for experience and lesson sharing among authorities in Latin American countries. These initial experiences in Colombian departments, Argentine provinces and Brazilian states, which began to articulate cooperative endeavours in the struggle against organised crime in the first decade of the new millennium (Spadale, 2014), were followed by new initiatives, such as the World Forums on Urban Violence and other proposals that we shall analyse later.

We will end this section on developments in the role of local and regional governments and their contributions to global challenges with one question and one fact.

The question that must be posed is whether decision-making autonomy is being lost in the cooperation agendas of these subnational governments and whether a divide is forming between the initiatives promoted from within these social movements and civil society. And the conclusion of the analysis is that the issues of peacebuilding and conflict prevention remain low on the list of priorities in the bilateral and decentralised cooperation initiatives of both national entities and the analysed European and Latin American multilateral institutions.

> The issues of peacebuilding and conflict prevention remain low on the list of priorities in the bilateral and decentralised cooperation initiatives of both countries and the analysed European and Latin American multilateral organisations

2. Areas, lines of work and instruments for decentralised cooperation for peace

Before attempting to identify areas in which local and regional authorities can engage in decentralised cooperation to promote peace and coexistence, it is necessary to first define and frame the concept of decentralised cooperation for peace, with a view to underlining its policy areas and instruments.

2.1.   Defining decentralised cooperation for peace

In recent years, decentralised cooperation has shown increased activity and impetus and is gradually gaining greater recognition and legitimacy within the international cooperation system and certain global agendas. As illustrated in the glossary, it is difficult to conjure up a common definition of decentralised cooperation, as those involved in cooperation are unable to reach an agreement as to its defining elements (main stakeholders, scope of action, degree of coordination with the central government and other stakeholders, etc.). Defining decentralised cooperation for peace is therefore no simple task.

In any case, if defining decentralised cooperation is difficult, so is determining what constitutes cooperation among local and regional governments in the exchange of experiences that ensure the right to live in peace, to a life free from direct, structural and cultural violence.

The human right to peace, human security, culture of peace and non-violent conflict transformation should be the principles that guide the local and international actions of subnational governments. Yet despite this theoretical and regulatory framework for peace, implementing and/or defining the scope of public policies for peace and coexistence is no simple matter, as most are still in their infancy and/or crop up in contexts that hold the meaning of peace in a more conventional light. Nonetheless, there are an increasing number of emerging experiences that may be shared and/or supported, and which may serve as inspiration for or to consolidate plans or initiatives for peace and coexistence in many municipalities and regions in the EU and Latin America.

The aim of this section is to make progress in defining public policy for peace and the potential of promoting and strengthening such policies through decentralised cooperation. The challenge lies in moving beyond the vertical and assistentialist relation approaches of international cooperation, a one-way process by which Northern donor countries transfer financial or technical resources for peacebuilding projects. Local stakeholders tend to fund projects through the prism of agendas for peace established by the relevant stakeholders, which Southern recipient governments ultimately accept in order to receive funding.

To break with the traditional donor-recipient model in the realm of peacebuilding policy and take steps toward more horizontal relations among local and regional stakeholders, dialogue is essential for sharing approaches to armed conflicts and urban violence and reorienting decentralised cooperation actions and projects. The objective is not simply to reinforce the technical capacities of Latin American local and regional governments, but to give further consideration to mutual learning aimed at building more peaceful societies in territories affected by armed conflict and/or social violence, and leveraging forms of official and citizen diplomacy that pursue peace through pacific means, coexistence and social cohesion in our territories.

There are ways of handling the challenges of peace and coexistence that differ from those of the agendas of national governments and international organisations, which prioritise approaches that involve military force, policing, national security, the struggle against terrorism, drug trafficking and criminal groups and the enforcement of criminal law with enemies. It is here, in the search for new ways of doing things, that local authorities and societies can make immense contributions. Peaceful conflict transformation and culture of peace and human rights programmes are key, and not only for the prevention, negotiation, peacemaking and post-conflict phases in societies divided by political violence, but also for human security and social cohesion initiatives in local public policies for peace and coexistence.

As Martínez Guzmán (2008) reminds us, local and regional governments can also work with civil society to not only end direct violence in their territories, but also transform the structural and cultural causes underpinning this violence. Local public policies for peace must be aimed at dealing with the tensions underpinning conflicts with a view to transforming them and defining new objectives geared toward restoring future relations and settling conflicts through inter-party reconciliation and the rebuilding of human relationships.

> Local public policies for peace must be aimed at dealing with the tensions underpinning conflicts with a view to transforming them and defining new objectives geared toward restoring future relations and settling conflicts through inter-party reconciliation and the rebuilding of human relationships

However, the key role of local authorities in the peacebuilding process should not be limited to the realm of rhetoric and theory. Concepts such as local peace, territorial peace and everyday peace are clamouring for deviation from the current model inspired

in the liberal values of peace, which promotes the reform and reconstruction of fragile or failed post-conflict states. Broader frameworks are required for local peacebuilding efforts.

However, the alternative local peacebuilding model is proving unable to substitute the hegemonic (neo)liberal model, which continues to focus on rebuilding security structures, one-off transitional justice measures and the transition toward models of liberal, free-market democracy. According to Jenny Pearce (2019), these new approaches are insufficient, and steps must be taken to strengthen the local agency for peace, taken to mean the ability to consciously contribute to peace and provide substance to local peacebuilding efforts.

2.2. Areas and lines of work of local and regional authorities for peace

As pointed out earlier, delimiting the areas and lines of work of local public policies for peace and opportunities for cooperation among subnational authorities is no simple task. It is difficult to establish a definition that escapes reductionist views which limit its scope of action to liberal peace and/or the resolution of wars or armed conflicts. Nor it is easy to elude other approaches grounded in overly abstract or far-reaching concepts, such as the human right to peace, human security and sustainable human development, which may blur the lines of action.

2.2.1. What are the limits of peace work?

The scope of decentralised cooperation for peace and coexistence fails to encapsulate all aspects of the Human Right to Peace or the UNDP's concept of Human Security (food, economic, personal and community, environmental, social –health and educational– and political security), nor all 17 SDGs from the 2030 Agenda. This observation highlights the cross-cutting nature of peace in public policy, or peace as a sector-specific policy.

Peace, like gender inequality, human rights and environmental sustainability, is certainly an issue that must be mainstreamed in all policy-making processes, as all public policies are linked to the objectives of peace, development and human security. However, focusing exclusively on mainstreaming peace across all local public policies would overstretch this endeavour and its aim to strengthen local agendas for peace and decentralised cooperation.

Without losing sight of the concept of positive peace, taken to mean the absence of direct, structural and cultural expressions of violence, and the ideal of a justice situation in which human rights are fully realised, efforts must be made to determine the dimensions and aspects of human security and peace on which local policy for peace should focus.

The 2030 Agenda, as a whole, is a reference on which municipalities and regional governments should base their agendas for peace. Poverty, hunger, natural resource and water scarcity, social inequality, environmental degradation, disease, corruption, racism and xenophobia are factors that generate conflicts and represent an obstacle to peace. As a result, local and regional govern-ments should play an important role in achieving these targets.

> Efforts must be made to determine the dimensions and aspects of human security and peace on which local policy for peace should focus

However, due to its formulation and targets, **SDG 16 "Peace, Justice and Strong Institutions"** does not appear to be the most suitable starting point for articulating local policy for peace, as many of the aspects it addresses are transnational, generic, declarative, vague and difficult to define (Mesa, 2019; Belloso, 2020), or fall outside the competences and sphere of action of local authorities.[13] There are also many other issues related to the promotion of more peaceful and inclusive societies and municipal-ities that this goal fails to take into consideration and on which municipal and regional governments can take action.

---

13 Goal 16's targets include: 1) reduce violence-related death rates; 2) protect children against abuse, exploitation, trafficking and all forms of violence; 3) combat all forms of organised crime, terrorism, illicit financial and arms flows, corruption and bribery; 4) develop effective, transparent, representative and participatory institutions that respond to the needs of people and communities and which ensure inclusive decision-making; 5) strengthen the participation of local governments in the institutions of global governance; 6) register births to ensure access to a legal identity for all, public access to information on fundamental rights and freedoms and reinforcement of the principle of non-dis-crimination in public policy. While some of these targets may serve as inspiration when articulating local agendas for peace, others are of little concern to local and regional authorities in the EU and Latin America.

The Human Security approach proves more effective for developing local public agendas for peace. Unfortunately, many local authorities and societies circumscribe their actions to the guidelines of the conventional national security-based strategy established by central powers, whose main objective is to combat direct military threats and attacks against the state, or the traditional approach that associates security with crime, embraces the notion that the absence of crime ensures security and limits local security to anti-crime policies, despite the fact that local governments have limited policing, legislative and judicial capacities and instruments, meaning that security remains, by and large, a political instrument and monopoly of the central powers of states.

The concept of human security broadens the focus to encompass all threats facing citizens and expands the scope of action of subnational powers.

> Human security offers a framework for action in contexts of serious human rights violations, without distinction between individual, civil, political and/or economic, social and cultural rights, in which authorities are responsible for protection mechanisms, facilitating participation and contributing to the empowerment of the people and communities and/or the strengthening of their ability to act on their own behalf in insecure situations. Source: (UN, 2009).

Human security offers a framework for action in contexts of serious human rights violations, without distinction between individual, civil, political and/or economic, social and cultural rights, in which authorities are responsible for protection mechanisms, facilitating participation and contributing to the empowerment of the people and communities and/or the strengthening of their ability to act on their own behalf in insecure situations. Source: (UN, 2009).

Despite the knowledge that human security should be people-centred, which entails a multi-sectoral understanding of insecurities, as well as an integrated approach that links security, development and human rights, and should be prevention-oriented through protection and empowerment strategies, its implementation in public policy for peace requires a more sectoral-specific approach.

Whereas threats related to poverty, unemployment, hunger and food scarcity, life threatening diseases, malnutrition, access to medical care, environmental degradation and pollution, resource depletion and natural disasters may be partially addressed by public health, environmental and humanitarian aid policy, local agendas for peace may be designed with a focus on other aspects of human security, such as political, personal and community dimensions. Political repression and human rights, physical violence, crime, terrorism, domestic violence, child labour and inter-ethnic, religious and social tensions could therefore be priority areas in which to formulate public policies for promoting more peaceful and inclusive societies.

2.2.2. What should its scope of action be?

The specific debates encircling local peacebuilding also include discussion about what its scope of action should be. Pearce (2019) indicates that there are different approaches to concepts such as liberal peace, national peace (sovereignty), local peace, which are almost always presented as antagonistic, or mutually exclusive options.

The fact is that the concept of violence may be a better starting point for identifying areas of action, although structural violence may also paralyse and/or hinder attempts to address the various forms of violence.

In Latin American peace studies, two distinct phenomena may be observed. On the one hand, peace tends to be associated with war, with armed political conflict, as in the case of Colombia. In other countries, however, particularly in Central America, there is mounting concern over the violence generated by organised crime and urban violence, especially in places that receive displaced persons fleeing armed and socio-environmental conflicts. Within the realm of peace studies, the main issue has to do with devising ways of dealing with such violence. And to do so, it is necessary to give substance to local peacebuilding efforts and strengthen civic participation in order to generate agency for peace in the above-mentioned contexts.

Local polices for peace aimed at combating the various types of violence may, based on their nature and objectives, be initially categorised as follows:

- Palliative policies: Political action that attends to the victims of violence.

- Direct policies for reversing the root causes of violence (direct, structural and cultural and symbolic): Political action aimed at changing the structural situations that produce violence.

- Value promotion policies: Political action geared toward modifying values that legitimise or justify violence (cultural and symbolic violence).

- Future risk prevention policies: Political action intended to defuse potential conflicts, i.e. anticipate situations that are certain to prompt violent actions.

This categorisation is helpful in identifying the purposes of governmental peace-seeking activities. However, this guide requires a more theme-oriented classification or typology. One proposal comes from the Delàs Centre for Peace Studies, which, in 2015, drafted a thought-provoking document containing 25 suggestions on ways to implement a culture of peace, disarmament and non-violence, with a view to informing municipal policies for peace, solidarity and cooperation for development.[14]

2.2.3. Proposed areas for action

Based on these references, and with a view to articulating a scope for local public policies for peace that could be useful for authorities and technical staff from municipalities and regions in the EU and Latin America and their decentralised cooperation initiatives, we venture to indicate four areas for action.

GRAPH 1: PROPOSED AREAS FOR ACTION

1. Armed conflicts and peacebuilding	2. Eco-social conflicts
PEACE	
3. Violence and security in cities	4. Antimilitarism and non-violence

---
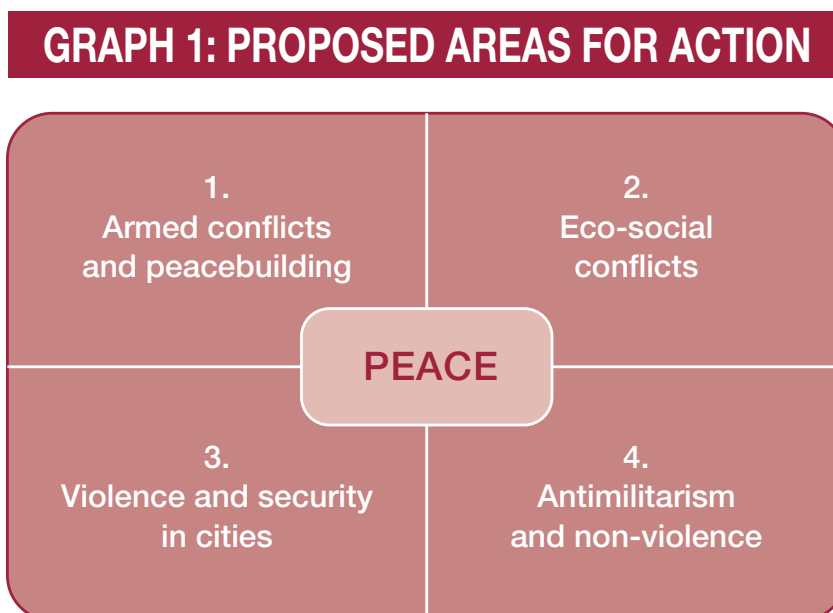
14 This document (Delàs, 2015) highlights four fields of action and indicates 25 ways that municipal councils could promote a culture of peace, peaceful conflict resolution and disarmament: 1. Promoting a culture of peace and non-violence: Disseminating a culture of peace via the media, libraries and schools; renaming streets and squares after historical pacifists; allocating budget resources for culture of peace programmes and projects for civil society; mainstreaming a culture of peace across all policies; 2. Policies for local peace and peaceful conflict resolution within the municipality: Developing actions and policies that promote diversity and seek to eradicate all kinds of discrimination; facilitating immigrant admission and integration policies; providing municipal police mediation, conflict resolution and diversity training; establishing peaceful conflict resolution services; and providing opportunities for civic participation; 3. Global disarmament and support for the resolution of armed conflicts in other places: Taking a stand against state participation in wars and actions to demand peaceful solutions to conflicts; hosting refugees and deserters fleeing war; taking part in European and global municipal human rights and peacebuilding networks; supporting citizen-led campaigns for peace, disarmament and human rights; twinning with cities in distant countries or conflict areas to foster exchange and mutual learning; 4. Disarming and demilitarising municipalities: Prohibiting the production of weapons and military equipment within municipal limits, the transit of weapons through the municipality, as well as weapons fairs, military parades and military recruitment activities or activities that promote violence and war; including respect for peace, solidarity and human rights as conditions for the procurement of services.

1-Armed conflicts and peacebuilding

Cooperation and the exchange of experiences in local peacebuilding efforts in war and/or post-conflict contexts is an important area of work. Cooperation in peacebuilding between local governments in the European Union and Latin America involves providing aid and support and sharing experiences in armed conflict and post-conflict contexts. Local authorities may work together to address humanitarian emergencies, admit and support people displaced by war, negotiate and implement peace and exchange and strengthen local peacebuilding and restorative justice experiences (memory, truth, justice, redress, reconciliation, etc.). Through citizen diplomacy, cities and local governments may also potentially mediate and provide guidance in peace processes and dialogue. In this regard, particular mention should go to negotiations with armed groups by elite factions and community-led humanitarian negotiations.

In the section on good practice, we will see that there are but a few direct public cooperation experiences in this regard. However, mention must be made of the countless decentralised cooperation proposals funded by European municipalities and regional governments in Colombia. While it is true that, in previous decades, other Latin American countries were forced to grapple with post-war reconstruction processes, today, most European cooperation efforts target this country.

It should also be noted that municipal and regional cooperation with the Colombian peace process has mainly be channelled through Colombian national institutions (Special Jurisdiction for Peace (JEP) and the Truth, Coexistence and Non-Recurrence Commission (CEV), etc.), which act with a territorial approach. This means that most actions undertaken by European municipalities and regions involve indirect cooperation and induced and/or delegated cooperation models, which are largely financial, with very few twinning agreements or other forms of direct cooperation.

2-Eco-social conflicts

Eco-social conflicts and the sharing of "territorial defence" experiences has become an increasingly prominent aspect of work in recent years. Although these types of decentralised cooperation initiatives are not traditionally associated with peace, it is becoming increasingly evident that the exploitation of natural resources and unsustainable environmental practices are engendering other forms of violent conflicts that are hampering local peacebuilding efforts (Hardt & Scheffran, 2019).

The dilemmas surrounding capital-life conflicts, environmental peace and natural resource management in conflict prevention and resolution efforts aimed at supporting peace and environmental sustainability are gradually trickling into agendas for peace. Cities, governments and civil societies are becoming increasingly concerned about eco-social conflicts and human and environmental rights violations stemming from large-scale extractivist or "developmental" projects in their territories. The dilemmas between investments in large-scale projects and the promotion of sustainable local human development and responses to eco-social conflicts today represent a breeding ground for the exchange of experiences, which municipal and regional governments can support with decentralised cooperation instruments.

In addition to the direct violence caused by armed conflicts, attention must also be paid to the structural violence and environmental damage that these large-scale projects generate, along with the affected communities' proposals for resistance and alternative development.

The hegemony of large companies and neoliberal economic policies, together with (neo) colonialism, racism and the heteropatriarchy, threaten the sustainability of life on the planet, collective identities and regional economies. Territorial defence and a firm commitment to implementing alternative social and solidarity-based economic models are aspects that must be explored further in the realm of decentralised cooperation.

As in the area of armed conflicts and peacebuilding, there have been few instances of direct cooperation between municipalities and regions in this regard. In any case, other experiences related to decentralised cooperation projects and programmes and the protection of human and environmental rights have been selected to inform future cooperation actions between municipalities and regions in the EU and Latin America.

3-Violence and security in cities

This constitutes another area for action associated with the exchange of mutual learning on ways to handle urban violence, citizen security and social cohesion. In the goal of simultaneously transitioning from the concept of negative peace to positive peace, while attempting to define public policies for peace and the potential of decentralised cooperation, another emerging sphere of activity is the management and positive transformation of conflicts related to commodification, social and cultural diversity and coexistence in cities (Font and Castilla, 2022).

Expressions of violence are not limited to the context of war. Massacres, force disappearances, extortion and killings by criminal organisations and/or maras and/or youth gangs, extrajudicial killings, the excessive use of force and the violent repression of social protests by security forces, feminicide and human trafficking, abuse on migration routes, etc., all of which play out in contexts of structural violence and are fuelled by chauvinist, sexist, racist, individualist and militarist discourse, are becoming increasingly central to the agenda for peace (Puig, 2022).

Traditional approaches have tended to be circumscribed to policies and actions related to national security and the police. To tackle urban violence and ensure citizen security, it takes more than simply coordinating the actions of the local police and national security forces or fine-tuning law enforcement, legislative or judicial instruments in the struggle against crime, organised crime and police abuse. Peace studies and pacifist movements now propose new, more holistic approaches to coexistence and citizen security, which transform conflicts without resorting to violence.

As a result, means of dealing with forms of urban violence, the promotion of a culture of peace and non-violence and peaceful conflict resolution in municipalities and regions are areas of growing concern that are reflected in the various municipal coexistence and human rights plans that constitute local public policy for peace. In this regard, two lines of action come to the fore, one cross-cutting and one that is more sector-specific:

a. Insofar as police-based security is insufficient, it is necessary to prevent and address urban violence through local action plans and education programmes which promote coexistence, peace, respect and diversity.

b. It is also necessary to encourage care-centred policies on matters of equity and inclusion, human rights and sustainability to mitigate inequalities and advance social justice, coexistence and peace. Municipal services and programmes related to social services and integration, immigration, housing and the social economy must go hand in hand with local coexistence enhancement plans.

While most competences in matters of security lie with central authorities, local governments may foster the sharing of experiences surrounding issues such as the admission of immigrants and urban migration, socio-spatial inequalities, extremisms, racist, ethnic, religious, sexual and gender-based violence, corruption and organised crime.

These experiences in the management of urban violence, citizen security and social cohesion are becoming an increasingly common focus of cooperation initiatives between local governments in Latin America and the EU, as illustrated by some of the experiences discussed later.

4-Antimilitarism and non-violence

Or the promotion of historical memory, antimilitarism, disarmament and non-violence among municipalities and regions. Demilitarisation and local and global disarmament is an area of work that demands further attention on the part of local and regional governments. Since the end of the Cold War and the fall of the Berlin Wall, the nature of armed conflicts has changed. Wars are no longer declared; they are informal, irregular and privatised. They are waged in territories that are not necessarily countries, but where high levels of violence exist; places where a complex web of stakeholders vie for territorial, economic and social control. The civil population has become a target of war and hostages of armed groups that sow fear and terror to achieve their objectives. Nonetheless, war remains the ultimate expression of violence and should never occur in cities and territories. Hence the continued importance of efforts on the part of local and regional authorities to defend cities against war.

A firm stance against war and in support of peaceful avenues to conflict transformation, memory-related policies, the admission of refugees and deserters, pro-disarmament and human rights campaigns, twinning schemes with areas of armed conflict and opposition to military expenditure and the defence industry are also aspects that should be addressed in decentralised cooperation and solidarity initiatives among municipalities and regions.

Opposition to war and arms and the memory of war and violent episodes constitute the field in which the greatest amount of work has been done in cities and territories since the end of World War II. Of particular note among the international networks active in this regard is Mayors for Peace, an international organisation that has been developing memory initiatives and non-violent actions against war and for peace for decades. In addition to this organisation, the section on good practice will touch upon the main networks of municipalities and regions engaged in similarly slanted efforts, as well as the need for renewed content and instruments given the new context of the 21st century and the new challenges it poses, which include not only the wars in Ukraine and Palestine, but also an endless string of forgotten armed conflicts.

Ultimately, regardless of the area of action on which the activities or programmes focus, the main goal should be to eradicate or reduce direct, structural and symbolic forms of violence and their root causes and avert future occurrences.

3. Local and institutional initiatives for peace: programmes, projects and networks between the European Union and Latin America

To identify the most relevant international and local support and exchange experiences and projects in the realm of peace, and systematise good practice for the purpose of identifying both potentialities and weaknesses, the analysis focused on:

- The main international decentralised cooperation networks of municipalities and regions that work for peace (Mayors for Peace, International Network of Museums for Peace (INMP), Sites of Conscience, World Forum on Cities and Territories of Peace, etc.), and other Latin American, European or mixed networks that engage in decentralised cooperation, yet also have the potential to explore aspects of peace-building or public policies for peace (United Cities and Local Governments (UCLG) and its European branch, CEMR-Platforma, and Latin American branch, FLACMA; UCCI; Mercocities; Regional Forum on Local Economic Development for Latin America and the Caribbean; International Association of Educating Cities, etc.).

- Particularly noteworthy practical experiences in local and regional decentralised cooperation in different areas include: in armed conflict and post-war rehabilitation, support for the Colombian peace process from Autonomous Communities and local bodies in Spain; with regard to eco-social conflicts, resistance on the part of Honduran indigenous peoples against large-scale hydroelectric projects, and other international projects; in the struggle against urban violence and coexistence plans, the experiences of Colombian, Salvadoran and Mexican municipalities; in antimilitarism, non-violence and memory, city diplomacy appealing for the signing of the Treaty on the Prohibition of Nuclear Weapons (TPNW), the experiences of Spanish municipalities affected by the Civil War and twinning arrangements promoting a culture of peace.

The search for twinning schemes and direct cooperation initiatives in matters of peace-building among local and subnational governments produced virtually no results. Furthermore, contacts with many of the municipal networks and municipality associations in Europe and Latin America, other governmental decentralised cooperation stakeholders in Spain, Germany, France, Italy and Belgium and countless experts in decentralised cooperation and local peacebuilding yielded only a limited number of notable initiatives. As a result, we broadened our search to include indirect cooperation initiatives, through which local authorities fund and support civil society actions.

3.1. Peace in international networks of municipalities and regions

There are no municipal or regional networks that focus specifically on decentralised cooperation and peace. The first observation that emerged from our search is that decentralised cooperation networks pay scant attention to local peacebuilding, while the networks established to address peace-related issues have done little in the way of developing decentralised cooperation initiatives. We therefore decided to centre discussion around the main existing networks and highlight their potential for strengthening peacebuilding and cooperation among subnational authorities in Latin America and the EU.

3.1.1. Networks of local and regional authorities working for peace

The specific networks of local and regional authorities involved in peace work have traditionally focused on the condemnation of war and memory initiatives aimed at ensuring the non-recurrence of violent episodes. The following is a systematisation of not only the main municipal networks, but also museums and other projects in which local authorities play an active role.

- **Mayors for Peace**[15]

In light of the horrors that ensued following the nuclear holocaust perpetrated against Hiroshima and Nagasaki and hostilities in other locations, this international organisation of cities promotes the attainment of lasting world peace and strives to address other challenges facing humanity, such as hunger, war, human rights, the admission of refugees, the SDGs and the struggle against environmental degradation (Art. 1 of the Covenant of Mayors for Peace).

To this end, the Solidarity Cities hold gatherings and events in which they exchange materials and information and transmit messages, namely to the United Nations and other interested cities, appealing for the total abolition of nuclear weapons and disarmament. While, as indicated in its Covenant, its scope of action appears to have broadened in recent years, this organisation of Mayors for Peace has centred its efforts primarily on demilitarisation, disarmament and the condemnation of war.

Founded in 1982, its Secretariat is housed within the Peace Culture Foundation in Hiroshima, the city that has spearheaded this organisation, which currently has 8,259 member cities from 166 countries around the world (3,314 in Europe and 742 in Latin America) and 166 regions (41 in Europe and 25 in Latin America). Mayors for Peace holds special consultative status with the UN Economic and Social Council. The Secretariat and events budget is determined in the General Conference at the request of the Executive Conference.

---

15 See: *https://www.mayorsforpeace.org/en/*

Many of its programmes and initiatives are geared toward remembering the suffering caused by nuclear weapons and the World Wars and salvaging the historical memory of municipalities that have experienced the violence of war. Some of its most salient programmes include the distribution of "seeds from atomic bomb survivor trees" to martyr cities, the Youth Exchange for Peace Support Programme, exhibitions of posters on the atomic bomb and the online testimonies of hibakusha/survivors.

Its Strategic Plan (2021-2025) underscores its commitment to a peaceful world and human rights. It articulates proposals aimed at engendering a culture of peace, promoting the SDGs to create safe and resilient cities capable of meeting local challenges against terrorism, providing aid to refugees, accepting diversity, fostering inclusion and combating poverty. It will continue to play an active role in disarmament, as it did in the negotiations surrounding the Treaty on the Prohibition of Nuclear Weapons (TPNW).

Against the increasing militarisation and rearmament of our societies, it is important to further express our rejection of war and commitment to peaceful conflict resolution.

Municipal initiative for disarmament: TPNW and "Cities for Peace" motions

On 7 July 2017, the UN General Assembly adopted the Treaty on the Prohibition of Nuclear Weapons (TPNW) by a vote of 122 States in favour. This historical accord was reached following seven decades of anti-nuclear campaigning across the globe. It entered into effect on 22 January 2021 and is now part of the body of International Humanitarian Law.

The nuclear powers (United States, Russia, China, France, Great Britain, India, Pakistan, North Korea and Israel) did not participate in the voting. Neither did Australia, Japan or South Korea, nor NATO members, with the exception of Netherlands, which attended and voted against the proposal.

The adoption of the TPNW represented an important milestone. Unlike chemical and biological weapons, nuclear arms were the only weapons of mass destruction that, despite their evidently disastrous humanitarian and environmental consequences, were not prohibited under international law. The TPNW set out prohibitions on the use, threat of use, development, production, manufacturing, acquisition, possession, stockpiling, transfer, station and deployment or installation of nuclear weapons, as well as encouraging, assisting, inducing or seeking or receiving assistance to engage in any of these prohibited activities.

The international coalition grouped under the International Campaign to Abolish Nuclear Weapons (ICAN) was awarded the Nobel Peace Prize in 2017. The ICAN and Mayors for Peace launched the initiative "Cities for Peace", whose purpose is to promote the adoption of institutional TPNW support motions from municipalities, in which they urge their countries' governments to join this Treaty.[16]

---

16 A list of the cities that have appealed to their governments to adhere to the TPNW is available at: *https://cities.icanw.org/list_of_cities*

Mayors for Peace is a modest example of an international group of local authorities that has been working to this end for decades. Yet in today's post-Cold War context and, in particular, in light of the geopolitical challenges posed by the wars in Ukraine and Palestine, now is the time to renew its content and further condemn authoritarianism and totalitarianism in our societies and the numerous wars currently being waged around the world, particularly the forgotten wars, sparked by attempts to control territories and natural resources, corruption and/or clashes between groups with different ideologies, cultures and/or religions.

- **International Network of Museums for Peace (INMP)**[17]

This network emerged in 1992 from a meeting between academics and pacifists in Bradford to reflect on the peacebuilding potential of museums. Its mission is ensure that partner museums and organisations have the resources they need to work toward a culture of peace and promote global and environmental peace. In addition to exchanging information, experiences and good practice, this network strives to ensure that the museums for peace are present in the public eye.

The network was formally established in 2005 and later became a foundation in 2009 through support from The Hague Municipal Council, its initial headquarters prior to its relocation to the Kyoto Museum in Japan in 2018. Since 2014, it has had special consultative status with the UN Economic and Social Council (ECOSOC).

It currently groups together hundreds of museums for peace, many of which are run by municipal authorities, together with activists and artists from around the world who are committed to working toward a culture of peace and ensuring protection for human rights. In addition to international conferences, it is also engaged in a number of education projects and travelling exhibitions to promote peace.

Unfortunately, Latin American museums for peace have but a token presence in this network. One of the priorities of decentralised cooperation for peace between Latin America and Europe should undoubtedly be geared toward strengthening this network, its museums and any joint peace education projects that may surface between European and Latin American museums.

---

17 See: *https://sites.google.com/view/inmp-museums-for-peace*

> **The potential of museums for peace**
>
> The purpose of this network is not simply to reflect on war and the horror it causes. Its mission is to encourage reflection on both war and peace with a view to furthering our understanding of the concept of human rights-based democratic coexistence. According to the coordinator of the INMP, the museums for peace must interact with other international networks, and future efforts must be directed toward respect for diversity, the work of minorities and women in the daily achievement of peace, decolonisation and the recovery of artistic heritage that should be returned to their original owners (Momoitio, 2022).

- **The Global Campaign for Peace Education**[18]

This non-formal international network promotes peace education among schools, families and communities as a tool for transitioning from a culture of violence to a culture of peace. It emerged in the wake of The Hague Appeal for Peace Civil Society Conference in May 1999. Its agenda outlines four main lines of work: war and culture of peace; international human rights law and humanitarian law; violent conflict prevention, resolution and transformation; and disarmament and human security. It is decidedly a good platform from which to articulate new decentralised cooperation for peace proposals.

---

18 See: *https://www.peace-ed-campaign.org/*

- **International Coalition of Sites of Conscience**[19]

The International Coalition of Sites of Conscience (ICSC or "the Coalition"), founded in 1999, is a global network of historic sites and memory initiatives dedicated to remembering past struggles for justice and addressing their contemporary legacies. This Coalition strives to ensure that all member institutions have sufficient programmes and financial resources to perform their education work in matters of remembrance.

It has over 350 members (mostly social organisations, yet also organisations and bodies run by local authorities) in more than 65 countries, and has the potential to become a platform for creating synergies among different stakeholders in issues of memory and peace. There are almost one hundred sites of conscience in Latin America and Europe.[20]

This network endeavours to convert sites of war or violent episodes into memory sites, defined as not only places of remembrance, but also spaces for reflection and debate on human rights, civic participation and peace. The premise involves learning from history and taking steps to address future challenges. The network works to uphold the right of communities to preserve the settings of human rights struggles, speak openly about past events and leverage the strengths of memory, art and culture for building more equitable, just and peaceful communities. The objective of sites of conscience is to shed light on the truth of the past and present, mobilise memory to condemn injustice and impunity and prevent future acts of violence.

In this, decentralised cooperation between Europe and Latin America is a potential area for action through partnerships between the public and private memory sites comprising this network on both continents. Examples to this effect are presented in the section on good practice.

- **World Forum on Cities and Territories of Peace**

Another network that has more recently begun to explore issues of urban violence, citizen security and social cohesion is the World Forum on Cities and Territories of Peace,[21] which, despite focusing virtually exclusively on these topics in the first few editions, broadened its concerns on matters of peace to other areas for action in the most recent Forum. Since 2017, international institutions, national governments, universities, private companies and, most importantly, regional and local governments and civil society representatives have taken part in this global gathering centred around the building of coexistence and peace in cities and territories. In addition to identifying the root causes of tensions and violence, this platform works to implement public policy, programmes and citizen initiatives that contribute to a culture of peace and peace education

---

19 See: *https://www.sitesofconscience.org/about-us/about-us-2/*

20   For a list of European memory sites, click here:
https://www.sitesofconscience.org/membership-category/europe/, while a list of Latin American sites is available at: *https://www.sitesofconscience.org/membership-catego*

21 See: *https://www.ciudadesdepaz.com/en/historia-del-foro-en/*

Drawing inspiration from SDG 11 "Make cities and human settlements inclusive, safe, resilient and sustainable", SDG 16 "Promote just, peaceful and inclusive societies", the New Urban Agenda adopted in 2016 and the need for a new Agenda for Peace informed by the Common Agenda of the Secretary-General of the United Nations, Forum participants have gradually embraced the notion that urban development and violence will have a major impact on the sustainability of our societies. Moving beyond narrower conceptions of direct violence and negative peace, this Forum has come to recognise the need for action in matters of coexistence and the diverse dynamics of conflict, in which cultural, structural and direct forms of violence converge.

Today, this Forum represents a fantastic opportunity to share knowledge on ways of handling urban violence, citizen security, social cohesion and the management and positive transformation of conflicts stemming from such forms of violence, which, as mentioned in the glossary, are now a focal point of countless municipal coexistence and human rights plans and could give rise to new local public policies for peace, as well as new opportunities for cooperation between local governments in Latin America and the European Union.

The aim of these Forums is to serve as a roadmap for cities, and for exchanges, political advocacy, education programmes and campaigns organised in different parts of the world. More than simple exchanges in matters of police-based security, action must be refocused on enhancing coordination between municipal services to prevent urban violence and promote equity, inclusion and care policies, human rights and sustainability as means of reducing the inequalities that exist in cities and territories.

The first two editions of the World Forum on Urban Violence and Education for Coexistence and Peace took place in Madrid (2017 and 2019) under the auspices of the mayors of Madrid, Paris and Barcelona, and with support from United Cities and Local Governments (UCLG) and the Ibero-American Forum of Local Governments, which scheduled other events to coincide with this Forum, and which concluded with the "Commitment to a City Agenda of Coexistence and Peace", subsequently validated by the UCLG World Council. Both gatherings analysed the multiple expressions of urban and territorial violence and presented numerous coexistence and peacebuilding experiences in different areas: education, conflict prevention, civil society engagement, culture and sport, social justice, the reclaiming of public space, legislation and political advocacy.

Based on a more holistic conception of peace, these Forums facilitate debate about the conditions required to advance toward social justice, environmental justice and human security. In the World Forum on Cities and Territories of Peace in Mexico City in 2021, the core topics included: migration; inequalities and economic and socio-spatial gaps; violence against women and sexually diverse persons; the struggle against racism and other forms of intolerance; corruption free cities; violent extremisms; and spaces free from interpersonal violence.

> **Declaration of the City of Bogotá (2023) from the World Forum on Cities and Territories of Peace**[22]
>
> The 4th Forum in 2023 presented a wider range of topics, which were reflected in the Declaration of the City of Bogotá: a) Territorial Peace, in response to the challenges of armed conflicts, urban violence and organised crime; b) Environmental Peace, or, in other words, sustainable resource management, human mobility caused by climate change, environmental protection, reduced pollution and the promotion of climate-friendly practices; c) Women, Peace and Security, or systematic violence against women and their participation in urban peacebuilding; d) Transition to Citizenship of Peace, or a social commitment to ongoing efforts toward a culture of peace; and e) A new social contract for the common care, as a key element in individual and collective wellbeing and social peace and democracy.

In this regard, the World Forum on Cities and Territories of Peace is undoubtedly becoming one of the most effective platforms for the implementation of decentralised cooperation initiatives between local and regional governments in Latin America and Europe. The Declaration of the City of Bogotá, which sets out a "new social contract based on care to build cities, territories and societies of peace", offers a broad perspective on the concept of peace, including symbolic, structural and direct dimensions, and points to the need to take action not only in areas related to armed conflicts and local peacebuilding, but also with regard to eco-social conflicts and urban violence, which affect both territories and municipalities and require active policies to promote coexistence and social cohesion. It is without doubt a solid framework for future decentralised cooperation actions between Latin America and the European Union.

---

22 *https://powerofwe.uclg.org/wp-content/uploads/2023/06/EN_CiudadesdePaz-final_Declaracioin-IV-Foro-Ciudades-y-Territorios-de-Paz_Bogota.pdf*

- **WILPF: The Women's International League for Peace and Freedom**

This international, pacifist and feminist non-governmental organisation unites women from all over the world through non-violent peacebuilding and the promotion of economic, political and social justice. It was founded in The Hague in 1915, following the decision by a sizeable group of suffragists to protest World War I and draft proposals for peace, which they presented to the world's leading heads of state. This movement proved influential in the founding of the League of Nations, the forerunner to the United Nations, in which the organisation holds consultative status.

Today it has offices in Geneva and New York and sections around the world, including many European countries, as well as Bolivia, Colombia and Costa Rica. WILPF works in different areas: for total and universal disarmament; for respect for human rights as a means of addressing the root causes of conflicts; against the impact that the violence and insecurity of armed conflicts have on women; and against the devastating environmental effects of war. In Colombia, much work has been done in matters of disarmament and gun control following the signing of the Peace Accords. Although not a network of local and regional authorities, it was included in this section because it is an international network that specifically addresses peace and should be targeted for future partnerships by decentralised cooperation initiatives.

Other international networks and initiatives that may be of interest to decentralised cooperation stakeholders include:

- **International Peace Bureau**: An international organisation dedicated to building a world without war and which focuses on disarmament for sustainable development and the reallocation of military expenditure to social and environmental projects: *https://ipb.org/who-we-are/*

- **IPRA** or the International Peace Research Association: https://iprafoundation.org/

- **Peace Brigades International (PBI)** is an international non-governmental organisation that works to protect human rights and promote non-violent conflict resolution: *https://www.peacebrigades.org/en*

- **Minority Rights Group International**, which endeavours to attain rights for indigenous peoples and ethnic, religious and linguistic minorities: *https://minorityrights.org/new/*

- **ICAN** or the International Campaign to Abolish Nuclear Weapons has made remarkable progress with the Treaty on the Prohibition of Nuclear Weapons (TPNW): *https://www.icanw.org/*

- **International Action Network on Small Arms** (IANSA): *https://iansa.org/*

- **Stop Killer Robots** and its campaign to negotiate a treaty banning the use of autonomous weapons systems: *https://www.stopkillerrobots.org/*

- **Municipal networks that promote peace and human rights**

At national level, there are a number of thematic municipal networks dedicated to peace (REDS, 2023).

In France and Spain, these include:

- **"Xarxa d'Alcaldes i Alcaldesses per la Pau de Catalunya" and "Association Française des Communes, Départements et Régions pour la Paix" (AFCDRP)**,[23] the Catalan and French branches of Mayors for Peace, which push for a culture of peace and the prohibition of nuclear weapons through political advocacy.

In Italy, particular mention should be made of:

- **"Coordinamento Nazionale Enti Locali per la Pace e Diritti Umani"**, which, since 1986, has been coordinating Italian municipalities, provinces and regions in matters of peace, human rights, solidarity and international cooperation, organising the Perugia-Assisi Peach March, peace education activities, the UN Peoples' Assembly, city diplomacy for peace, dialogue and brotherhood between peoples and countless decentralised cooperation initiatives against war and in favour of the SDGs.

- **"Coordinamento Comuni per la Pace"** (Co.Co.Pa),[24] from the Piedmont region, advocates a culture of peace, non-violence and education for global citizenship through decentralised cooperation and international solidarity initiatives, mainly on African soil.

There are also numerous municipal human rights advocacy networks that, despite not specifically addressing matters of peace, touch upon many of the issues covered in this study. These include:

- **Networks, platforms and programmes for peace and the international protection of human rights in Colombia** (Catalan Table for Peace and Human Rights in Colombia[25]; Basque Table for Collaboration with Colombia and Herri Babesarea or the Basque Municipal Network for the Protection of Human Rights Defenders[26]; Rete italiana di Solidarietà Colombia Vive![27]; Flemish Network of Solidarity with the Peace Community of San José de Apartadó[28]; European Network of Solidarity with the Peace Community of San José de Apartadó.[29]

---

23 See: *https://wp.granollers.cat/alcaldesperlapau/qui-som/ciutats-membres/* and *https://afcdrp.com/qui-sommes-nous/membres/*

24 See: *https://www.cocopa.it/cocopa/comuni-aderenti*

25 See: *https://www.taulacolombia.org/ca/*

26 See: *https://herribabesarea.eus/*

27 See: *http://www.pacedifesa.org/category/rete-di-solidarieta-colombia-vive/*

28 See: *https://11.be/4depijler/organisaties/vlaams-netwerk-van-solidariteit-met-de-vredesgemeenschap-van-san-jose-de*

29 See: *https://zarabanda.info/la-comunidad-de-paz-de-san-jose-de-apartado-cumple-25-anos-con-el-apoyo-de-la-solidaridad-internacional/*

30 See: *https://www.indifesadi.org/*

31 See: *https://ciutatsdretshumans.cat/es/*

- Networks such as the Italian **"Rete in defensa di"**,[30] the Catalan "**Ciutats Defensores dels Drets Humans"**[31] **and other Spanish regional and municipal programmes for the protection of human rights defenders** (REDS, 2023), whose work will be discussed in the section on good practice.

- With regard to the admission of refugees, notable networks include the **International Cities of Refuge Network (ICORN)**, which provides shelter for artists, writers and journalists at risk as a result of their professional activities and is funded by public and private institutions in Norway, and **Shelter City,** which offers temporary refuge to human rights defenders in at-risk situations.

3.1.2. Other Latin American and European decentralised cooperation networks that include peacebuilding initiatives

Concerns about urban violence among local authorities and UN bodies and the attainment of SDG 11 "Cities and sustainable development" and SDG 16 "Promote just, peaceful and inclusive cities" are rousing the interest of a number of international networks of global, European and Latin American subcentral authorities whose endeavours are not specifically centred on peace.

- **United Cities and Local Governments (UCLG)**

The World Organisation of United Cities and Local Governments (UCLG)[32] is the largest global network of cities and local and regional governments and associations that promotes reflection and action on matters related to the SDGs and other groundbreaking agreements and strives to empower subnational authorities. Through its mission and complex structure,[33] it seeks to amplify the voices of local and regional governments in defining global agendas for development and peace and contribute to the process of implementing their commitments at the territorial level, fostering mutual learning and decentralised cooperation.

---

32 See: *https://uclg.org/about-us/*

33   Through the Global Taskforce of Local and Regional Governments, it deliberates and agrees upon participation in international agendas. Its World Council, Executive Bureau and World Secretariat decide the UCLG's policies and carry out its proposals. Due to its decentralised structure, it is divided into 7 regional sections, UCLG Policy Councils and Committees, Communities of Practice, working groups, UCLG Forums on various issues and a Standing Committee on Gender Equality. The 7 regional sections are: Africa; ASPAC-Asia-Pacific; FLACMA or the Latin American Federation of Cities, Municipalities and Associations of Local Governments; MEWA or the Middle East and West Asian Sector; the Metropolitan Section; NORAM or the Federation of Canadian Municipalities; REGIONS or the UCLG Forum of Regions. In addition to these structures, it also has Policy Councils (1. Right to the City and Inclusive Territories; 2. Opportunities for All, Culture and City Diplomacy; 3. Multilevel Governance and Sustainable Financing; 4. Safer, Resilient and Sustainable Cities Capable of Facing Crises; 5. Implementation of a New Urban Agenda for the 2030 Agenda), UCLG Committees (Culture; Social Inclusion, Participative Democracy and Human Rights; Local Economic and Social Development; Urban Strategic Planning), Communities of Practice (Urban Innovation; Mobility; Social and Solidarity Economy; Transparency and Open Government; Digital Cities; Housing; Migration), Working Groups (Capacity and Institution Building; Territorial Prevention and Management of Crisis), UCLG Forums (Intermediary Cities; Peripheral Cities; Local Government Associations) and a Standing Committee on Gender Equality.

An analysis of this organisation's missions, objectives and areas for action failed to return initiatives specifically focused on peace. However, many of the issues that UCLG addresses are undoubtedly associated with local peacebuilding and decentralised cooperation. Recent peace-related activities include: the UCLG Peace Award, the International Seminar on "Cultural Rights and Peace in the City", the UCLG Daejeon Call for Peace and, in particular, the World Forums on Cities and Territories of Peace.

UCLG and peace work

The aim of the UCLG Peace Prize is to highlight the role of local governments as enablers and facilitators of peace, freedom, democracy and prosperity in conflict situations and their potential in conflict prevention, post-conflict dialogue and the creation of environments of peace. This initiative emerged in 2008 as part of The Hague Agenda on City Diplomacy, composed during the World Conference organised by UCLG and the Association of Dutch Municipalities (VNG), which stressed the role of local authorities in peacebuilding, dialogue and reconstruction and established this financial award to reward successful initiatives. In previous editions, the prize was awarded to experiences related to peacebuilding and economic development (Kauswagan in The Philippines), direct conflict mediation (Arsal in Lebanon) and violence prevention (Palmira in Colombia).

In the context of the third edition of the UCLG Peace Price held in Mexico City in 2018, an International Seminar on "Cultural Rights and Peace in the City"[34] was organised to discuss the specific implications of cultural rights at the local level and their relation with the generation of conditions for peace in communities. The event also served to present the "City of Mexico Declaration on Culture and Peace", which appealed to international organisations and national and local governments to prioritise public policies based on cultural rights (right to remembrance, heritage, language, self-determination, access to cultural goods and services, to education...) in effort to counter situations of violence, discrimination, inequality and oppression, particularly among the most affected communities (women, indigenous peoples, children, displaced persons, sexually diverse communities, victims of violence and armed conflicts, persons with disabilities and those in poverty), and promote inclusive and sustainable societies in which differences and individual and collective identities are respected, tolerated and valued.

In October 2022, the UCLG World Congress in South Korea concluded with a Call for Peace, which alerted to the need not to succumb to indifference in the face of the new geopolitical crisis, armed conflicts, invasions and threats, to collectively address the economic crisis that is provoking new inequalities between people and territories and to combat the crisis of values fuelled by simplistic populist messages. In doing so, the UCLG restated its commitment to enabling peace and democracy through dialogue. This call was also signed by the World Human Rights Cities Forum, the World Forum on Cities and Territories of Peace and the European section of Mayors for Peace, which drafted a Declaration on the need to articulate a Global Agenda for Peace and the contributions of local governments.

---

34   International Seminar on Cultural Rights and Peace in the City (Mexico City, 2018):
https://www.agenda21culture.net/news/international-seminar-cultural-rights-and-peace-city-mexico-city

- **The Council of European Municipalities and Regions (CEMR) and PLATFORMA**

The CEMR is the European section of the UCLG (United Cities and Local Governments). Created in 1951, this European association clusters together local and regional governments, promotes the construction of a unified, peaceful and democratic Europe and ventures to shape European policy and legislation in matters related to subnational governments. While none of its thematic areas specifically address peace, this branch of the UCLG has been firmly committed to international municipal cooperation. Nonetheless, recent efforts have namely been directed toward its "Bridges of Trust" project, whose aim is to establish partnerships between 30 Ukrainian municipalities and municipalities in EU Member States to reconstruct the country following the Russian invasion. The CEMR has a pan-European coalition of cities and regions engaged in decentralised cooperation known as PLATFORMA.

<div style="border:1px solid">

PLATFORMA: Cooperation between cities and regions for the SDGs

This coalition, created in 2008, is composed of 29 cities, regions and national, European and global associations,[35] which are involved in drafting and implementing EU development policy and strive to promote sustainable development with other associations of cities and regions on all continents. With backing from the European Commission, which champions the role and action of local authorities as drivers of development, it has allocated budget resources and developed arrangements for strategic partnerships with associations of local authorities (CEMR/PLATFORMA; UCLG, UCLG-A, CLGF/AIMF), most of which aim to advance the SDGs at the local level. PLATFORMA organises talks, workshops and learning exchange events, training sessions, publications and the PLATFOR-MAwards, and fosters cooperation for development among cities and regions through the European Days of Local Solidarity, which take place annually.

Although PLATFORMA does not fund decentralised cooperation initiatives directly, its partner organisations are among the most active European subnational organisations in promoting the SDGs with local and regional authorities on other continents. The next few pages will highlight certain local peacebuilding and decentralised cooperation experiences between the EU and Latin America. This coalition is therefore an ideal vehicle for exploring the issue of strengthening local public policies for peace and promoting the allocation of EU development funds to reinforce the actions of local and regional authorities as agents of peace.

</div>

---

35 PLATFORMA's partners include international organisations of European, Southwest European and Commonwealth municipalities (UCLG, CEMR, NALAS and CLG); municipal and/or regional associations from Belgium, Spain, France, Georgia, Italy, Latvia, Lithuania, Moldavia, Sweden and Ukraine (FEMP, AFCCRE, CUF, NALAG, AICCRE, LSA, LALRG, CALM, AUC and SKL/SALAR); local and regional cooperation for development agencies from Germany, Belgium, Czech Republic, Spain, France, Italy and Netherlands (Lower Saxony, Brussels-Capital Region, SMOCR, Extremadura-AEXCID, Observatory for Decentralised Cooperation EU-LA/DIBA, Catalonia-GENCAT, Basque Country-ELANKIDETZA/AVCD, Andalusia/FAMSI, Majorca-FM, City of Paris, Region of Tuscany, Association of Dutch Municipalities/VNG International and Association of Flemish Municipalities/VVSG); and the Netherlands-Nicaragua National Town-Twinning Council (LBSNN)).

- **Latin American networks**

The analysis of Latin American networks and their decentralised cooperation and peace-building efforts has yielded similarly meagre results. None of the major networks such as the Latin American Federation of Cities, Municipalities and Associations of Local Governments (FLACMA), a branch of the UCLG, or the Union of Portuguese Language Capital Cities (UCCLA)[36] specifically target these issues. That said, of particular interest in this regard is the Union of Ibero-American Capital Cities (UCCI), which has great potential and tools for decentralised cooperation and is committed to supporting initiatives in matters of peace and coexistence between cities.

UCCI and its work for a culture of peace[37]

The Union of Ibero-American Capital Cities (UCCI) is an association of 29 Latin American and European cities that are working toward a model of peaceful coexistence and solidarity-based development. Among its lines of action are initiatives aimed at combating gender-based violence and youth violence, policies for the prevention of urban violence and citizen disarmament, diversity and coexistence campaigns, all grouped under the umbrella of culture of peace. As an international organisation of municipalities with members on both sides of the Atlantic, the UCCI's good practice in promoting a culture of peace could prove a fertile breeding ground for decentralised cooperation between European and Latin American authorities. We will provide examples of good practice by Latin American UCCI member cities in a later section.

The search failed to return any other thematic Latin American municipal organisations active in matters of peace and coexistence. There are, however, some focused on environmental sustainability, such as Local Governments for Sustainability (ICLEI), lending C40 and others, including the International Urban and Regional Cooperation Programme and the Ibero-American Centre for Urban Strategic Development (CIDEU), which address town planning from different perspectives. These organisations, within their areas of expertise, could undertake lines of work related to environmental peace and socio-environmental conflicts in their municipalities, or questions of urban development that could contribute to combating violence in cities.

Despite their somewhat timid measures, mention must also be made of the **Regional Forum for Local Economic Development for Latin America and the Caribbean**, whose scope of action does include "**Peacebuilding planning and consensus-building tools**", and **Mercocities**, which has gradually consolidated a line of action related to decentralised cooperation which could prompt exchanges among Latin American municipalities in matters of peace and coexistence.

---

36 See: *https://www.uccla.pt/uccla*

37 *https://ciudadesiberoamericanas.org/*

Regional Forum for Economic and Social Development for Latin America and its interest in peacebuilding

This Forum advocates open dialogue between academics, governmental organisations, civil society and stakeholders engaged in international cooperation and features the so-called Local Economic Development Observatory (ConectaDEL), which monitors training and good practice systematisation activities as part of local sustainable economic development processes in Argentina, Brazil, Chile, Guatemala, El Salvador and Peru. It has a fund for financing pilot projects and a journal that theorises about local economic development and documents good practice. While Forum participants include local authorities from other Latin American countries, public policies for peace have not been central to the debates, attributing priority to the territories' local economic development and environmental concerns.

It should be noted that the Final Declaration of the 3rd Regional Forum, which took place in Barranquilla in 2019 under the title "Local economic development in fragile territories affected by conflicts and violence: a framework of resilience and cohesion for sustainable and inclusive development", stressed the need for territorial development which recognises differences and ventures to build the capacity of local stakeholders to peacefully transform conflicts through dialogue, social inclusion and democratic governance. This Latin American forum for debate on economic and territorial development has the potential to address issues related to public policies for peace in its events, training programmes, academic resources and funds for financing pilot projects.

- **MERCOCITIES and South-South cooperation**[38]

Mercocities is the primary network of municipalities in the MERCOSUR and was founded by the main municipal councils from the countries associated with this process of integration. Established in 1995, its members include over 360 cities and more than 120 partners in Argentina, Brazil, Paraguay, Uruguay, Chile, Bolivia, Peru, Colombia and Venezuela. Its activities namely involve exchange and horizontal cooperation among local governments in the region.

This organisation upholds the joint policy positions of its members both in Latin America and at world level, promotes technical cooperation among its members (exchange of policy, knowledge and experiences) and encourages economic policies geared toward trade promotion and production integration. While its structure[39] does not provide for groups focused specifically on peace work, there are working groups that share experiences between cities on issues concerning human rights, immigration and citizen security, as well as a Thematic Unit on International Cooperation with a South-South Cooperation Programme that funds projects and participates in the Consultative Forum of MERCOSUR Cities and Regions, other multilateral forums (UNASUL, CEPAL, UN-HABITAT, 2030 Agenda, EU, etc.) and networks of cities (UCCI, UCLG, etc.).

---

38 *https://sursurmercociudades.org/programa/*

39 Mercocities is structured around a General Assembly of the heads of the associated city governments, which meets annually, three executive bodies (Council, Steering Committee and Executive Secretary) and 19 Thematic Units and Working Groups.

> **Mercocities South-South Cooperation Programme**
>
> While the South-South Cooperation Programme was created in 2016, there was a pre-existing strategic alliance between Mercocities and the Observatory for Decentralised Cooperation EU-LA. This Programme is geared toward promoting, highlighting and systematising South-South cooperation actions and policy exchanges among local governments associated with Mercocities and third parties. In addition to the programme for funding cooperation projects between South American cities, it also organises other project design training activities and technical exchanges among cities. In 2022, an interactive programme (Enlace Sur) was launched to promote technical exchanges among cities on matters of sustainable development, based on the good practices of programmes and initiatives undertaken by Mercocities member cities. The development of a working group on peace and coexistence in cities would help this South-South Cooperation Programme incorporate exchanges in this area.

- **International Association of Educating Cities**[40]

This permanent collaborative structure unites local governments committed to the Charter of Educating Cities, in place since 1994. Despite not pursuing specific peace-related issues, the scope of this thematic network's efforts to promote education in cities includes fostering peaceful coexistence and a culture of peace.[41] The experiences of the Educating Cities in matters of peace education and coexistence are highly diverse (citizen coexistence and interculturality programmes, peace-related recreational and cultural activities, education programmes and school mediation, domestic violence prevention, historical memory initiatives and dialogue between conflict-affected communities, etc.), and most fall outside the scope of action described in this study. However, some such experiences could be capable of articulating proposals for decentralised cooperation between municipalities, particularly as regards the sharing of experiences and support in the implementation of Municipal Coexistence and Social Cohesion Plans, and in activities related to these plans

---

40 See: *https://www.edcities.org/en/s*

41 There is a bank of experiences containing around twenty municipal experiences related to peace education, citizenship and coexistence in the broadest sense of the word. However, with the search system available, there are no records of decentralised cooperation initiatives between Latin American and European municipalities in this regard.

3.2. Good practice in official and citizens' decentralised cooperation and peace initiatives

The analysis of the decentralised cooperation and peacebuilding practices discussed in this section will focus on certain innovative aspects of these projects and programmes and their potential in the various areas of action.

3.2.1. Decentralised cooperation for post-war rehabilitation

As indicated earlier, most European decentralised cooperation initiatives involving post-war rehabilitation in Latin America in the past decade have targeted the Colombian peace process, particularly those promoted by social and community agents backed by cooperation with local and regional authorities.

- *Spanish decentralised cooperation experiences in the Colombian peace process*

In recent decades, Spanish municipalities and Autonomous Communities have developed countless cooperation programmes and projects alongside various state and non-state stakeholders to promote peace in Colombia. The direct cooperation and indirect cooperation experiences presented below are but a minor example of the role of municipal and regional cooperation in the peace negotiations and post-war rehabilitation processes.

A large number of European decentralised cooperation initiatives have targeted Colombia's Comprehensive Peace System and its partner institutions for support. Many European regional cooperation agencies and municipalities have channelled funds and technical assistance to the Truth, Coexistence and Non-Recurrence Commission (CEV), the Special Jurisdiction for Peace (JEP) and the Unit for the Search of Disappeared Persons (UBPD). Although central government-dependent institutions, emphasis should be placed on the territory-based and decentralised approach with which these organisations operate.

Direct regional cooperation with the Unit for the Search of Disappeared Persons

One prime example of direct cooperation on the part of Autonomous Communities with the Comprehensive System for Peace is the initiative undertaken between the Government of Catalonia's Directorate General for Public Procurement, the Government of Extremadura's Agency for International Cooperation for Development (AEXCID) and the Basque Government's Agency for Cooperation and Solidarity (eLankidetza), which provides the UBPD[42] direct financial aid to help in the healing and redress of victims in the areas hit hardest by armed conflict. It represents a contribution of regional cooperation to the implementation of the Accord signed between the Colombian Government and the FARC-EP.

These types of direct and indirect cooperation initiatives on the part of Autonomous Community authorities are possible thanks to years of ongoing and coordinated efforts by numerous governmental and non-governmental stakeholders. In this regard, note should also be made of the positive experience of both the Catalan Table for Peace and Human Rights in Colombia and the Basque Table for Collaboration with Colombia.

Regional Tables for Peace in Colombia

The Catalan Table[43] is a platform created in 2002. It clusters together more than thirty Catalan institutions (municipal councils, provincial and regional governments, NGDOs, trade unions, universities, etc.) with the goal of building stable and lasting peace in Colombia. This Table takes the shape of a solidarity network and forum for increasing political advocacy and awareness among Catalan society, and translates into institutional commitments, such as resolutions condemning the assassination of community leaders and human rights activists, or the recent Catalan Parliament resolution lending support to the new Colombian Government's Total Peace policy.

The Basque Table for Collaboration with Colombia, established in 2018, is also an avenue through which the Basque Government and social and business organisations may coordinate and articulate initiatives to help advance peace in Colombia, and whose activities target the Department of Cauca and engagement with the indigenous, Afro-Colombian and rural populations. It should also be pointed out that local and regional governments in these and other Autonomous Communities are also channelling cooperation funds toward countless cooperation projects for peace implemented by non-governmental development organisations.

Another major source of decentralised cooperation for peace in Colombia is the support given by numerous local and regional European authorities to the pacifist feminist movement and, more specifically, the Women's Peace Route.

---

42 For further information on direct regional cooperation with the UBPD, see the following news stories:
https://cooperaciocatalana.gencat.cat/es/actualitat/arxiu_de_noticies/Noticia/20211105-cooperacio-catalunya-eus-kadi-extremadura-colombia
https://www.swissinfo.ch/spa/colombia-espa%C3%B1a_catalu%C3%B1a-fortalecer%C3%A1-su-cooperaci%C3%B3n-con-v%C3%ADctimas-del-conflicto-colombiano/48354202
https://www.juntaex.es/w/coopeacion-para-el-desarrollo
43 See: *https://www.taulacolombia.org/ca/qui-som/*

Official European decentralised cooperation and support for the Women's Peace Route in Colombia[44]

The *Ruta Pacífica de Mujeres*, or Women's Peace Route, is a feminist, pacifist and anti-militarist Colombian civil society movement that groups together over 300 highly diverse women's organisations. It surfaced in 1996 as a non-violent response in territories besieged by armed conflict in Colombia. It played a notable role in the implementation of the Peace Accords between the Government and the FARC in 2016 and in the progress toward ending direct violence and is today actively involved in combating the structural and cultural violence that plague women in this country.

Its mass mobilisations, training, strengthening of regional organisations, political advocacy and psychosocial and legal support represent efforts geared toward rendering visible the impact of war on the lives and bodies of women. It is now a national and international leader in the feminist struggle to eradicate all forms of violence against women, peacebuilding and the attainment of the rights to truth, justice and redress for victims of armed conflicts and other types of violence.

This movement is backed by local and regional European institutions in the form of countless decentralised cooperation initiatives.[45] For example:

a. By the Barcelona Municipal Council and Catalan Agency for Cooperation for Development, which fund the exchange of women peacebuilders with youth and feminist community projects and public organisations in Catalonie.[46]

b. By local governments in the Basque Country and the Basque Agency for Cooperation for Development, which, with the support of several Basque NGDOs, facilitate meetings and the exchange of experiences among women peacebuilders from the Basque Country and Colombia.[47]

c. By local and national institutions in Germany that support the Civil Service for Peace[48] responsible for several initiatives with Colombian organisations, including the Women's Peace Route.

d. The University of Bristol, in consortium with and with funding from various public bodies and organisations in Colombia, among them the Women's Peace Route, and Great Britain, has launched a project for sustainable peace focused on victims and memory.[49]

---

44 See: Website: *https://rutapacifica.org.co/wp/*

45 See: *https://rutapacifica.org.co/wp/proyectos-desarrollados/*

46 See: *https://www.cooperaccio.org/comunicado-gira-sintonia-mujeres-jovenes/* And *https://www.pazcondignidad.org/blog/colombia-movilizacion-las-mujeres-defendemos-la-vida-y-protegemos-el-territorio/*

47 See: *https://recursoseducativos.ongdeuskadi.org/recurso.php?id=106.* Mention should also be made of the recent project "International Seedbed for Women Peacebuilders", coordinated by Gernika Gogoratuz in consortium with Gernikatik Mundura and approved by the Basque Agency for Cooperation for Development (AVCD), the aim of which is to facilitate meetings between women pacifists from Colombia, Mozambique and the Basque Country in anticipation of the upcoming World Women's Meeting in the Basque Country in 2026.

48 See: *https://www.ziviler-friedensdienst.org/en*

49 See: *https://www.bristol.ac.uk/news/2018/november/colombia-sustainable-peace.html*

- ***Regional and municipal programmes for protecting human rights defenders***

Another notable initiative of regional decentralised cooperation projects are programmes aimed at protecting human rights defenders. These temporary protection programmes are organised by regional governments in coordination with social organisations and NGOs in their Autonomous Communities to provide shelter during a certain period of time to people whose lives or integrity are threatened as a result of their work defending or promoting human rights in their countries of origin (CEAR, 2014).

Regional and municipal advocate defence programmes[50]

Many Colombian peace advocates, human rights defenders and community leaders have benefited from the main protection schemes, which include the Asturian Programme for the Victims of Violence in Colombia, launched in 2001, while the Basque and Catalan Temporary Protection Programmes for Human Rights Defenders provide temporary protection to all people, not just Colombians. They offer their organisations political and institutional support through training and political advocacy activities.

Initiatives aimed at protecting international human rights defenders are also surfacing among local governments, as in the case of the **Political Advocacy Laboratory on International Protection by Local Governments**,[51] the initiative of a plural and solidarity-based organisation (REDS) with support from a number of local governments, among them the Barcelona Provincial Council, through the Observatory for Decentralised Cooperation EU-LA, which facilitates interaction among municipal councils, organisations and advocates to promote joint advocacy in the international protection of human rights, particularly support for human rights advocates in different parts of the world, in addition to legal action and political advocacy.

In the case of Catalonia, special mention must also be made of ***Cities Defending Human Rights***[52] which since 2013 has partnered with around one hundred Catalan municipalities to lend prominence to and support the efforts of human rights defenders and condemn the persecution they face. And, lastly, the **Barcelona Protects Mexican Journalists Programme**,[53] funded by this city's Municipal Council and implemented by Table for Mexico, which provides refuge to Mexican journalists threatened as a result of their profession and condemns human rights violations in this country.

---

50 See: Asturian programme: *https://www.codopa.org/cooperacion-desarrollo-comunidades-empobrecidas/actualidad/comienza-la-26-edicion-del-programa-asturiano-de-atencion-a-victimas-de-la-violencia-en-colombia_6298_147_6789_0_1_in.html*,

Basque programme: *https://www.euskadi.eus/defensores-y-defensoras-de-los-derechos-humanos/web01-s1lehbak/es/*

Catalan programme: *https://www.ccar.cat/es/como-actuamos/incidencia/defensa-de-los-derechos-humanos/*

51 See: *https://reds.ong/incidencia-politica*

52 See: *https://ciutatsdretshumans.cat/en/*

53 See: *https://ajuntament.barcelona.cat/relacionsinternacionalsicooperacio/es/barcelona-protege-periodistas-de-mexico*

These programmes, though initially reserved for individuals in armed conflict contexts such as Colombia, have, as they have evolved, incorporated other profiles, including environmental activists, community leaders, persons persecuted for their sexual orientation and other human rights defenders threatened by criminal or paramilitary groups.

"Cities of Refuge" experiences in Europe and Latin America

In recent years, the mass exodus of people fleeing the war in Syria and, more recently, the wars in Ukraine and Palestine has prompted a show of solidarity among citizens and local authorities. In 2015, the mayors of Barcelona and Madrid steered the creation of the first Cites of Refuge Network in response to the crisis in Syria, which was quickly picked up by other municipalities and Autonomous Communities. This type of initiative, limited in scope, was replicated elsewhere in Europe and encountered strong racist opposition from certain social strata and governments (including those of the Visegrád Group).

The impact of the war in Ukraine on European societies in 2022 triggered a much more institutionalised movement to admit people fleeing the contention. As an example, the European Union approved a temporary admission mechanism empowering Member State governments to guarantee residence, access to the labour market and housing, medical care, social assistance and access to education among minors for Ukrainian refugees. As in other EU countries, these measures were coordinated by Spain's regional governments and the Spanish Federation of Municipalities and Provinces' Network of Municipalities for the Admission of Refugees. The warm institutional response toward the Ukrainian population was harshly criticised for illustrating the "double standard" of admission policies, in reference to the much different experience of people displaced by war in Syria. Despite these contradictions, European countries have produced countless positive experiences with regard to the solidarity-based community reception of migrants and refugees (such as Welcome Refugees, maritime rescue boats, etc.) and numerous municipality- and region-led admission experiences, such as, for instance, the Riace project in Italy (Barillà, 2019) and the Artea project in the Basque Country.[54]

In Latin America, although many cities in Colombia have been forced to receive people displaced by war, the issue of mobility and violence is somewhat different. Each day, thousands of people silently enter large Latin American cities fleeing the multiple forms of violence caused by organised crime and poverty or simply seeking new opportunities. As we will see in the next section, dealing with these forms of violence is a challenge for Latin American local governments, which, in addition to addressing them, must also provide social services, housing and medical care for migrants or those seeking refuge, actions which on occasion stoke the ire of the host communities. Yet despite the contextual differences, positive experiences and good practice in refugee and immigration management represent a field for exchange among local authorities in the EU and the Americas that requires further attention.

---

54 See: *https://www.elsaltodiario.com/migracion/proyecto-artea-casa-sin-llaves-ongi-etorri-errefuxiatuak*

- *Forced migration*

In addition to these initiatives in support of the Colombian peace process and the protection of human rights defenders, there is another area of action related to the various forms of violence and war that result in large influxes of migrants seeking refuge in other places. It is, undoubtedly, another focal point for the exchange of experiences between the EU and Latin America.

3.2.2. Eco-social conflicts and decentralised cooperation for territorial defence

By way of example, the following section systematises certain notable experiences that may prove helpful in reinforcing the notion that eco-social conflicts constitute an area of action of decentralised cooperation for peace.

- *The role of decentralised cooperation in resistance to the Agua Zarca hydroelectric megaproject and the campaign to clarify the murder of Berta Cáceres*

In March 2016, Berta Cáceres, a leader of the indigenous Lenca community and member of the National Council of Popular and Indigenous Organisations of Honduras (COPINH), was killed for opposing plans between several transnational companies and the Honduran State to privatise the rivers. The COPINH's mobilisation and pressure by the international community succeeded in bringing the material authors, though not the intellectual authors, of the killing to justice and helped freeze various other large-scale hydroelectric projects expected to undermine the capacity of the region's indigenous and rural communities to lead a good life.

Agua Zarca's attempts to build the dam is a shining example of a capital-life conflict, in which the Honduran Government issued a construction permit in indigenous territory without prior consent and sought to expel the Lenca people from their own land. Fortunately, the dam was never built. Local and regional authorities from the EU displayed a commitment to defending community leaders and to the Lenca people in the form of numerous institutional political statements of support and decentralised cooperation initiatives, impressing on national and European institutions the need to supervise and sanction extraction companies that violate human and environmental rights.

City and regional paradiplomacy to defend the Lenca territory in Honduras

Solidarity with the Berta Cáceres case and the Lenca people was shown primarily in the form of institutional statements and visits to Honduras on the part of local and regional European authorities. In the case of Spain, the active role of the Government of the Balearic Islands, the Basque Parliament's Human Rights and Equality Commission, the Zaragoza Municipal Council, etc. deserve mention.

Along with the pressure exerted by human and environmental rights organisations, these local and regional institutions, through their support and visits, not only helped draw attention to the Berta Cáceres murder trials and the persecution of other human rights defenders, but are doing their part to raise awareness among EU institutions of the need for mechanisms to supervise the extractive activity of large European companies that operate in other countries and ensure advancements in the sustainable management of raw materials.

Unfortunately, the geopolitical U-turn brought about by the war in Ukraine is eroding interest in guaranteeing human and environmental rights and replacing it with mounting concerns over disruptions in the international supply chains of most mineral raw materials and energy resources. The EU's current "developmental" welfare model has once again taken priority over proposals related to sustainability and control measures for large corporations and their human and environmental rights violations.

In addition to complaints and political support for human rights defenders, subnational authorities in the European Union have also organised decentralised cooperation initiatives to bolster territorial defence in the face of unchecked extractivist activities. In the example at hand, it should be mentioned that the COPINH continues to mobilise communities and condemn the construction of other dams in Honduras. Through decentralised cooperation, European municipalities and regions are financing countless COPINH and Lenca community projects and the defence of their territory.

Decentralised cooperation in support of the Lenca people's environmental struggle

As regards decentralised cooperation at Spanish State level, a number of initiatives warrant mention. These include the direct financing provided by eLankidetza to ensure that the Committee of Relatives of the Detained and Disappeared in Honduras (COFADEH) and the Centre for Democratic Studies (CED) may continue to defend indigenous leaders against threats from the central government and large corporations and strengthen Honduras' civil society. Meanwhile, many NGDOs (Mundubat, Alboan, Mugen Gainetik, etc.) have taken part in similar processes with other Honduran organisations (COFADEH, National Centre for Field Workers-CNTC, Reflection, Research and Communication Team-ERIC), with support from Basque public administrations. These human rights advocacy projects are joined by countless other projects on matters related to gender, agroecology, food sovereignty and organisation strengthening funded by regional and local authorities and implemented by NGDOs.

The conflict between the Lenca people and the hydroelectric companies is but one of the many environmental struggles currently playing out across Latin America and in which decentralised cooperation may be articulated. One tool for information about the hundreds of socio-environmental conflicts that currently exist in Latin America and Europe and encouraging mutual learning between local stakeholders on both sides of the Atlantic is the Global Atlas of Environmental Justice (EJAtlas).[55]

- ***Other cooperation experiences that target capital-life conflicts and the Colombian armed conflic***

In Colombia, there are various decentralised cooperation initiatives in place that deal with eco-social conflicts in contexts of armed conflict. This analysis has focused on the following:

A German cooperation experience:

> **SerMacarena Programme**[56]
>
> This project promotes a management model developed between relevant state stake-holders and civil society groups to support the participatory implementation of an environmental management plan in the Macarena region of the Meta Department. This protected area is comprised of four natural parks, in which the Colombian Government is making attempts to impose regulations aimed at safeguarding the area's ecological stability from the effects of human activity. Through participatory environmental/land-use management instruments, a group of representatives has, through the systematisation of other experiences, and in a context of divergent political and economic interests and ongoing armed conflict, successfully managed to conduct a participatory analysis and draw up comprehensive environmental management plans with gender- and conflict-sensitive participatory approaches. Though not a decentralised cooperation project insofar as it has been financed by Germany's Federal Ministry for Economic Cooperation and Development (BMZ) through the Corporation for the Environment and Sustainable Development in the Macarena Special Management Area (COPORAMEM), this experience is nonetheless worthy of note in that it led to the launch of land-use and environmental management processes on the part of local public institutions and communities.

---

55 See: *https://ejatlas.org/*

56 See: *https://d-nb.info/1127676946/34*

An experience supported by the Basque Agency for Cooperation for Development and the Bizkaia Provincial Council:

Territoires in Conflict[57]

A similar experience, although this time with financing from local authorities in the Basque Country (Basque Agency for Cooperation for Development and the cooperation funds from the Bizkaia Provincial Council), coordinated by Gernika Gogoratuz and steered by local organisations and research groups from several universities, is "Territories in Conflict".

The aim underpinning this international project is to encourage research, action and participation in promoting alternative livelihoods, given the impact of large-scale transnational projects on five territories: Cajamarca, department of Tolima, and Doncello, department of Caquetá, in Colombia; the province of Cabo Delgado in Mozambique, and the region of Busturialdea-Urdaibai in the Basque Country. It is a project that, by championing diversity and an intersectional feminist and local-global approach, strives to reinforce collective capacities, resistance and community proposals to mitigate the developmental and extractivist strategies imposed on these territories by external stakeholders.

In the case of Cajamarca, support is being given to the community resistance processes and pro-environmental movement, which, through a popular consultation, successfully froze a large-scale gold mining project which stood to threaten the rural way of life.

Various cooperation for development projects funded by these public authorities have also contributed to the launch of agroecological, social economy and solidarity-based alternatives to extractivist strategies. To this end, and in attempts not to exclude groups that are traditionally marginalised in such processes, even by social activists themselves, emphasis has been placed on amplifying these silenced voices. This partnership among public authorities, universities and organisations in Tolima and the Basque Country is serving to strengthen participation in local development planning and implement training and agroecological production projects among farming cooperatives and territory defence initiatives with youth groups and women's organisations with varying degrees of organisation in this region of Colombia. And vice versa: the resistance and territorial defence experiences in Tolima are also serving to inspire the Busturialdea-Urdaibai region in light of the challenges posed by the other territory's eco-social conflicts.

---

57 See: *https://territoriolab.org/*

A Catalan decentralised cooperation experience:

Environmental justice, education and peacebuilding in ex-combatant reintegration initiatives

Several foundations (Kreanta and Proantioquia), with cooperation funds from various local authorities (mainly the Barcelona Municipal Council), launched the project "ETCR Dabeiba: Environmental Justice, Education and Peacebuilding[58] in one of the Territorial Spaces for Training and Reincorporation (ETCR), pursuing objectives surrounding not only environmental peace and eco-social conflicts, but also peacebuilding in post-armed conflict contexts. It is part of the general mission to not only facilitate the reintegration of ex-combatants into civilian life, but also promote and build the human and technical capacities of former FARC members in the Llano Grande ETCR in Dabeida and the local community in matters of environmental justice. Additional objectives of this initiative include generating an alternative production model, encouraging support, co-creation, ownership and coexistence and transferring and disseminating the lessons learned to other post-conflict areas in Antioquia and Colombia.

3.2.3.   Decentralised cooperation experiences in the struggle against urban violence

The following experiences come to us from Colombia, Mexico and El Salvador. Prominent among those pertaining to Colombia are the UCLG Peace Prize awarded to the municipality of Palmira and the twinning agreements between Barcelona, Cali and Bogotá:

The municipality of Palmira (Colombia) receives the UCLG Peace Prize for its work against urban violence[59]

The Palmira Municipal Council successfully implemented a comprehensive approach to violence prevention through its project PAZOS. The initiative notably reduced the homicide rate and facilitated mediation in community conflicts within the municipality through a prevention-based intervention model that differs from conventional models of police repression. Through intervention, prevention, the creation of safe environments and greater access to justice, this model succeeded in having a major impact on the high levels of urban violence. Financed by the Open Society Foundation and launched by the Applied Research Center - Complete Wealth at Pontificia Universidad Javeriana, this initiative was awarded the Peace Prize by the UCLG and the Association of Dutch Municipalities (VNG). It has immense potential for generating new technical assistance experiences in matters of urban violence through decentralised cooperation.

---

58 See: *https://www.kreanta.org/etcr-dabeiba-justicia-ambiental-educacion-y-construccion-de-paz/*

59 See: *https://palmira.gov.co/pazos/*

Twinning agreements between the Barcelona Municipal Council and the Cali and Bogotá municipal councils

While the twinning schemes between these cities and Barcelona provide for cooperation in several different areas (health, culture, regional development, civic participation, new technologies, etc.), they also outline several peace-related initiatives, notably memory and peace policies and policies against urban violence.

The Memorandum of Understanding between the Cali Mayor's Office and the Barcelona Municipal Council[60] laid down a number of cooperation initiatives aimed at bolstering local public policies that advocate a culture of peace and non-violence. The two cities are similar in that they both receive large numbers of people displaced by armed conflict. However, Cali presents high concentrations of vulnerable communities, which include ex-combatants, young gang members and ex-convicts and victims of violence.

One initiative launched in 2017 was the **Peace and Citizen Culture Management Strategy: A social innovation laboratory for the prevention of violence and citizenship training**, through which international cooperation agencies (USAID, IOM, British Council, etc.), with help from the central government, have launched international cooperation initiatives aimed at reducing violence and engendering a culture of peace through social inclusion and second opportunities for vulnerable groups. A few decades ago, the Barcelona Municipal Council participated in a similar experience with the City of Bogotá in matters of citizen security and coexistence.

As regards El Salvador, of particular note are the experiences dealing with youth violence prevention and public space recovery policies between the cities of Barcelona and San Salvador:

Policies for the prevention of youth violence in El Salvador

In certain Latin American countries such as El Salvador and Brazil, the first decade of the new millennium witnessed the launch of restorative juvenile justice and community justice programmes, which were used in conjunction with community conflict resolution circles and other socio-educational programmes to provide redress for victims and reintegrate young offenders (Padilla, 2012). Another focal point for experience exchange between local and regional governments in Latin America and Europe. Such is the case of the technical cooperation experience for the prevention of youth violence and the self-organisation of young people though sport, culture and art promoted by the Government of Catalonia (the Directorate General for Cooperation and the Catalan Agency for Cooperation for Development, the Directorate General for Youth and the Catalan Youth Agency) and Salvadoran authorities (Vice-Ministry for Development for Cooperation and the Salvadoran Agency for International Cooperation, National Youth Institute-INJUVE).[61]

---

60 See: *https://www.cali.gov.co/gobierno/publicaciones/148304/cali-y-barcelona-estrechan-lazos-de-relaciones-y-cooperacion/*

61 See: *https://cooperaciocatalana.gencat.cat/ca/com-ho-fem/cooperacio-institucions/cooperacio-tecnica/politiques-joventut-prevencio-violencies-juvenils-salvador-2019/*

Central to this exchange on issues of youth policy is a desire to prevent violence among highly vulnerable communities in El Salvador. April 2019 saw the first exchange between the heads of the Catalan and Salvadoran Governments' Youth and Cooperation for Development departments, which resulted in the gathering "The visibility of young people as key stakeholders in violence prevention and peacebuilding", during which young Central Americans from El Salvador, Honduras and Guatemala shared experiences and initiatives related to a culture of peace, leadership and violence prevention.

Good public space revitalisation practice promoted by authorities in the metropolitan areas of Barcelona and San Salvador

In effort to enhance security in San Salvador, this violence prevention policy was devised with a view to creating jobs, recovering the social fabric and public spaces and restricting access to weapons. The policy prompted strategic participatory violence prevention plans on the part of the San Salvador Municipal Council and its Municipal Violence Prevention Committee. Furthermore, efforts to drive these plans forward have been supported by local authority cooperation networks, such as the UCCI, local NGOs and other international cooperation stakeholders, which are involved in various programmes, projects and initiatives.

An example of good practice is the experience "Santa Clara, Cuscatancingo, San Salvador Safe Pedestrian Environmental Network", a cooperation project centred on "strengthening the management of public space within the framework of equity, a culture of peace and sustainability", undertaken between the Metropolitan Area of Barcelona (AMB) and the Council of Mayors and Planning Offices of the Metropolitan Area of San Salvador (COAMSS/OPAMSS). The ultimate goal of this direct decentralised cooperation initiative is to work with local public and community stakeholders to revitalise public space in the municipality of Cuscatancingo, through participatory processes which take rights, gender and diversity into consideration and endeavour to ensure safe pedestrian mobility in areas with high levels of insecurity and population density. An initial survey and participatory process served to identify deteriorated public spaces; barriers; perceptions of insecurity, particularly among women and children; the appropriation of spaces by male collectives and the exclusion of other groups; road traffic accidents; and the privatisation of public spaces. The first phase involved outlining the priorities for rehabilitating the space and the course of action required to create a route for improving pedestrian mobility between municipal facilities (cultural centre, school, health unit and municipal market). This entailed improving both lighting and road traffic management, giving pedestrians right of way, and putting certain infrastructure to other uses. Such is the case of a playing field that was turned into a flexible multifunctional space, or a parking lot and road which became a distinct gathering place. These measures contributed to reducing accidents, enhancing the perception of security and reclaiming public space for other activities and, in the absence of a pertinent analysis, could potentially decrease crime rates in the area.

Regional stakeholders and local residents were involved in every step of the process, a level of engagement possible thanks to the organisation of a number of activities (clean-up days, family festivals, the distribution of ornamental plants to decorate the streets, exhibitions on the results of the process, concerts, sports activities, etc.) and which resulted in the formation of a neighbourhood committee that has gradually assumed command in matters of local sustainability. Adapted from Miranda and Peix (2020)

With regard to experiences in Mexico, mention must be made of the campaign for disarmament in Mexico City.

"Yes to Disarmament, Yes to Peace"[62] **campaign in Mexico City**

The aim of this initiative, implemented by local authorities, is to remove firearms from homes through the exchange of weapons and ammunition for money. It also calls on citizens to swap toys of war for toys with educational value. Since 2019, a number of campaigns have been conducted through exchange centres around Mexico City. In the first two years, almost 6,000 weapons and a large amount of ammunition were collected from around 4,500 people. According to authorities, this initiative has helped cut the homicide rate by just over one third and painful firearm injuries by half. Weapons and ammunition have continued to be exchanged in recent years in other parts of the city (Tláhuac, Cuajimalpa, Magdalena Contreras, etc.).

3.2.4. Antimilitarism, disarmament, non-violence, remembrance and culture of peace experiences

The following experiences are related to efforts on the part of various municipalities to encourage remembrance and condemn war (Gernika-Lumo and Granollers), promote cooperation among museums (Basque and Catalan cooperation with the Memorial for Harmony in Guatemala) and engage in political advocacy through disarmament campaigns (TPNW).

Granollers and Gernika-Lumo: cities of remembrance that condemn war

The contribution of cities that have been bombed to the culture of peace serves, through a critical analysis, to unlearn the horrors of war and assimilate new forms of building everyday coexistence. At international level, the Hiroshima Peace Memorial commemorates the atomic bombings of 1945. At state level, examples of memory initiatives include those evoking the bombing of two cities, Gernika (1937) and Granollers (1938-1939), during the Spanish Civil War.

The bombing of **Gernika** in 1937 is considered one of the earliest examples of total warfare and marked the start of aerial bombings against the civilian population in Europe ahead of World War II. UNESCO declared Gernika a "City of Peace" for the European region (2002-2003) "in recognition of its extraordinary contribution to the promotion of the values of peace, tolerance and solidarity in daily life". In doing so, it commended a process which began with the founding of the "Gernika Gogoratuz" Peace Research Center by parliamentary initiative in the context of the 50th anniversary of the bombing in 1987, continued with the creation of the "Gernika Peace Museum" in 1998 and led to a reconciliation process which culminated with German President Roman Herzog taking responsibility for the bombing and expressing solidarity with the victims in 1997.

---

62 See: *https://gobierno.cdmx.gob.mx/programas/si-al-desarme-si-a-la-paz/*

All this has given rise to a remarkable memorial complex, to which the old Astra weapons factory, today a space for social creation, was added in 2007. Over the decades, this initiative has spawned a rich network of civil society, cultural and artistic associations, with institutions and a municipal council that are fully cognizant of its symbolic and commemorative value. The Gernika-Lumo Municipal Council, in cooperation with the twinned city of Pforzheim (Germany), has been organising the Gernika Awards for Peace and Reconciliation since 2005.

Gernika Gogoratuz's efforts in the realm of memory and peacebuilding pursue two objectives. On the one hand, to incorporate critical thinking on future alternatives into remembrance studies, while further strengthening coexistence in democratic societies. This has led to the development of methodologies for the social construction of memory in societies affected by war and political violence, as well as proposals for theoretical frameworks with different approaches that provide a means for constructing fair, sustainable and peaceful life alternatives (Oianguren, 2021).

Granollers has been a member city of the International Association of Educating Cities (IAEC) since 1992. At institutional level, it is committed to fulfilling the principles that inspired the Charter of Educating Cities, prioritising the objectives of this charter in the municipality's educational policies. The "Can Jonch" Culture of Peace Centre was inaugurated in 2008 in the context of the 70th anniversary of the city's bombing during the Spanish Civil War. Its mission is to promote programmes, services and activities linked to historical memory, the improvement of community relations through the peaceful resolution of citizen disputes, peace education, global justice and human rights, cooperation in global citizenship programmes and networking with other cities in such matters. It is a city whose efforts are directed toward ensuring the free and responsible development of all people, transforming the city by making it more inhabitable and doing its part for a better world.

Memorials in cities in which bombings have occurred play a particularly salient role in terms of remembrance, promoting peaceful coexistence and facilitating processes of intergenerational dialogue that serve to understand historical events from a local-global and rights-based perspective and encourage reflection on democracy, justice and peace.

These examples of municipal remembrance and war condemnation policies could help spark cooperation initiatives with local authorities in Latin America and articulate decentralised cooperation experiences that promote a culture of peace.

Examples of municipal and regional cooperation with Sites of Conscience

One example is the support and technical, political and financial aid that the Basque Agency for Cooperation for Development (eLankidetza) and the Catalan Agency for Cooperation for Development have channelled toward the institutionalisation of the Historical Archives of the National Police (AHPN), today the Memory for Harmony in Guatemala. Since 2019, both agencies have directed their efforts toward steering actions aimed at contributing to transitional justice in Guatemala. On the one hand, they have worked together to monitor the AHPN's institutionalisation process and, on the other, have developed a series of complementary initiatives focused on locating people who disappeared during the internal armed conflict in Guatemala (1960-1996). These initiatives have been undertaken, inter alia, along with the Office of the Human Rights Ombudsman and the Forensic Anthropology Foundation of Guatemala.

Barcelona-Medellín, culture of peace programmes and growing institutionalisation in matters of peace

Medellín and Barcelona have been twinned since 2000, an arrangement that involves exchanging municipal management models to strengthen the two cities through attempts to engage the various stakeholders. Aside from the countless cooperation agreements on social, cultural, educational, health and town-planning issues, of particular note are those related to human rights and peace, especially the partnership that emerged in 2014 between the House of Memory Museum, the Barcelona Municipal Council and the International Catalan Institute for Peace (ICIP), which focused on promoting historical memory by supporting the museum and its groundbreaking educational proposals for coexistence and reconciliation between ex-combatants and victims and young Basques, Catalans and Colombians. These agreements between Barcelona and Medellín now encompass other issues such as institutional capacity-building, necessary for promoting the right to the city and environmental justice and reshaping urban public space as an ideal vehicle for peaceful coexistence and civic identity.

The Peace Accord between the Government and the FARC, the progress made by the Truth Commission (CEV) and the Special Jurisdiction for Peace (JEP) and the new Colombian Government are contributing to the development of institutional structures and public policies for peace in countless Colombian municipalities, which are opening the door to decentralised cooperation with local European governments. Such is the case of the Office of the Governor of Antioquia, which has established a Secretariat for Governance, Peace and Non-Violence, and the Office of the Mayor of Medellín, which has a Secretariat for Non-Violence, both of which are engaged in numerous initiatives, including the National Day of Remembrance and Solidarity with Victims in numerous municipalities across the department and the Meeting for Emerging Narratives in Non-Violence and a Culture of Peace in Medellín, which explores ways to change the reality of crime and social violence in the city centre through the work of both governmental and non-governmental stakeholders.

3.2.5. Public Policy for Peace experiences

Latin America and Europe are home to countless examples of intersectoral and sector-specific municipal human rights, environmental sustainability and gender policies. Policies for peace, remembrance and coexistence, however, are much less common. Nonetheless, municipal and regional councils have begun, consciously or not, to increase the number of initiatives and programmes that could serve as a basis for future public policies for peace in their municipal agendas (Caramés & Gervasoni, 2023). In the final subsection on good practice, care has been taken to highlight the efforts made by the City of Medellín in Colombia to take a more complex and comprehensive approach and incorporate peace into their municipal policies.

The Medellín Municipal Council's public peacebuilding policies

The case of the City of Medellín in Colombia requires special mention, insofar as it is one of the most comprehensive experiences in the development of municipal public policies for peace. In addition to its participatory multi-stakeholder design, it stands out on account of its holistic conception of peace, as well as its organisational structure at institutional level, its commitment to projects and programmes on numerous aspects of peace work and the implementation of agreements and proposals for territorial peace in Colombia, measures aimed at addressing urban violence and memory policies.

The city is conceived as an urban complex in which various worldviews converge; worldviews which require stable planning to guarantee the construction of peace and the implementation of the programmes and projects provided for in the National Peace and Development Plans. Public authorities, academia and civil society, under the leadership of the Secretariat for Non-Violence, the Secretariat for Security and Coexistence and the District Council for Peace, Reconciliation and Coexistence (CON-PAZ), have banded together to develop joint public policies for peace, non-violence, reconciliation and non-stigmatisation. Issues of public concern are identified through a participatory assessment, which is used to define challenges and formulate means of handling these problems.

In this regard, there are numerous areas for action and intervention. Support is being given to initiatives aimed at enhancing the security and socioeconomic conditions of demobilised guerrillas and victims who have been displaced to Medellín from their places of origin, in effort to enforce the Peace Accords. Efforts are also being made to consolidate a social movement for peace as a vehicle for addressing armed conflict and promoting local and national dialogue with a view to attaining Total Peace. Guidelines for new programmes and projects are also being drawn up to address urban violence, provide psychosocial care to victims, resolve and manage conflicts and promote memory initiatives and other activities related to a culture of peace.

With backing from the Technical Directorate for Cooperation and Internationalisation, which receives funds and technical assistance from donors, social strengthening initiatives are being undertaken to provide care and protection, as are programmes related to civic training and young people, victim care, improved access to justice, historical memory and peacebuilding, all aimed at overcoming the conflict in Colombia. Despite the threat posed by political fluctuations within municipal governments, exchanges and mutual learning based on these processes undoubtedly represent a strategic line that decentralised cooperation stakeholders should explore.

4. Conclusions and recommendations for local agendas for peace and decentralised cooperation

4.1. Main conclusions

4.1.1. Current approaches and agendas fail to offer sufficient frameworks for mainstreaming peacebuilding at subnational level

Despite the relevance of a local turn that takes into consideration the dynamics, perspectives and processes of stakeholders at a micro-regional level, current frameworks continue to be designed by central authorities and present difficulties bridging the gap between discourse and practice. Unfortunately, the agenda for peace is tailored more toward national states and international organisations than local communities. As a result, it winds up being either too abstract and unable to respond to specific contexts and dynamics; or highly specific and capable of responding only to the interests and perspectives of those who designed it.

The new Agendas for Peace and Development proposed by the United Nations and other macro institutions fail to outline real missions or visions for strengthening local political initiatives for peace. The notion of "local" is framed within a national context that homogenises the territories and ignores subnational diversity. As indicated in the study, the 2030 Agenda and Goal 16 "Peace, Justice and Strong Institutions", very few local stakeholders have been involved in the developments in peacekeeping, women's rights, climate change and cybersecurity provided for in the UN Secretary-General's New Agenda for Peace. These agendas were designed with national and international interests in mind, consider the localisation of certain goals of secondary importance, disregard the assessments and proposals for peace proffered by subnational stakeholders and fail to take into consideration the capacities of these communities, peoples, cities and regions to advance aspects of peacebuilding and coexistence.

Major donors from the DAC/OECD, the institutions responsible for economic and political integration processes (EU, Mercosur, Andean Community, UNASUR, ALBA-TPC, etc.) and platforms for cooperation between Europe and Latin America, such as the Latin American Summits, have been equally reluctant to place local peacebuilders and their

cooperation and solidarity efforts at the centre of their agendas. Perhaps the only modest exception has been the partnerships between certain UN organisations and Latin American authorities in matters of public security and the prevention of urban violence.

The risk of following these hegemonic agendas lies in becoming subordinate to objectives and action plans developed without regard for the local level and without its involvement, and which could lead to a loss in decision-making autonomy and a disconnection with local initiatives for peace and coexistence. Local authorities and societies, with their knowledge and know-how, must play a more significant role and have the opportunity to incorporate perspectives, assessments and proposals that are more localised, more critical, more participatory and closer to citizens than those set out in the liberal agendas for peace and development of the UN and other multilateral organisations.

4.1.2.   Decentralised cooperation initiatives geared toward peacebuilding are an area of action that requires further exploration

Attempts to identify good practices and specific initiatives that could contribute relevant findings and lessons to this study were met with a number of challenges:

- The scope of action of decentralised cooperation is seemingly more focused on issues relating to the city, sustainability and the environment, while initiatives in the realm of peace are few and far between. A prime example of this lies in the fact that the term "peace" does not appear as a category in most administrative databases, while initiatives that could be considered as such are either classified under other categories, such as human rights, or disassociated even further from peacebuilding within other areas of development, such as gender or the environment.

- The political centralisation of cooperation for development is palpable not only in Latin America, but across the globe. The search for good practice returned a paltry number of current direct decentralised cooperation initiatives: city-to-city, region-to-region, between local governments in the European Union and Latin America, particularly in matters of peace. While on the European side, certain regional governments and municipal and provincial councils have their own decentralised cooperation agendas, the local counterparts with which these partnerships and exchanges are established are predominantly national government entities, which subsequently territorialise the proposals at subnational level.

- In matters of peace, the search yielded very few examples of local bilateral "North-South" projects that finance peacebuilding programmes. What it did show, however, was a growing trend in South-South and Triangular cooperation initiatives and projects between local and multilateral organisations. In fact, one recurring avenue for cooperation are "pooled funds", articulated with national cooperation agencies aligned with national peace or security policies. In any case, the most common

form continues to be indirect decentralised cooperation, used to finance proposals through civil society organisations, local NGOs, regional stakeholders and other intermediary organisations, often (and sometimes intentionally) without local government or national authority intervention.

4.1.3. The prevailing concept of peace is restricted to contexts of war and armed conflict, due to which many initiatives target Colombia

Another of the challenges inherent in identifying peace initiatives promoted by local authorities within the framework of decentralised cooperation has to do with the debate surrounding the concept of peace itself. Its operationalisation may be more specific or more abstract depending on who defines it. It will be more specific when associated solely with contexts of war and armed conflict *(negative peace)*; and more abstract when associated with the concept of human security, non-violent conflict transformation, a culture of peace, human rights or wellbeing *(positive peace)*. Insofar as the human right to peace has not yet been positively framed, it is not easy to define exactly what local cooperation for peace is.

In decentralised cooperation practice, what has been noted is that most local stakeholders limit their conception of peace to the absence of war and/or violent armed conflict, following the logic of major donors and multilateral organisations.

One clear area of overlap between EU-LA is the field of historical memory. In the past four decades, the global reference in municipal cooperation for peace has been the work involving memory, non-violence, peace education and the condemnation of nuclear weapons and the bombing of civilian populations by Mayors for Peace. In fact, this organisation is the only intergovernmental cooperation organisation of a local nature specialising in matters of peace that this study has managed to identify. Although, in recent years, this institution has broadened its focus to issues related to the 2030 Agenda, most of its activities are aimed at commemorating such events and ensuring non-recurrence.

Cooperation for peace has also become associated with armed conflict prevention, peace negotiations and post-war rehabilitation, and many local and international efforts are now directed toward responding to humanitarian crises caused by armed conflicts, facilitating and implementing peace agreements, reconstruction, reconciliation and guaranteeing the rights of direct victims of armed confrontations.

One effect of this narrow conception of peace is that, in the search for good practice for this guide, most decentralised cooperation projects for peace between Europe and Latin America were found to target Colombia. Following the agreements to end the civil wars in Nicaragua (1990), El Salvador (1992) and Guatemala (1996), peacemaking efforts shifted their focus to the complex conflict in Colombia.

Yet despite the signing of Peace Accords between the Government and the FARC in 2016, Colombia remains the focal point of the vast majority of decentralised cooperation for peace initiatives. This publication has highlighted the good cooperation practices of Spain's Autonomous Communities in their support for the implementation of the Peace Accords, and which are the result of ongoing efforts by regional, provincial and municipal authorities and civil society to create forums for articulating decentralised cooperation projects in Colombia. Particular mention has also been made of the programmes in place to protect people fleeing this armed conflict. It should also be pointed out that the territorialisation of the Agenda for Peace in this country, i.e. its definition as "territorial peace", has made it easier to localise proposals and coordinate national and local stakeholders, authorities and civil society organisations around a common agenda.

4.1.4. One challenge of decentralised cooperation is recognising the value of other local initiatives that, though not directly linked to armed violence in political conflicts, also play a role in peacebuilding

With a view to broadening the focus to other areas of peace, this publication refers to other decentralised cooperation for peace proposals that move beyond initiatives centred on war and the Colombian armed conflict. Peace, in the broadest sense of the word, encapsulates other areas for action that those engaged in decentralised cooperation often fail to associate with peace, and whose value even the beneficiaries of such aid do not recognise.

The difference in logic between current conflicts and bipolar warfare or wars between and within states has yet to be assimilated. Due to the complexity of today's armed confrontations, the internationalisation and transterritoriality of the causes and violent phenomena, the dynamics of "new wars" and the "juxtaposition" of different forms of violence, peace has out of necessity become multidimensional. Hence why the four areas for action put forward in this study serve as a starting point or roadmap for expanding this outlook.

Urban violence, organised crime, drug trafficking, crime, the objectification of women' bodies, intraurban displacement and migratory phenomena linked to microviolence are issues associated with forms of structural and cultural violence that breed other types of direct political, domestic and community violence. Eco-social conflicts, the protection of human rights defenders, capital-life conflicts and the defence of territories, nature and the environment are also concerns which characterise today's global struggle and, by extension, intersect with peacebuilding.

Many such issues are presently linked to development, human rights or security agendas. Perhaps the challenge lies in how they should be approached from

the realm of peacebuilding and non-violent conflict transformation. There are, however, many initiatives and lines of work that could serve to inspire and inform future decentralised cooperation for peace proposals. Both Europe and Latin America are settings for a diverse wealth of experiences through which contributions and exchanges are possible.

The conclusion is that decentralised cooperation for peace constitutes a complex web of stakeholders, instruments and initiatives that requires further exploration. And, as its areas for action become more clearly defined, it has great potential for transcending conventional conceptions of peacemaking and security and lending a more prominent role to the local stakeholders and communities who experience the various forms of violence first hand.

4.1.5.   Networks of subnational stakeholders have great potential for developing and exchanging decentralised cooperation for peace initiatives and experiences

Throughout the study, efforts have been made to identify decentralised cooperation initiatives undertaken by networks of municipalities and regions (Mayors for Peace, UCLG, CEMR, Mercocities, etc.) and multilateral organisations (EU, DAC/OECD, Ibero-American Summits/SEGIP, Mercosur, CAN, ALBA-TC, etc.). Unfortunately, few such initiatives specifically target peace, and the experiences described are for the most part negligible.

Each of these networks responds to their own DNA and fundamental purpose. While some are more sector-specific, others are more concerned with cooperation for development. Others still, such as those in Latin America, focus predominantly on integration processes. It has been noted that the bulk of these networks centre their efforts on economic development and sustainability. Little attention is paid to cooperation, collaboration and coordination in matters of peace. A specific decentralised cooperation for peace agenda, spearheaded by local, municipal and regional stakeholders, may be further shaped and articulated within these spaces, although emphasis in this regard should perhaps be placed on the role of the **World Forum on Cities and Territories of Peace**, as one of the most suitable forums for discussion.

4.1.6.   Local governments are yet to institutionalise peacebuilding actions

Lastly, decentralised cooperation for peace and local public policies for peace are two different entities. Most municipalities and regions have adapted their organisational structures and implemented actions and plans related to cross-cutting issues such as the struggle against climate change, environmental preservation and gender policies. There are, however, few local authorities with structures and plans of action that promote coexistence and peace among their citizens.

Local policies for peace still have a long way to go. As mentioned earlier, peace is routinely either associated with the end of violent armed conflict or conceived as an abstract and virtually unattainableobjective. Though virtually no mention is made of public policies for peace, local and regional governments and authorities have started to identify policies related to peacemaking, memory, the struggle against urban violence and human rights; policies which will almost certainly never be presented as public policies for peace.

4.2. Recommendations

4.2.1. Development of a local agenda for peace by subnational stakeholders

It would be interesting for European and Latin American networks of municipalities and regions to begin to design their own specific agendas for peace. As has been mentioned in the conclusions, current practice involves the participation of subnational stakeholders in debates and agendas designed by national and international stakeholders, but never the other way around. In other words, the perspectives, assessments and knowledge of the diverse municipal and territorial realities are identified and integrated by global (international and national) powers.

The burgeoning presence of municipal stakeholders in international and intergovernmental forums should not translate into the alignment of decentralised cooperation efforts with the agendas for peace and development of bilateral and multilateral governmental stakeholders. The potential of decentralised cooperation should under no circumstances be conditional upon the agendas of major donors and their technocratic practices, which are often blind to the real problems facing people. The proximity to citizens, the direct participation by the communities concerned or which have been affected by different manifestations of conflict and their alternative proposals are characteristic features of decentralised cooperation, whose value should be recognised by other types of official cooperation.

The underlying question is how to reformulate global agendas and gradually incorporate these subnational logics in a more substantial manner. For example, Latin American integration processes should become increasingly more receptive to the involvement of local authorities and more open to decentralised cooperation initiatives in matters of peace. For this, efforts must continue to be aimed at organising forums, creating working groups and commissions within organisations, allocating budgetary resources from existing funds for the promotion of peace and coexistence, establishing new thematic tables and encouraging both direct and indirect multilateral, bilateral and decentralised cooperation projects.

This new local agenda must transcend liberal proposals for peace and development and take critical approaches grounded in human security and a culture of peace. Some might say that this is already occurring, as the values, principles and ideas inherent to these approaches are set out in the 2030 Agenda and the various agendas for peace. In any

case, these ideas rarely make it beyond high-flown statements and into practice. It is important for world forums to be reviewed and to prioritise new agendas for peace with more holistic outlooks, in which local authorities and civil society are involved and which are capable of giving practice-based substance to the concepts of human security and culture of peace. It is on the basis of the new conceptions of peace (everyday peace, hybrid peace, great peace, territorial peace, peacemaking, imperfect peace, feminisms and peace, etc.), many of which draw inspiration from the suffering and knowledge of people affected by conflict, violence and injustice, that practical and specific agendas for human security and a culture of peace may be developed.

4.2.2. Renovation and innovation in peacebuilding efforts

As suggested in the study, in the interest of framing and operationalising the peace-making efforts of municipalities, regions and their communities, the four identified areas of action (armed conflicts and peacebuilding, eco-social conflicts, violence and security in cities and antimilitarism and non-violence) may serve as a framework of reference for decentralised cooperation. Peacebuilding efforts in armed conflicts and post-conflict contexts, as well as memory and culture of peace initiatives, must be renewed. It is also necessary to intensify cooperation in the field of urban violence and gradually incorporate experience sharing as a means of addressing socio-environ-mental conflicts.

a. Our first recommendation is that decentralised cooperation initiatives for local ***peacebuilding in contexts of war and post-armed conflict*** should not be limited to financing and leading peacekeeping operations, the struggle against terrorism or humanitarian operations and development programmes on the part of UN organisations and the main bilateral donors. Subcentral authorities, within the scope of their competences, have immense potential for bringing innovation to the peacebuilding localisation agenda, basing their actions on the knowledge and know-how of the affected communities and on strengthening local collective agency with a view to empowering them to launch their own development and peacebuilding processes. Through cooperation projects, support may be given to local initiatives for peace geared toward peacemaking, improved coexistence, the creation of livelihoods and the exchange of peacebuilding experiences.

b. A second recommendation related to the promotion of ***historical memory, antimilitarism, disarmament and non-violence*** has to do with the need for new content and instruments to continue the vital task of condemning war and driving new culture of peace initiatives. In this regard, it is important that efforts are made to explore:

◊   Twinning schemes with municipalities affected by armed conflict and the exchange of experiences in matters of peacebuilding and reconciliation.

◊ Increased municipal and regional government activism campaigns concerning disarmament and reduced military spending (ICAN, Stop Killer Robots, GCOMS, GDAMS, etc.).[63]

◊ Support in the form of resources and new tools for admitting deserters and refugees, regardless of the armed conflict from which they are fleeing.

◊ Increased resources and experience sharing dedicated to salvaging the memory of wars and advocacy work in favour of a culture of peace, in response to the growing culture of authoritarianism and militarism that is taking hold in our societies.

c. A third recommendation would be to ramp up efforts to **address urban violence, citizen security and social cohesion** in a critical manner, one far removed from conventional approaches. "Citizen" security, centred around direct violence and limited to police and military intervention and other mechanisms for judicial repression, should gradually be phased out in favour of other approaches. The social, political, economic and environmental reality of the Americas requires a non-traditional approach to crises, conflicts, peace and security; a multidimensional approach capable of tackling such complexity. The responses and instruments must involve civil society, all levels of government, states, regions and municipalities, the private sector and cooperation organisations.

Practically all Latin American countries have a history of wars of independence, civil war and armed struggle. Today's conflicts are in part a consequence of unresolved conflicts from the previous century, capital-dominated economic globalisation and inequality, which have led to structural issues, with security-based approaches and police and military instruments having done little in the struggle against crime, delinquency, xenophobia and racism. New approaches are needed to pacify cultural, structural and direct forms of violence; approaches which do not merely target the behaviour of individual persons, but look to transform the collective and structural behaviour of our socioeconomic relationships.

Fortunately, this study has shown that international networks of local stakeholders, major cities and smaller municipalities have begun to implement programmes related to coexistence, human rights and social cohesion, and are exchanging initiatives. The aim underlying such actions is to reduce or eradicate the use of violence through the more comprehensive approaches of human security and culture of peace, which include coexistence, peace, respect and diversity education programmes and equality, inclusion and care policies involving different areas of governance. It is undoubtedly a line of work that requires further attention.

---

63 See: ICAN (International Campaign to Abolish Nuclear Weapons): *https://www.icanw.org/*; Stop Killer Robots (campaign to negotiate a treaty banning the use of autonomous weapons systems): *https://www.stopkillerrobots.org/*; GCOMS (Global Campaign on Military Spending): *https://demilitarize.org/global-campaign-on-military-spending/*; GDAMS (Global Days of Action on Military Spending): *https://demilitarize.org/actions/gdams/gdams-2021/*

d. And the fourth recommendation refers to the need to identify decentralised cooperation projects geared toward "territorial defence" and approaches to eco-social conflicts as an area of action for decentralised cooperation for peace. The relations within the capitalist system, the workings of corporate power, extractivism and forms of neocolonialism are key aspects of today's production model that are giving rise to countless capital-life conflicts. Direct violence, such as the killings of community leaders, the structural violence illustrated by the dispossession of livelihoods, natural resource depletion and environmental degradation and the symbolic violence inherent in the ongoing existence of militarism, chauvinism and racism spell serious consequences for human communities and local environments (Alberdi and Oianguren, 2023).

The examples of good practice highlighted in this publication include several related to the condemnation and pursuit of violent practices and abuse by the security forces of large corporations and states and others involving the protection of human rights and environmental advocates, which undoubtedly must be continued. However, local and regional authorities in Europe and Latin America may play a more direct and proactive role by supporting the territorial defence initiatives of communities and social movements and pursuing alternatives to socio-environmental conflicts. Decentralised cooperation may play a relevant role in this regard by:

◊ Encouraging discussion between local authorities and citizens and community engagement and involvement in decision-making that affects the future of their territories.

◊ Supporting initiatives to empower and build the capacities of stakeholders engaged in resistance.

◊ Reactivating paradiplomacy to appeal to national governments to exercise greater control over transnational activities that prioritise business profit over collective interests.

◊ Financing decentralised cooperation projects involving supporting proposals for environmental peace, promoting the alternatives put forward by communities resisting large-scale extractivist and developmental projects (agroecological initiatives and projects related to food sovereignty, social and solidarity economy, the defence of cultural identity, etc.) and protecting both people's lives and the eco-physical environment.

4.2.3. Strengthening of decentralised cooperation for peace in networks of municipalities and multilateral organisations

It is important that these international, regional integration and local and regional authority organisations create thematic working groups, specific committees, budget allowances, projects and programmes and means of exchanging experiences in the area of peace and coexistence. More specifically:

◊   More funds are required for new initiatives that encourage shared learning.

◊   Efforts must be made to develop innovative cooperation instruments, create more pooled funds and advance bilateral agreements among subcentral authorities, through the different types of cooperation (direct, indirect, triangular, etc.).

◊   Technical assistance must be promoted in public policies for peace, municipal plans for combating urban violence and coexistence, community intervention programmes and education for a culture of peace and human rights.

◊   Innovative decentralised cooperation projects promoted by local authorities must be launched to deal with armed conflicts and eco-social conflicts.

◊   Statements, institutional visits and interventions in parliaments and municipal plenary meetings must be fostered to condemn the consequences of war and transnational activity that affect the lives of local communities.

Recommendations for networks of municipalities and international organisations in this regard are as follows:

- **Mayors for Peace**, the only international network of local authorities whose work specifically targets matters of peace must continue to renew its agenda, broadening its approach to issues of remembrance, antimilitarism and the condemnation of war. Its citizen diplomacy efforts directed toward the signing of the TPNW should continue in other campaigns (ICAN, Stop Killer Robots, GCOMS, GDAMS, etc.). It needs to explore formulas for merging its agenda with those of the International Network of Museums for Peace and the International Coalition of Sites of Conscience to bolster their culture of peace programmes and continue to transform sites touched by war in the past into places that encourage civic engagement in the present. Beyond twinning agreements between martyr cities laid to waste during World War II or other 20th-century wars, efforts should focus on twinning European and Latin American municipalities that have experienced armed conflict in this century. Another interesting line of work has to do with showing solidarity in the admission of people displaced by all wars, not only those that occur close to home.

- **UCLG, Platform/CEMR and the Ibero-American Forum of Local Governments: UCLG** and its recent Call for Peace provide a legal and political foundation that is sufficient for creating a thematic group on decentralised cooperation for peace. Platform/CEMR, as UCLG's platform for cooperation among local European authorities, specifically, could leverage European peace funds to finance European Days

of Solidarity and propose measures for developing decentralised cooperation for peace, and, in doing so, contribute to advancing this agenda. With regard to the Latin American section, the Ibero-American Forum of Local Governments should continue to prioritise the City and Peace Agenda and the Declaration of the City of Bogotá, which constitute a good starting point for shaping this Agenda for Peace and promoting decentralised cooperation initiatives.

- **The UN, UN agencies and the DAC/OECD** should continue to advocate the participation of local and regional stakeholders in defining and planning agendas for Peace and Development and incorporate into their actions the lessons learned from good practice in decentralised cooperation. These large organisations should strive to transcend the foreign policy interests of their member states, listen more attentively and take as a basis for cooperation efforts the example provided by many local authorities, which act selflessly, independently and with a spirit of solidarity in effort to provide responses that take into consideration the everyday realities of people and communities.

- **EU, Mercosur, CAN, UNASUR, ALBA-TPC** as European and Latin American integration processes should ascribe official and non-official local stakeholders a more central role in the development of their cooperation policies and devote thematic areas to peace and coexistence. The European Union has a long way to go toward recognising the decentralised cooperation efforts of its local authorities and should enhance the role of such authorities in the various opportunities for cooperation and integration in Latin America. Mercosur's Mercocities is involved in interesting South-South cooperation programmes and has particular potential for cooperation in issues relating to the struggle against urban violence. UNASUR and ALBA have also implemented programmes for international solidarity among social movements and public authorities in their member countries, programmes which should be extended to matters of peace and coexistence, particularly as regards eco-social conflicts and community resistance to transnational power and large-scale projects.

- **The Ibero-American Summits and the SEGIB** should inject more resources into the Ibero-American Programme for the Strengthening of South-South Cooperation, prioritising decentralised cooperation initiatives geared toward building peace in post-armed conflict contexts and combating urban violence. This represents a good opportunity for decentralised cooperation to have an impact on the conceptions of peace and development of these multilateral organisations, which tend to be guided by more traditional paradigms of peace, defence and national security.

- The **UCCI**, the Regional Forum for Local Economic Development for Latin America and the Caribbean and the International Association of Educating Cities have a number of initiatives related to the struggle against urban violence and a culture of peace that should be explored.

4.2.4.   Institutionalisation of public policies for peace

In recent decades, progress has been made in mainstreaming the environment and gender across all local policies, and the time has come to do the same with peace. It is a question of incorporating a new value into the agendas of local and regional governments and all processes, procedures and plans. Greater economic resources are required, and efforts must be made to incorporate and develop methodologies and technical instruments for mainstreaming peacebuilding in the planning, monitoring and evaluation of action programmes. To do so, it is necessary to sensitise and train public officials in matters of peace, ensuring that they are capable of identifying and proposing solutions to issues related to peace and which affect civic coexistence. The development of these action plans for building peace and coexistence requires:

◊   **Fostering civic participation**. Citizens play an indirect role in government policy-making through the ballot box. However, civic participation should go further than this, and citizens should have access to decision-making on issues that are of concern to them and become involved in questions that affect their daily lives.

◊   **Working toward inclusion**. In this regard, action must be based on the principle that the population is not homogeneous and should not be subject to sweeping stereotypes. Specific policies and activities must be developed with the intention of uniting people and accepting diversity.

◊   **Making respect for human rights a central reference point**. This involves explicitly indicating that all public policies designed and implemented are grounded in respect for human rights, civil rights, political rights, economic rights and environmental rights. It cannot be assumed; it must be explicitly stated.

◊   **A cross-departmental approach**. This refers to scaling up the cross-departmental nature of municipal action. It is therefore not a question of doing more, but of coordinating the different departments and becoming more internally connected. In other words, of networking among the various municipal departments and with civil society stakeholders. Cross-departmental action strategies must also be established in matters of town planning, development, equality, education and sustainability. Mainstreaming as a means of leveraging results.

◊   **And a sector-specific approach**, which defines the scope of action of public policies for peace. In addition to measures related to peace agreements, reconciliation policies and remembrance, truth and justice policies aimed at providing redress to victims, the non-violent management of urban violence, civic coexistence policies and policies for managing eco-social conflicts and territorial defence must also be added.

This Guide for Local Agendas for Peace and Decentralised Cooperation has illustrated the potential that local and regional authorities in the European Union and Latin America have for designing, implementing and strengthening local public policies for peace. As well as a conceptual exercise for broadening and identifying the scope of action of peacebuilding and coexistence, this analysis has targeted a host of initiatives, exchange forums, networks and cooperation projects involving governmental and social stakeholders in an attempt to identify good practice and elements that may be useful for developing and improving local agendas for peace through decentralised cooperation.

5. Glossary of concepts: reinterpreting peace, security and non-violence from the local level

For this publication, which takes a critical look at the role of decentralised cooperation in peacebuilding and is largely intended for people who, through politics, management and associationism, work in or deliberate on decentralised cooperation, it was judged appropriate to include this glossary of peace-related terms. However, a few references to decentralised cooperation for people less familiar with the topic have also been included.

To understand peace, it is necessary to first explore the meaning behind its terms, including the concept of peace itself. Despite being a term that everyone uses, if people were asked to define peace, there would likely be as many responses as people answering the question. And this does not mean that their answers are wrong, but that they are simply highlighting certain specific aspects of peace and overlooking other potentially relevant meanings.

For example, many people associate peace with the absence of war or non-violence with passivity or inaction. The purpose of this glossary is to define peace-related concepts succinctly yet broadly, with simple, easy-to-read language and the utmost rigour, creating a common language with which to discuss the problems of violence and institutional and civil actions in different contexts. Sharing the same language makes it possible to find shared solutions. These definitions seek to facilitate the analysis, diagnosis and description of phenomena associated with life and coexistence between people. A glossary of shared concepts which help individuals from diverse cultural backgrounds adopt the same or a similar perspective.

This glossary or dictionary, if you will, defines words and terms which appear throughout the publication. The length of the explanations varies depending on the complexity of the term. The goal is to provide a selection of relevant terms that are useful for people involved in peacebuilding, who would like to incorporate peacebuilding into their work or who are responsible for peacebuilding policies in their municipalities or local or regional governments. It should be pointed out that this glossary is not organised alphabetically, but by topic. As a result, this table of contents may serve as a guide to help locate the concepts discussed herein:

5.1. Peace and related concepts:

- Peace: Positive Peace, Negative Peace, Imperfect Peace, To Make Peace
- Liberal Peace
- Local Peace: Everyday Peace, Territorial Peace, Hybrid Peace
- Environmental Peace
- Culture of Peace: Culture of Violence
- Peace Education: Teaching for Peace
- Public Policy for Peace

5.2. Approaches to violence:

- Violence: Culture of Violence, Culture of Peace
- Aggression
- Struggle
- Force
- Direct violence
- Structural violence
- Cultural or symbolic violence
- Ecological violence: Ecoviolence
- Culture of violence
- Non-violence: Holistic non-violence, pragmatic non-violence
- Antimilitarism: Militarism
- Urban violence: Migration to cities, socio-spatial inequalities, direct and every-day violence, violence against women, violent extremisms, racism, xenophobia, homophobia and other forms of intolerance, organised crime.
- Forced displacement: Refugees, internal displacement, intraurban forced displacement (IFD)

5.3. Definitions of conflict:

- Conflict
- Capital-life conflicts: Eco-social conflicts
- War: New wars, asymmetric wars, hybrid wars

5.4. Definitions of security:

- Security
- National Security
- Human Security
- Citizen Security

5.5. Transitional Justice:

- Transitional Justice
- Right to Truth: Truth Commissions
- DDR (Disarmament, Demobilisation and Reintegration)
- Remembrance
- Justice
- Retributive justice: International tribunals
- Restorative justice
- Heritage of Peace: Non-violence, mediation, social justice, civic participation

5.6. Definitions and types of decentralised cooperation:

- Decentralised cooperation
- Reciprocity and solidarity versus verticalism and assistentialism
- Types of decentralised cooperation
- Decentralised cooperation instruments

5.1.   Peace and related concepts

- **Peace:** Peace is not the opposite of war but of violence; violence whose manifestations may be clustered into three different categories: direct violence, structural violence and cultural violence. Galtung (2003) defines **Positive Peace** as the integration of human society, the absence of all kinds of violence, a state of justice in which human rights are fully realised. **Negative Peace**, on the other hand, is the absence of war, armed conflict, aggression and direct forms of violence. The focus must be on positive peace.

  Imperfect Peace (Muñoz, 1998) should be taken to mean the gradual and continuous process by which, day by day, society slowly establishes what we call Justice. Social transformation demands less violence and greater progress in matters related to Justice. Peace is a path that may be plagued with errors, with experiments and redefinitions, a path travelled in search of responses and transformative actions aimed at meeting present challenges and anticipating the future. Peace should be thought of not as something that is perfect, finished and perpetual, but as an imperfect, incomplete and ever changing process. Humanity itself has the capacity to build peace, and not on the back of maximalist or redemptive utopianisms, nor conservative and complacent visions of justice. The key lies in transforming reality by acknowledging the limitations of both humans and present-day realities, with modesty, yet without renouncing the desired future. There is no perfect, complete, comprehensive peace. But there are moments of peace.

  There is no one way of understanding peace. Western culture tends to impose its vision of peace on other peoples and cultures. There are as many ways **To Make Peace** (Martínez Guzmán, 2001) as there are cultures.

- **Liberal Peace:** This concept constitutes a theoretical and programmatic framework, one widely dominant in the post-Cold War period of economic globalisation, for security and development policies promoted by Western countries and imposed on countries of the South in conflict and post-war reconstruction scenarios. It is based on the idea that the state has collapsed and chaos reigns; and that to solve such conflicts, a structural reform of the failed state is necessary, with the goal of reconstructing the state on three fronts: the reconstruction of its security apparatus, a transition to a representative democracy and the promotion of a market economy. This hegemonic view of peace looks to build institutional structure based on liberal principles such as representative democracy and the free market, presenting these values as universal. The agenda of liberal peace has taken the form of international peace operations and missions that have opened the door to the post-war reconstruction of economic and political systems based on liberal principles. Much criticism has been levelled at this hegemonic conception of peace.

- **Local Peace:** This concept underscores the importance of being sensitive to, emphasising and raising the profile of local issues, the diverse realities within this context and the variation in results from one place to the next. It is an idea critical of the liberal peace model and which takes issue with its form and substance, as well as its results, viability, coherence and agendas. It questions the ethnocentric and paternalistic notion of Western peace, imposed top-down by the international community, which explains wars superficially, ignorant of local realities, and victimises the populations (Duffield, 2001; Paris, 2002; Bellamy & Williams, 2002; Richmond, 2005; Mateos, 2012). This notion of "bottom-up" peace, which starts at local level, with a micro perspective, asserts the potential of building peace within and between conflict-affected communities, empowering them to create peace builders (Miall & Woodhouse, 2016). It is about establishing peace infrastructure or platforms at all social levels to optimise resources and fully leverage external contributions (Lederach, 1998). In short, local peace also refers to the human agency for peace or the ability and capacity of humans and communities to make decisions and act with the intention of living in peace.

Associated with the concept of Local Peace are other notions such as **Everyday Peace**, which comes to us from feminist theory and contends that, to truly understand international relations, it is essential to look past "high politics" and the power centres that declare wars and enter peace agreements and use these "bottom-up" approaches based on the analysis of people's everyday experiences, as well as the coping strategies of women in conflict situations and their empowerment processes (Mendia, 2014). The idea of everyday peace is also associated with the different aspirations and/or concepts that distinct societies may have with regard to peace in their "day to day" communal experiences (Richmond, 2011), which implies acknowledging local cultures, customs and capacities.

A more recent term, **Territorial Peace** underscores the inadequacy of homogeneous responses, given the different effects that armed conflicts have from one territory to the next, and has to do with localised peacebuilding strategies. This polysemic and controversial concept emerged in the context of the Colombian peace process (Jaramillo, 2013; Jaramillo, 2014; Cairo et al., 2018) and demands that further attention be paid to the particular nature of each territory, to their needs, peace initiatives and the participation of the local population in designing and launching policies and actions aimed at implementing peace agreements. While certain sectors are critical of territorial peace, arguing that its ultimate objective is to localise the liberal peace agenda, other decolonial/post-developmentalist stances claim that it goes beyond the localisation of peace agreements and associate it with the transformation of spatiality brought about by wars and military violence, recognising the collective capabilities of societies and territories to define and realise the future they deem desirable and possible.

Another category that has become increasingly popular is **Hybrid Peace** (or Postliberal Peace). In response to the criticism levelled at the risk of "romanticising the local", and in attempts to reconcile liberal and critical approaches, this concept defends an emancipatory peace which must be supported internationally, yet driven locally. A hybridisation between the local and liberal, in which the liberal agenda is implemented, yet modified, conditioned and tailored to suit daily life, i.e. local rights, needs, practices and customs (Chandler & Richmond, 2015; Mac Ginty & Roger, 2021). It is a middle-ground compromise between the global and local, between the international community's dominant values of liberal peace and the perceptions of peace, interests and realities of the affected societies.

- **Environmental Peace:** The environmental approach is another of the elements shaping today's discussions on peace. Answers to the climate and eco-social crisis and environmental conflicts may lie in pacific means. Environmental peace is a form of positive peace centred on ecosystems and people, on their rights and on social and gender justice. It is a form of peace that prompts us to act with global and species-based awareness, because the major challenges of the 21st century are planetary, know no bounds and, albeit to varying degrees, affect all people and living things (FUHEM, 2023).

  The climate emergency and socio-environmental conflicts linked to extractivism are a factor in wars and major migratory movements, and it is for this reason that peace studies call for further reflection on the Earth system to which humans are bound. In short, regard must be had for capital-life conflicts and their impact on both human communities and their environmental surroundings (Alberdi & Oianguren, 2023).

- **Peace Education:** Peace education promotes the knowledge, skills, attitudes and values required to change modes of behaviour and prevent conflicts and violence, find peaceful solutions to conflicts and create favourable conditions for peace on a personal, collective, national and international level. It imparts the skills and information necessary to recognise and defuse potential conflicts and establish a culture of peace and non-violence based on human rights (UNICEF, 2008 in Projuven). Peace education is by nature interdisciplinary and encompasses a number of programmes and initiatives: human rights education, environmental education, development/global citizenship education, conflict resolution education, education for remembrance and education for social transformation. Teaching for Peace is a similar term, one linked to popular education and critical learning approaches, whose objective is to teach citizens to observe and internalise the local and global realities around them and enable them to meet the challenges of their particular context (Rojas, 2018).

- **Public Policy for Peace:** The aim of **public policies** is to translate ideologies and worldviews into proposals and actions. They represent medium- and long-term actions chosen by governments out of a sense of public interest and social commit-

ment, seek to respond to social needs or problems and take the form of plans and programmes. While citizens should ideally be involved in their design and implementation, public mistrust in decision-makers and a lack of political will on the part of authorities limit political participation.

In the case of **public policies for peace**, there is no definition. Human security and the SDG Agenda have broadened the scope of government action and fuelled debate about peace as a cross-cutting or sectoral policy. Peace should be a factor in all public policies, as should gender inequality, human rights and environmental sustainability. However, to operationalise peace, it is first necessary to define a series of areas for action. Traditionally, policies for peace have been associated with the implementation of peace agreements and/or transitional justice processes. In the wake of dictatorships, war and/or peace negotiations, public authorities legislate and implement policies of remembrance, truth and justice to compensate victims and reconciliation policies between the disputing parties. The new definitions of citizen security and "non-violent" conflict management contribute alternative approaches to reducing violence and promoting peaceful coexistence in cities. Conflicts linked to migration, socio-spatial inequalities, assaults on women and other minority groups, ideological and religious extremism, racism, xenophobia and other forms of intolerance, corruption and organised crime are associated with forms of urban violence that are part of municipal agendas for peace and coexistence (Font and Ortega, 2019). The management of eco-social conflicts and territorial defence constitutes another of the emerging areas that require proposals and action on the part of public authorities.

5.2. Approaches to violence

- **Aggression:** In an oversimplified manner, the general consensus is that violence comes naturally to humans, that it is part of them. It is often rashly concluded that humans are violent by nature, although violence is not a biological imperative, but a cultural, learned and acquired action and attitude. Aggression is not the same as violence. Animals and humans hunt to obtain food and protect their habitats against the aggressions of other animals and people, while violence is acquired as a social being to defend the group, territory, hierarchy and reproduction. Violence is learned; people are taught to use violence. Aggression is a powerful affirmation of the self, a combativeness through which we shed the fear of confronting others through conflict in order to gain respect, secure the recognition of our rights and assert our dignity and freedom.

- **Struggle:** Existence is a struggle for life, for a life with meaning. The only way to assert one's rights is by accepting conflict, expressing one's aggression and taking up the challenge of combating those who do not respect us. On a spiritual level, it is

important to acknowledge the need for conflict and struggle. Religious institutions have often praised social peace while disparaging social struggles. Although reconciliation is indeed necessary, it can only occur if there is justice, and justice is only possible through struggle, a concept that implies neither hate nor violence.

- **Force:** Every struggle is a test of force. However, a clear distinction must be made between the exercise of force and the use of violence. Injustice occurs when there is an imbalance in force, and justice, when forces are balanced. One function of struggle is to shift this balance and strike a new balance of forces with a view to creating conditions for dialogue between adversaries. Dialogue is only possible when both force and power are balanced.

- **Violence:** Violence, for its part, is a complex social construct comprised of attitudes, actions, words, structures or systems that cause physical, psychological, social, cultural or environmental harm and/or impede a person or community from realising their full potential as humans. Violence is a choice, which makes it radically different from conflict. Violence spreads and constitutes cultures that are learned and therefore may be transformed. Humans have different capacities, and depending on which are reinforced through education or which social structures are collectively built, these capacities may either engender a **culture of violence**, in which certain types of violence take place, or a **culture of peace**, in favour of human rights, democracy and equity. Violence surfaces in conflicts the moment one of the stakeholders involved threatens to exclude or eliminate the other. When this occurs, the aim of the conflict shifts from establishing just relations to dominating, subjugating or suppressing the other stakeholders. Galtung (2003) divides violence into three categories: direct, structural and cultural.

- **Direct violence:** This is a visible form violence that may be manifested physically, verbally or psychologically. It includes murder, torture, mistreatment, verbal abuse, intimidation, beatings, siege, contempt, etc. against people for different reasons and in different contexts. Its expressions range from gender-based violence, interpersonal aggression and racist offences and to terrorist acts and the invasion of other countries.

- **Structural violence:** Structural violence refers to harm caused to humans' ability to satisfy their basic needs. This harm is not the result of direct violence, but rather of processes of social stratification and structuring that adversely affect people's chances for survival, wellbeing, identity and/or liberty. Brought about by structural imbalances that have an impact on people's basic needs and provoke inequality, marginalisation and uprooting, it transcends human interaction and it perpetuated by and manifested in social phenomena such as social exclusion, poverty, economic precariousness and ethnic segregation.

- **Cultural or symbolic violence:** Values, ideologies and beliefs that are transmitted socially and serve as a framework for normalising, legitimising and justifying structural and direct violence. Chauvinistic, racist, militarist and individualistic values and ideas that legitimise and justify the existence of poverty, famine and inequalities, as well as discrimination against women, LGBTIQA+ collectives and people of different ethnicities, religions and cultures, and deny natural and animal rights. In addition to the media, symbolic violence is also present in values, ways of thinking and normalised everyday patterns and practices. This form of violence is rooted in language, art, religion, science, law, etc.; is transmitted in symbols through the media, songs, films, written texts, etc.; and may even be enshrined in laws, channels which justify the marginalisation, exclusion and expulsion of those who are different. Forms of violence which legitimise inequalities and justify inaction in the face of social injustice.

- **Ecological violence:** In addition to the classic definitions of direct, structural and cultural violence, peace studies are also focusing on violence against the bio-physical world or ecocide (Watts, 2001). Ecological violence refers to the unchecked economic exploitation of nature, to the point where the laws of nature are broken and destroyed. **Ecoviolence** and/or eco(bio)lence is usually associated with social disputes over depleted resources, damage to the biosphere resulting from modern practices or the killing of people who defend nature, the environment and their territories. Although Galtung classifies it as structural violence, certain schools of peace studies consider it a new form of violence that facilitates comprehension of the relationship between humans and nature in a less anthropocentric manner, accepting that it is not simply an issue of the harm that humans cause to other species and the environment, but also of the direct impact on human needs and interests, and how this constrains human potential and that of future generations (Oviedo, 2013). Ecological violence is also increasingly associated with extractivist capitalism and power relationships (Walter, 2018) and extractive violence, which allude to cases of extractivism in which the rights of people and nature are violated with extreme violence (Gudynas, 2018).

- **Culture of violence:** With different expressions depending on the historical period and geographical context, cultures of violence have been forged since time immemorial. Within this context, political power and war become means of conquest, expansion and appropriation. The nation state creates standing armies, appropriates war, glorifies it and turns it into a right, a scenario in which the state is responsible for ensuring the security of its compatriots. Despite causing pain, suffering and the death of millions of beings, the culture of violence is embraced and held sacred by ample swathes of society through myths, symbolism, policies, behaviour and institutions. No one is born violent; violence is learned and, consequently, may be unlearned. Patriarchies and the mysticism of masculinity; the quest for power and leadership; domination; the inability to solve conflicts peacefully; competitiveness and economism, a factor in social disintegration; the monopoly of violence and mili-

tarism on the part of states; the interests of the major world and corporate powers; extremist religious interpretations; exclusive ideologies; ethnocentrism; dehumanisation; and the continued existence of structures that perpetuate injustices are just some of its expressions.

- **Non-violence:** Non-violence should not be confused with "no violence" or "without violence", which could be mistaken for passively enduring abuse and injustice. More than a set of techniques and procedures for avoiding the use of arms and violence, non-violence is an ethical-political, social, economic and emancipatory approach to social change (Capitini, 2011). Its aim is to engender social transformations through acts of omission (failure to comply with the law) or acts of commission (doing what is not permitted) or a combination of the two. Non-violence is the most effective means to the desired ends.

  Ghandi's **holistic non-violence** is both a means and an end, as both the means and ends are inseparable and seek to solve and transform conflicts through non-violent approaches, with a view to eradicating the direct, structural, cultural and psychological forms of violence that hinder the population's enjoyment of equal rights and freedoms. Non-violence is a method for action in the face of passivity, fear and retreat, a duty and conviction understood as imperatives and principles of ethical value; a demand for justice, yet with full respect for the persona and life of others, in which all forms of violence are avoided. **Pragmatic non-violence** refers to a method of collective sociopolitical confrontation or action used to address injustice and drive social change without resorting to violence. Both Ghandi's holistic non-violence and Sharp's pragmatic non-violence share a set of techniques (boycotts, strikes, disobedience, non-cooperation, etc.) that, applied in a disciplined fashion, can be instruments for achieving certain ends. This form of pragmatic non-violence is an alternative to war, armed struggle and violence, and, moving past its mysticism and morality, is a science that requires strategic and tactical knowledge of political action. As a technique, it is not passive, it is not inaction; it is non-violent action that seeks to tilt the scales of power and force social change through pressure from civil society.

- **Antimilitarism: Militarism** as an ideology is based on a value system that justifies the use of armed force to solve political and social conflicts, both within and outside a state. Like all ideologies, it seeks to influence all aspects of social life and contends that, to preserve the political order or political stability, citizens must be ready to combat those who would threaten the established order. Such is the impact it has on the political regime: it places military values on equal or higher footing than those of a civil nature. Militarism is established through martial values such as authority, obedience, discipline, order, hierarchy, courage, manliness, physical strength, bravery, love of country, etc., values which buttress military culture.

  Antimilitarism is an ideology that opposes militarism, i.e. that opposes solutions based on the use of military force and war; this entails defending values such as

participation, participatory democracy, mutual support and dialogue among people and within society. Antimilitarism identifies aspects of daily life in which militarisation processes have occurred and spaces from which militarism is promoted, to question them, reduce their capacity to influence and even eradicate them.

Antimilitarism vindicates horizontality over hierarchical relations; equality between men and women over the sexism inherent in military structures; tolerance and respect for what's different over the racism and xenophobia present in militarising processes; and world citizenship over patriotism and the exaltation of nationalist values which hold one national identity as superior over all others, necessary to maintain military structures made up of people willing to use violence.

- **Urban violence:** Cities are heterogeneous social constructs in which diverse cultural and social forms combine in an increasingly interconnected world and which contain, at the same time, multiple physical and symbolic spaces: spaces of care, spaces of opportunities, spaces of risk and abandonment and spaces of hope and peaceful coexistence. Thanks to the growing number of spaces occupied by the urban world, its proximity to citizens and its capacity to operationalise global agendas, local authorities and their management of peacebuilding efforts are becoming increasingly relevant. The diverse array of people with divergent interests who compete and cooperate both with each other and institutions generates conflicts that, if not managed properly and converted into opportunities for coexistence and peace, may lead to forms of violence that adversely affect citizens. It is up to municipalities and their governments and authorities to propose alternative responses to prevent, reduce and eradicate violence, placing people at the centre of their policies, responding to their vulnerabilities and need for care and protection and creating opportunities and capacities to make progress in terms of social justice, coexistence and peace. These diverse realities and contexts give rise to various types of violence (Barrero Tiscar, 2018):

The market economy, which determines where jobs are created and displaces large populations from the rural world to cities, resulting in rural depopulation and the irregular arrival of many individuals to cities, i.e. **migration to cities**. Cities become commodified and privatised, ascribing specific uses to certain districts and establishing prices that give rise to phenomena such as gentrification, servitisation and touristification. Cities become spatially polarised, generating **socio-spatial inequalities** that segregate citizens along socioeconomic and ethnic lines, form ghettos and promote inequalities in access to income, education, health, green space, public schools, public transport, etc.

Urban areas are settings for **direct and everyday violence**, including discrimination based on race, ethnicity, culture, religion and sexual identity, as well as other forms of violence such as physical assaults at large-scale music or sports events and nightlife venues, elder neglect and school and social media bullying. **Violence against women** is also common in cities, in the form of physical, sexual, psychological, workplace or wage-related assault. The violence women suffer is directly

linked to the unequal distribution of power and lopsided relationships between men and women, which perpetuate the devaluation of everything female and its subordination to the realm of men. Other expressions include **violent extremisms or actions** committed by radicalised individuals who adopt extremist ideologies, such as terrorist acts or acts of hatred. These acts pursue political, ideological, religious, social or even economic ends and may even be part of the agendas of certain political parties. **Racism, xenophobia, homophobia and other forms of intolerance** are fuelled by a fear among members of the majority identity over losing their social status, as a result of which cities, which are becoming increasingly diverse, are frequent settings for demonstrations, actions and hate crimes against minority groups.

The city is a theatre of **corruption**, which includes the offering and accepting of bribes, misappropriation and negligence in public spending and the allocation of funds, political and financial scandals, election fraud, influence peddling, the illegal funding of political parties, the use of security forces to support questionable court rulings, improper favours, inflated wages, etc., as well as a hub for **organised crime**, or groups of individuals who traffic people, drugs or other substances and perpetrate killings, kidnappings, extortion, threats or other crimes with a view to obtaining material or economic and/or political gain or further consolidating their hold over the territory, and who use violence to impose economic transactions shielded by theft, blackmail or illegal trade.

The causes of these forms of violence are common to all expressions of violence, fuelling structural and ideological factors and interconnecting the various stake-holders involved in the different types of violence that take place in cities. Understanding these multifaceted relationships, these **critical nodes**, is key to proposing policies for peace. Also relevant to this study are the connections between violence and forced displacement.

- **Forced displacement** refers to the involuntary movement of a person away from their home. In this regard, it is important to draw a distinction between **refugees** and internally displaced persons. According to the 1951 Geneva Convention and other international treaties, a refugee is a person with a well-founded fear of being perse-cuted for reasons of race, religion, gender, nationality, membership of a particular social group or political opinion and who is fleeing external aggression, occupation, foreign domination, events and circumstances seriously disturbing public order, massive violations of human rights, generalised violence and internal conflicts, natural or human-made disasters, policies of apartheid, ethnic cleansing, policies of racial discrimination, large-scale development projects, disasters or collective punishment. On the other hand, **internal displacement** refers to situations in which people or groups of people are forced to leave or flee their homes, and who have not crossed an internationally recognised border. They are forcibly displaced within their country of origin, and while in many cases the situation of such individuals is similar to that of refugees, they are not entitled to asylum protection under Inter-

national Human Rights Law. While most internal displacement occurs in African countries, Colombia is the country with the largest internally displaced population (CEAR, 2014). **Intraurban forced displacement** is another type of displacement that occurs when residents of a particular district in a city are forced to move to another district due to pressure from illegal armed groups looking to gain territorial and social control (CODHES, 2013).

5.3. Definitions of conflict

- **Conflict:** A conflict is a clash, a permanent or impermanent state of opposition and disagreement that occurs when two or more people, groups or institutions pursue objectives that are or are perceived to be incompatible. These objectives may be material (economic or territorial interests, rights...) or intangible (values, cultural patterns, beliefs...). Conflict is an intrinsic part of human relations, be them intrapersonal, inter-personal, intergroup, inter-state, etc. While unavoidable and inevitable in daily life, if handled properly, they represent an opportunity to bring positions, opinions and behaviour closer together. Coexisting with differences and disputes helps us evolve and may contribute to change. The challenge lies in how they are managed. However, conflicts do not necessary imply the use of violence, as they may be dealt with in numerous ways, the most civilised of which are dialogue and negotiation. The idea that conflicts are necessarily violent is false, as it precludes the use of education to eradicate and transform conflicts and in their political approaches.

- **Capital-life conflict:** The capitalist world system, the preponderance of international markets and the cultural dominance of neoliberalism are detrimental to the sustainability of life on the planet, local economies and collective identities. The capital-life conflict (Rosa Luxemburg Stiftung and XXK, 2023) is a structural and irreconcilable conflict whereby the economic system, to achieve its goal, i.e. the accumulation of capital, wages war on numerous aspects of life. A capitalist system that works in cooperation with other means of oppression, such as the heteropatriarchy, colonialism and racism. This form of capitalism articulates complex power relationships and social dynamics of privilege and oppression that are triggered intersectionally to protect the markets at the cost of human lives and the environment. Capital-life conflicts and/or eco-social conflicts analyse the material and subjective conditions of existence and the manner in which the capitalist system converts everything into goods capable of being bought and sold, creating an unequal, complex and multi-dimensional system which perpetuates resource inequality and unjustly dictates which lives deserve to be sustained. Accumulation by dispossession turns modes of

reproducing collective life into modes of capital production, which ultimately affects all persons and the environment, severs community ties and destroys collective life. The field of feminist economics renders visible the capital-life conflict to advocate for the sustainability of life and places at the centre everything needed to lead a decent life and sustain life collectively (Pérez Orozco, 2019).

- **War:** At present there are numerous conflicts with diverse characteristics that bear little resemblance to the archetypes of traditional armed conflicts. The thawing of the Cold War marked the end of a bipolar world, and the centre of global unrest shifted away from the East–West divide, giving rise to other and more complex types of new wars, which often have more than two opposing sides or armed groups, who are generally more interested in how they can profit from the violence than in winning or losing (Kaldor, 2001). Nevertheless, the old conflicts between major powers such as the United States, Russia, China and the European Union continue to exist, although they no longer engage in direct combat, which would be lethal for humankind as a whole. To analyse war beyond the stakeholders, causes, objectives, methods and financing, it is important to take other elements into account, such as the legal framework for violence and/or the geographical framework.

  Some categories or variables that may help in these analyses include: **Asymmetric wars**, whose adjective draws attention to the differences between the two warring sides. In these wars, one side tends to be a strong army, generally from a powerful country, for which the use of violence is sanctioned by law, while the other side or sides are predominantly different types of diffuse groups (guerrillas, terrorists, militia, insurgents or resistance fighters) with limited weapons supplies. There is also asymmetry in the tactical and operational methods and in the means or capabilities related to the quantity and quality of the technology available to them. The concept of **hybrid wars** (Hoffman, 2007) applies in contexts of war between global powers and non-state or non-public armed actors on the periphery of the world political system, which are usually linked to a failed state (Iraq, Afghanistan, Georgia, etc.). These wars are rarely formally declared and are sparked largely as the result of the end of the Cold War, globalisation, the information age and in response to Western militarism. They are staged in urban areas, where combatants and civilians often blend together. These conflicts give rise to subversive movements that may employ conventional weapons, in addition to irregular tactics and terrorist and criminal acts, seeking financing through criminal organisations. Cybercrime is also used to achieve political objectives.

5.4. Definitions of security

- **Security:** In everyday usage, security may refer to the absence of risk (risk management) or trust in something or someone. This term has several meanings depending on the area or field to which reference is being made, which is why it usually carries an adjective.

- **National Security** is a classic concept whose aim is to prevent or repel military threats and therefore use military force to defend the sovereignty, independence and territoriality of the state from potential aggressors. Here, the state seeks to promote its own security by increasing its power through military capacity. This raises the following questions: Who is the subject of security? Security against what? Who do we need protecting from? Much criticism has been levelled against this approach, in that it focuses too much on the state and ignores the people, that it fails to take the role of international stakeholders into consideration and that it refuses to accept that, in the age of globalisation, the state no longer acts alone. Neither does it pay attention to other forms of insecurity such as cross-border threats with no solution at national level.

- **Human Security:** In 1994, the United Nations Development Programme (UNDP) coined a new concept of human security (Pérez de Armiño and Areizaga, 2000), displacing the former approach to security centred around state protection. This new approach transcends the threat of personal violence and emphasises threats to people's freedom to live in dignity. The concept extends the scope of the term "security" to economic, food, health, environmental, personal, political and community dimensions. The paradigm of human security is associated with human development and grounded in the notion that all humans are deeply interconnected in a global scenario in which the main threats are largely the result of poor education, health, economic inequalities and a lack of resolve in matters of concern, leaving behind the traditional perception of development as mere macroeconomic growth and widening the concept to include the capabilities and freedoms of human individuals and communities. It contends that the focus of security should be people, and that security is not only threatened by physical violence, but also by threats to aspects such as subsistence and the conditions necessary to live in dignity.

- **Citizen Security:** Citizen security is not simply a matter of reducing crime, but rather an exhaustive and multifaceted strategy for improving the population's quality of life, community action to prevent crime, access to an effective justice system and value-based education, with respect for the law and tolerance. Citizen security should be conceived as the process of strengthening and protecting the democratic civil order, eliminating threats of violence in the population and enabling safe and peaceful coexistence (UNDP, 2013). It is considered a public good and involves effectively safeguarding the human rights inherent to the individual (right to life,

personal integrity, inviolability of the home and freedom of movement). The aim of the approach to citizen/community security developed by the UNDP is to address all potential causes of crime and violence, helping states incorporate multifaceted measures to prevent violence and reduce crime, impunity, drug trafficking, the proliferation of illegal weapons, human trafficking and migration, and promote social cohesion. It is essential to dissociate the concept of violence from that of crime and security, in order to broaden the field of political action and keep from narrowing the approach to instruments of police enforcement and justice. This provides local institutions ample room to develop plans of action in their various areas of activity despite a lack of jurisdiction over matters of the police or access to justice.

5.5. Transitional justice and its main concepts

- **Transitional Justice:** One of the biggest challenges facing countries transitioning from war to peace is incorporating the diverse array of perspectives and experiences into the account of what happened, establishing an explanation of the past that dignifies the victims, acknowledges the harm caused by those responsible and lays the groundwork for a future in which violent events do not reoccur. According to the International Center for Transitional Justice (ICTJ, 2009), "*transitional justice refers to the means used by countries transitioning out of periods of conflict and repression to deal with massive or systematic human rights violations that are of such magnitude and gravity that the conventional judicial system is unable to provide an adequate response. It is an international instrument linked to accountability and redress for victims, recognising their dignity as both citizens and human beings.*" It is within this framework that the right to remembrance and the rights to truth, justice, redress and non-recurrence gain relevance.

- **Right to Truth:** The right to truth is a legal concept that refers to the obligation of states to investigate patterns of serious human rights and international humanitarian law violations and provide information about the circumstances to victims and society. States have a "duty to remember". And while there is no specific international convention on the right to truth (Gonzalez and Varney, 2013), this right has been recognised by national tribunals, confirming the enforceability of this right within their jurisdictions. In certain cases, both judicial and non-judicial procedures are established, such as truth commissions.

  Truth Commissions are temporary investigation mechanisms charged with establishing the truth in countries that have experienced war, dictatorships and serious human rights violations. These commissions aspire to establish principles that acknowledge victims and provide redress, initiate processes of reconciliation, strengthen democracy and the rule of law and provide guarantees of n**on-repetition** to prevent such events from occurring in the future.

- **DDR Programmes (Disarmament, Demobilisation and Reintegration)** are generally the result of peace agreements and constitute the process by which ex-combatants are reintegrated into civilian life. Traditionally, these processes are individual, are limited to ex-combatants (Caramés and Sánz, 2009) and involve establishing legal, economic and social measures to help members of armed organisations return to society. The idea underpinning such programmes is that successful reintegration breaks power structures within armed organisations (Sundh & Schjorlien, 2007). Nonetheless, they also have a collective dimension, insofar as certain peace agreements (Mozambique, Colombia) map out a route to political life, facilitating the creation of political parties in exchange for eradicating the military component and offering collective returns to civilian life, keeping groups of ex-combatants united around productive socioeconomic projects within a specific territorial scope (Zambrano-Quintero, 2019).

- **Remembrance:** Remembrance within the framework of peacebuilding is the relational dimension between past and present and involves critical thinking about future alternatives in its analysis of the social reality. The debate surrounding remembrance studies arose in the wake of Auschwitz, as did the "duty to remember" as an imperative of justice linked to victims and "never again" as a guarantee of non-recurrence. Remembrance is the process of selecting what to remember and what to forget and is linked to both individual and collective identity. Victims' testimonies contribute to restoring their dignity and to their recognition. Remembrance as a means of peace education serves, by framing the past with a critical eye, to learn from the mistakes of the past and identify injustices in the present in order to promote a form of coexistence that is democratic, respectful of pluralism, empathetic of the unjust suffering of victims and firm in its rejection of human rights violations (Retolaza, 2019).

- **Justice:** Justice has many faces. It can be retributive, based on punishment; or restorative, based on mediation. It can dispense historical justice, as with truth commissions aimed at ensuring non-recurrence, or pursue compensatory justice through policies of redress. All have their advantages and disadvantages. Determining which type of justice is most appropriate depends on numerous factors, including the context of the conflict itself, the terms of its resolution, resource availability, the level of political will and consensus and institutional capacity. This is no easy task and is coupled with the challenge of striking a balance between moral imperatives and political realities, between demands for justice and a longing for peace.

- **Retributive justice:** More often than not, priority has been given to this type of justice, due to concerns surrounding the potential impunity of the perpetrators. While retribution does have the potential to provide satisfactory and reconciliatory justice, it may also jeopardise reconciliation and democratisation processes. It tends to focus on the perpetrators and partially overlooks the feelings and actual needs of the victims. With regard to retributive justice, it is worth highlighting the

growing consensus that people responsible for human rights violations and breaches of international humanitarian law should be tried, both in the countries in which the crimes were committed and in international tribunals with universal jurisdiction. These include Ad Hoc Tribunals or International Criminal Tribunals established by the United Nations Security Council, as in the case of the International Criminal Tribunal for the former Yugoslavia (1993) and the International Criminal Tribunal for Rwanda (1994); hybrid national and **international tribunals**, as in Sierra Leone; or the establishment of a permanent International Criminal Court (ICC). The latter has done pioneering work in defending victims' rights, particularly the right to redress.

- **Restorative justice:** This refers to the active participation of the victims and the affected communities. It takes a different approach to violations: the victims and communities concerned play an active role, discussing the facts, identifying the root causes of the crimes and determining sanctions. Its main aim is to heal relations between the victims and the perpetrators and within the community to which they belong to the greatest possible extent.

- **Heritage of Peace:** Based on the concept of peace as not simply the absence of violence (negative peace), but also as positive conflict management, advancements in social justice and civic participation (positive peace), heritage of peace constitutes the peacebuilding practices of all cities and human collectives. The notion of heritage of peace should be understood as "*baggage, on the one hand, acquired through episodes of mutual understanding in local history, admirable civic experiences, narrations and artistic expressions of open-mindedness, tolerance and hospitality, or from local individuals who were or are examples of respect; a treasure trove of peace that manifests itself, by and large, in the daily behaviour of the majority of inhabitants, and not simply as a result of living without aggression or hostility, which is valuable in and of itself, but often through cooperation, mutual assistance and solidarity in the framework of the place in which they live*" (Giménez, 2019).

  To analyse it, it is necessary to identify all efforts by public authorities and civil society to maintain and consolidate what already exists and promote **non-violence**, to eradicate and prevent direct forms of violence within the framework of a security paradigm that places human rights in the centre (city committed to peace and non-violence); **mediation**, for a culture of peace based on dialogue, as a positive means of addressing and transforming conflicts at all levels (the city as a mediator); **social justice**, for positive peace based on democratic values, social ethics and human welfare and development (city committed to social justice); and **civic participation** or the involvement of the associative fabric in the peacebuilding process, contributing to the quest for improved living conditions, and economic and social development (city that promotes participatory public policies). These four major principles are strategies for analysing the local social and political actions currently underway in efforts to build a city of peace.

5.6. Definitions and types of decentralised cooperation

- **Decentralised cooperation:** Although many definitions associate it with cooperation between subnational stakeholders within the scope of their competences, in parallel to the bilateral cooperation of states to achieve the SDGs (UCLG, 2021), this study will use the following definition: "Decentralised cooperation is a necessary type of local government-led cooperation that complements bilateral and multilateral cooperation and whose objectives and instruments serve to advance more symmetrical forms of cooperation, in which reciprocity and mutual learning are at the core of the relations between local governments" (Cors and Romero, 2022).

  This definition underscores the potential of decentralised cooperation to improve the public policies of local authorities, particularly in Latin America and the European Union (Fernández de Losada, 2022). Global changes and events in other parts of the world affect and fuel concern among citizens and their governments. As a result, many local public authorities have been articulating cooperation and international solidarity policies for decades. This form of cooperation reinforces governance and local public policies in matters of gender equality, human rights and sustainable human development and strives to engage citizens and other territorial stakeholders in decision-making. Based on the principles of gender equality, human rights, democracy, environmental sustainability, justice, coexistence and a culture of peace, the aim of decentralised cooperation policies is to support health, education, water and sanitation, employment, housing and environmental policies and policies for peace.

- **Reciprocity and solidarity versus verticalism and assistentialism:** A high percentage of twinning agreements and direct municipal cooperation initiatives fail to translate into concrete actions and are at best limited to perfunctory acts or assistentialist instruments with little impact on development and local peacebuilding. However, decentralised cooperation can have much greater potential (Pone Adame and Sánchez Gutiérrez, 2021). The history of decentralised cooperation is dotted with assistentialist and verticalist experiences, which generate financial dependence among aid recipients and usually conceal the private interests of donors, as well as more horizontal and democratic experiences, which spark partnerships among local governments from both the North and South (Sanahuja and Martínez, 2009). However, as indicated in the main definition, the objectives and instruments of cooperation must be geared toward reciprocity, horizontality (or symmetry of power between stakeholders) and learning. Given the current trend toward aid centralisation, the de-politicisation of local management and technocratic solutionism, cooperation policies require greater democracy and civic participation, to ensure that they are capable of articulating their own strategies and alternatives and emancipatory responses to the dominant model of cooperation (Alberdi, 2010b; Martínez I., cited in: Fernández de Losada and Llamas, 2023).

- **Types of decentralised cooperation:** these include ***North-South, South-South*** and ***triangular*** (South-South cooperation with the involvement of a third-party donor). Decentralised cooperation may be ***bilateral***, local government to local government, or ***multilateral***, between several local governments or between several local governments and other public and private bodies. There are also other types, which may be identified based on other criteria. Taking the type of relationship between partners and participants as a reference, decentralised cooperation may be either direct or indirect or delegated (when funds are channelled to other stakeholders to carry out cooperation initiatives). ***Direct decentralised cooperation*** may occur between two local authorities based on twinning agreements or conventions, i.e. partnerships formed to jointly address problems and develop friendly relations and/or specific technical cooperation projects. It may also be between more than two subnational governments and other stakeholders, and generally under the umbrella of multilateral organisations, such as the United Nations, and other types of municipal networks and associations. While ***indirect (and/or delegated) decentralised cooperation*** publicly finances activities proposed by intermediary organisations, such as NGDOs, cooperation funds and institutions specialising in development (Galante et al., 2020).

  A similar classification draws a distinction between **direct cooperation**, indirect cooperation and induced cooperation and education for global justice and local public diplomacy (Fernández de Losada and Llamas, 2023). Through bilateral or multilateral cooperation agreements, donating local authorities may either limit their involvement to sending economic and/or human resources in the form of projects or, in a more collaborative and horizontal manner, undertake initiatives related to political advocacy or public awareness and/or technical cooperation projects or knowledge or innovation management programmes. Other types of direct cooperation involve simply paying membership fees for networks of cities or regional governments that undertake decentralised cooperation initiatives. **Indirect cooperation** occurs when local and regional governments finance NGDO, university and private sector initiatives, while **induced cooperation** denotes cooperation with multilateral bodies, national agencies and even philanthropic organisations. As for **education for global justice** and **local public diplomacy** promoted by decentralised cooperation, the aim is to raise citizens' awareness of the connections between the problems in their region and the rest of the world, encourage their organisation, commitment and involvement in upholding human rights, global justice and sustainability and promote the political advocacy of both subnational governments and citizens.

  If the classification is based on work areas and objectives, local and regional governments drive actions related to: ***cooperation for development; development/global citizenship education; and humanitarian action***. If the criterion is the object of exchange, a distinction may be made between financial (economic cooperation) and ***non-financial cooperation*** (technical cooperation).

- **Decentralised cooperation instruments:** There is typically a distinction between *twinning agreements; decentralised cooperation projects and programmes; and technical cooperation instruments*. In other publications (OECD, 2019; Gutiérrez et al., 2022), the types and instruments become even more complex and include the following: budgetary support and direct contributions; professional technical assistance; support for NGDOs and civil society organisations through calls for projects or direct agreements for cooperation for development and social transformation awareness and education; and grants and stipends for student exchanges.

And lastly, platforms for planning and exchanging information and experiences include *"city to city" pairings and the various networks of cities and local authorities*, which establish positions with regard to changes in international development and peace agendas, strengthen the territorial approach and give priority to the issues and new challenges facing decentralised cooperation (Fernández Rodríguez and Martínez, 2022). "City to city" pairings are usually projects between cities and/or cooperation between cities in the form of networks, forums and alliances, the purpose of which is either to support the development of local public policies or strengthen institutions and the technical and operational capacities of the local and regional governments. Beyond twinning, and insofar as international relations are no longer a monopoly of states and local governments have become increasingly international and capable of localising multilateral commitments and exchanging knowledge and learning, in recent decades, associations and networks of local governments, political alliances between cities and citizen diplomacy have become increasingly relevant (de la Fuente, 2019).

Bibliography

• Alberdi, J. (2010a). "The Role of Local and Regional Authorities in European Community Development Aid Policy: Beyond Decentralised Aid". In: Hoebink, P. (ed.) *European Development Cooperation: Between the Local and the Global*. Amsterdam, Amsterdam University Press.

• Alberdi, J. (2010b). *El futuro de la cooperación autonómica al desarrollo. Estudio del marco jurídico político de la cooperación pública vasca*. Oñati, Basque Institute of Public Administration (IVAP).

• Alberdi, J. (2012). "Artículo 28. Derecho a un orden social e internacional donde los derechos humanos sean plenamente efectivos: El potencial emancipatorio del derecho al desarrollo". Ordeñana, I. (Dir.-Coord.). *La Declaración Universal de los Derechos Humanos: Ayer, Hoy y Mañana*. Leizaola Fundazioa/Thomson & Reuters, pp. 537-552.

• Alberdi, J.; Oianguren, M. (2023). "Territorios en Conflicto: Aprendizajes para la construcción de alternativas de vida". *PAPELES de Relaciones Ecosociales y Cambio Global*. No. 163, pp. 107-114. Madrid: FUHEM Ecosocial.

• Albújar, S. (2019). "Descentralización de la cooperación internacional: La inclusión de los gobiernos subnacionales en la construcción sudamericana". *Aldea Mundo, vol. 24, no. 47*, pp. 14-16, Universidad de los Andes.

• Barillà, T. (2019). *Utopía de la normalidad. Riace, el modelo de acogida de Domenico Lucano*. Icaria.

• Barrero Tiscar, A. (Coord.) (2018). *Ciudades de Paz. Foro Mundial sobre las Violencias Urbanas y Educación para la Convivencia y la Paz*. Madrid: Spanish Peace Research Association (AIPAZ) and the Madrid City Council.

• Bellamy, A. and Williams, A. (2004). "Introduction: Thinking Anew about Peace Operations". *International Peacekeeping*, Vol. 11, 2004, Issue 1: Peace Operations and Global Order.

• Belloso, N. (2020). "El ODS 16 en la Agenda 2030: De la indefinición a algunas propuestas (iusfilosóficas) para su concreción". *Questio Iuris*. Vol. 13, no. 4, Rio de Janeiro. pp. 1039-1974.

• Cairo, H.; Oslender, U.; Piazzini Suárez; C.E.; Ríos, J.; Koopman S.; Montoya Arango, V.; Rodríguez Muñoz, F.B.; Zambrano-Quintero, L. (2018). "'Territorial Peace': The Emergence of a Concept in Colombia's Peace Negotiations", *Geopolitics*, 23 (2): 464-488.

• Capitini, A. (2011). *El mètode de la noviolencia*. ICIP/Pagé Editors

• Caramés, A. and Sanz, E. (2009). *Análisis de los programas de Desarme, Desmovilización y Reintegración (DDR) existentes en el mundo durante 2008*. Bellaterra: School for a Culture of Peace.

• Caramés, A.; Gervasoni L. (2023). *Polítiques de Pau Europees: Estudi Comparatiu. Anàlisi de l'actuació dels estats, les regions i els stakeholders de la societat civil en la prevenció de crisi, la resolució de conflictes i la construcció de pau*. ICIP.

• CEAR (2014). "*Desplazamiento Forzado*" and "*Desplazamiento Interno*". *Diccionario de Asilo, CEAR*.

• Chandler, D.; Richmond, O. (2015). "Contesting Postliberalism: Governmentality or Emancipation?". *Journal of International Relations and Development*, 18 (1), 1-24.

• CODHES (2013). *Desplazamiento forzado intra-urbano y soluciones duraderas. Una aproximación desde los casos de Buenaventura, Tumaco y Soacha*. CODHES.

• Cors, C.; del Huerto Romero, M. (2022). "Módulo 2: La cooperación descentralizada". *Curso sobre cooperación descentralizada*. Observatory for Decentralised Cooperation EU-LA.

• DAC/OECD (2008). *The Paris Declaration on Aid Effectiveness and the Accra Agenda for Action.*

• DAC/OECD (2018). *Reshaping Decentralised Development Co-operation*: The Key Role of Cities and Regions for the 2030 Agenda, OECD Publishing, Paris.

• DAC/OECD (2019). *Decentralised Development Co-operation: Unlocking the Potential of Cities and Regions.*

• Dammert, L. (2008). "Seguridad Pública" in *La Descentralización y los Desafíos para la Gobernabildiad Democrática*. OAS Official Documents.

• De la Fuente, R. et al. (2019). "Alianzas locales para los retos globales". *Cuadernos para la internacionalización de las Ciudades*, No. 9. AL-LAS.

• Dubois, A. (2000). "Cooperación Descentralizada". Pérez de Armiño, K (Dir.) *Diccionario de Acción Humanitaria y Cooperación al Desarrollo*. Madrid: HEGOA (UPV-EHU)/ICARIA.

• Duffield, M. (2001.) *Global Governance and the New Wars: The Merging of Development and Security*. Zed Books.

• EJAtlas. *Global Atlas of Environmental Justice.*

• Fernández de Losada A. (2022). *Resituar la cooperación descentralizada en la Agenda Euro-latinomaricana*. *Opinion CIDOB*, 712, March 2022.

• Fernández de Losada A.; and Llamas F. (2023). *Repensar la cooperación descentralizada en un contexto de incertidumbres y transiciones múltiples*. Barcelona Provincial Council.

• Fernández Rodríguez, J.; Martínez, I. (2022). "Módulo 3: Las modalidades e instrumentos de cooperación descentralizada en la agenda actual". *Curso sobre cooperación descentralizada*. Observatory EU-LA.

• Fisas, V. (1998). *Manual del buen explorador en iniciativas de cultura de paz. El programa transdisciplinar de la UNESCO*.

• Fisas, V. (2002). *Cultura de Paz y Gestión de Conflictos. Barcelona:* Icaria/UNESCO.

• Fisas, V. (2023). *Una Agenda de Paz para tiempos turbulentos*, Madrid: Libros de la Catarata.

• Font, T. and Ortega, P. (2019). *Violencia, seguridad y construcción de paz en las ciudades*. *Centre Delàs d'Estudis per la Pau, informe* 38, Barcelona.

• Font, T. et Castilla, K. (2022). *La violencia y la paz en las ciudades, más allá de la seguridad hegemónica*. Barcelona. *Informe del Centro Delàs* 52.

• FUHEM (2023). Seminar: "*Qué significa la paz ambiental en el siglo XXI*". Fuhem + educación ecosocial. See:

• Galante, R.; Rodríguez, R.; Martínez, P.; and Martínez, I. (2020). *Guía de cooperación descentralizada para cargos electos*. Barcelona Provincial Council Series on Local Administration.

• Galtung, J. (1985). *Sobre la paz*. Barcelona: Fontamara.

• Galtung, J. (1998). *Tras la violencia, 3R: reconstrucción, reconciliación, resolución. Afrontando los efectos visibles e invisibles de la guerra y la violencia*. Bilbao: Bakeaz et Gernika Gogoratuz.

• Galtung, Johan (2003). *Paz por medios pacíficos. Paz y conflictos. Desarrollo y civilización*, Bilbao: Bakeaz et Gernika Gogoratuz.

• Giménez, C. (2019). *Consultoría Internacional para la definición de un marco conceptual y metodológico para promover e implementar diagnósticos de violencias urbanas y procesos de construcción de paz en ciudades piloto del proyecto de Localización de los ODS*. PNUD-ART.

• Gómez, Felipe (2000). "Derecho a la Paz". Pérez de Armiño, K. (Dir.) *Diccionario de Acción Humanitaria y Cooperación al Desarrollo*. Madrid: HEGOA (UPV-EHU)/ICARIA.

• Gómez, F. (2012) "El derecho al desarrollo en el 25 aniversario de la Declaración sobre el Derecho al Desarrollo". *Derechos y Libertades*, no. 26, Época II, January 2012, pp. 188-204.

• González, E.; Varney, H. (2013). *Comisión de Amnistía del Ministerio de Justicia de Brasil. En busca de la verdad. Elementos para la creación de una comisión de la verdad eficaz*. New York: International Center for Transitional Justice.

• Gudynas, E. (2018). "Extractivismos: el concepto, sus expresiones y sus múltiples violencias". *PAPELES de Relaciones Ecosociales y Cambio Global*. No. 143, pp. 61-70. Madrid: FUHEM Ecosocial.

• Gutiérrez, J. (dir.) et al. (2022). *Potencialidades y prácticas de la cooperación al desarrollo descentralizada: una perspectiva internacional*. Bilbao: HEGOA. UPV/EHU.

• Hardt, J.N & Scheffran, J. (2019). "Construcción de paz medioambiental y cambio climático. Análisis crítico y perspectivas" in Pérez de Armiño, K.; Zirion, I.: *Pax crítica. Aportes teóricos a las perspectivas de paz posliberal*, Tecnos, Madrid, pp. 389-421.

• Hoffman, F. (2007). *Conflict in the 21st Century: The Rise of Hybrid Wars*. Arlington Virginia.

• ICTJ (2009). *What is Transitional Justice?* International Center for Transitional Justice.

• Jaramillo, S. (2013). "La transición en Colombia". *Conferencia dictada por el Alto Comisionado para la paz en la Universidad Externado de Colombia*. Bogotá.

• Jaramillo, S. (2014). "La paz territorial". *Conferencia dictada en la Universidad de Harvard*, 13 March 2014.

• Kaldor, M. (2001). *Las Nuevas Guerras. Violencia organizada en la Era Global*. Barcelona. Tusquets.

• Keohane R.O.; Nye, J.S. (1977). *Power and Interdependence: World Politics in Transition*. Boston: Little, Brown and Company, pp. 24-25.

• Lederach, John Paul (1998). *Construyendo la paz: Reconciliación sostenible en sociedades divididas*. Gernika-Lumo, Bakeaz and Gernika Gogoratuz.

• Lederach, John Paul (2000). *El abc de la paz y los conflictos*. Madrid, La Catarata.

• Mac Ginty, Roger (2021). *Everyday Peace: How So-called Ordinary People Can Disrupt Violent Conflict* (New York, 2021): https://academic.oup.com/book/42103

• Martínez, I.; Sanahuja J.A. (2009). "La agenda internacional de eficacia de la ayuda y la cooperación descentralizada de España". *Documento de Trabajo No. 38. Fundación Carolina*. Madrid. Fundación Carolina.

• Martínez Oses, P.J. (2022). *Apuntes para un ecosistema iberoamericano de Cooperación Sur-Sur y Triangular Descentralizada*, SEGIB.

• Martínez Guzmán, V. (2001). *Filosofía para hacer las paces*. Barcelona: Icaria.

• Mateos, O. (2012). *La construcción de la paz posbélica. Análisis de los debates críticos a través del caso de Sierra Leona*. Barcelona: UAB.

• Mateos, O. (2019). "La paz liberal. El día después. Un análisis de la segunda generación de críticas a la Agenda Internacional de Construcción de Paz". Pérez de Armiño, K. Zirion, I. (Co-ords.). *Pax crítica. Aportes teóricos a las perspectivas de paz posliberal,* Tecnos, Madrid, pp. 45-84.

• Mendia, I. (2014). *La división sexual del trabajo por la paz: Genero y rehabilitación posbélica en El Salvador y Bosnia-Herzegovina*. Hegoa (UPV-EHU) andecnos.

• Mesa, M. (2019). "El ODS 16 sobre paz, seguridad y gobernanza: desafíos conceptuales, seguimiento y evaluación". *Anuario CEIPAZ, 2017-2018*. Madrid: CEIPAZ.

• Miranda, T; Peix, M. (2020). *Experiencia Red Ambiental Peatonal Segura Santa Clara, Cuscatancingo, San Salvador, El Salvador*. Ficha AMB-COAMSS/OPAMSS, pp. 1-6.

• Momoitio, I. (2022). "Message from Iratxe Momoitio. Co-Coordinator of the INMP". *INMP. International Network of Museums for Peace Newsletter*, 38, p. 5.

• Muñoz, F. (1993). "Sobre el origen de la paz y la guerra". Rubio, A. (Ed.). *Presupuesto teóricos y éticos sobre la paz*. Granada: Universidad de Granada.

• Muñoz, F. (1998). "La paz imperfecta: Apuntes para la reconstrucción del pensamiento pacifista". *Papeles de Cuestiones Internacionales*, vol. 65, pp. 11-15. Madrid: CIP.

• Muñoz, F.; Ubric, P.; Jiménez, Juan Manuel [et al.] (2013). "Paces imperfectas ante un mundo diverso y plural". *Filosofías y praxis de la paz*. Barcelona: Icaria.

• Nganje, F. (2015). *Decentralized Cooperation and the New Development Cooperation Agenda: What Role for the UN?,* United Nations University UNU-CPR.

• Oianguren, M. (2021). "Museos por la Paz, ciudades bombardeadas, memoria histórica". Calvo Rufanges, J. and Velasco Vázquez, K. (coords.): *Pacifistas en acción. Desmilitarizar, desarmar y pacificar*. Barcelona: Icaria.

• OAU (1981). *African Charter on Human and Peoples' Rights. Banjul Charter*. Adopted on 27 July 1981, during the 28th Assembly of Heads of State and Government of the Organisation of African Unity.

• OCO (2018). *Final Report*: *Scope and lessons of the URB-AL III Programme* (OCO), URB-AL III.

• OECD (2019). *Decentralised Development Co-operation. Unlocking the potential of cities and regions*. OECD Development Policy Papers. December 2019, No. 22.

• Oviedo, D. (2013). Eco(bio)lencia, irenología y lucha por la paz en nuestro mundo único. *Iztapalapa. Revista de Ciencias Sociales y Humanidades*. No. 74. Year 34. January-June, pp. 41-82

• Padilla, A. (2012). *La prestación de servicios a la comunidad. Una sanción con oportunidades para desarrollar procesos de Justicia Restaurativa en el Sistema colombiano de Responsabilidad Penal para Adolescentes. Buenas prácticas, experiencia piloto y propuesta para su implementación.* Alcaldía de Bogotá/OIM.

• Paris, R. (2002). "International Peacebuilding and the 'Mission Civilisatrice'". *Review of International Studies,* Vol. 28, No.4. (Oct. 2002), pp. 637.656. Cambridge University Press.

• Paris, R. (2012). *At War's End: Building Peace after Civil Conflict.* Cambridge University Press.

• Pearce, J. (2019). *Actores locales, violencia y construcción de la paz. Jornada HEGOA: Aportes de la Cooperación Internacional a la construcción de una paz positiva y sostenible*. Bilbao, 9-10 May 2019. Bilbao: HEGOA (UPV-EHU).

• Pérez de Armiño K. and Areizaga M. (2000). "*Seguridad Humana*". Pérez de Armiño, K. (Dir.). *Diccionario de Acción Humanitaria y Cooperación al Desarrollo*. Bilbao: HEGOA (UPV-EHU).

• Pérez de Armiño, K.; Zirion, I. (Ed.) (2019). *Pax crítica. Aportes teóricos a las perspectivas de paz posliberal,* Tecnos: Madrid.

• Pérez Orozco, Amaia. (2019) *Subversión feminista de la economía. Aportes para un debate sobre el conflicto capital vida.* Madrid: Traficantes de sueños, Madrid.

• Platforma (2021). *Study. The Work of EU Delegations with Local and Regional Governments for Development*. Platforma.

• Pone Adame, E. and Sánchez Gutiérrez, G. (2021). "La cooperación internacional de las ciudades y los gobiernos locales a la luz de la Ley de Cooperación Internacional para el Desarrollo: diez años de dinamismo". *Revista española de desarrollo y cooperación*, 47, 123-132.

• Puig, S. (2022). "Apuntes para una agenda de paz. *Por la Paz. Violencia fuera de contextos bélicos".* No. 40, May 2022, pp. 11-19

• REDS (2023). *Redes municipales europeas de incidencia política en graves violaciones de los Derechos Humanos.* Barcelona: Red de Solidaridad para la Transformación Social.

• Retolaza, I. (2019). *Diálogo en sociedades polarizadas. Por la Paz*, No 36. June, 2019. ICIP.

• Richmond, O. (2005). *The Transformation of Peace*. Palgrave

• Richmond, O. (2008). *Peace in International Relations*. Routledge.

• Richmond, O. (2011). "Resistencia y paz postliberal". *Relaciones Internacionales*, 16 February 2011, 13-46.

• Rodríguez-Palop, M.E (2002). *La nueva generación de derechos humanos. Origen y justificación*. Madrid: Dykinson.

• Rosa Luxemburg Stiftung (Liaison office in Madrid) and XXK (2023). Feminismo, pensamiento crítico y acción, Economía Feminista III: *El conflicto Capital Vida*.

• Ramsbotham, O; Miall, H.; and Woodhouse, T. (2016). *Contemporary Conflict Resolution*. Cambridge: Polity Press, Fourth Edition.

• Sharp, Gene (2018). *La defensa civil noviolenta*. Barcelona: International Catalan Institute for Peace.

• Sharp, Gene (1973). *The Politics of Nonviolent Action. Part One: Power and Struggle; Part Two: The Methods of Nonviolent Action; Part Three: The Dynamics of Nonviolent Action*.

• Spadale, P. (2014). Relações Inter (sub)nacionais: O caso do Estado do Rio de Janeiro. In Marcotvitch, J. and Dallari, P.B.A. (Coord.), *Relações Internacionais de Âmbito Subnacional: A Experiência de Estados e Municípios no Brasil*. São Paulo: Universidade de São Paulo. Instituto de Relações Internacionais-IRI.

• Sundh L.; Schjorlien, J.S. (eds.) (2007). *Stockholm Initiative on Disarmament Demobilisation Reintegration: Final Report*. Sweden: Regeringskanaliet (The Swedish Government Offices), Ministry for Foreign Affairs.

• Thoreau, H.D. (2015). *Desobediencia. Antología de ensayos políticos*. Madrid: Errata Naturae.

• UN, General Assembly (1984). *Resolution 39/11 of 12 November 1984*. Declaration on the Right of Peoples to Peace.

• UN, Secretary-General (1992). *An Agenda for Peace*: Preventive Diplomacy, Peacemaking and Peacekeeping (A/47/277-S/24111).

• UN (2009). *Human Security in Theory and Practice*. Application of the Human Security Concept and the United Nations Trust Fund for Human Security. United Nations Trust Fund for Human Security. Human Security Unit. Office for the Coordination of Humanitarian Affairs.

• UN (2023). *Our Common Agenda Policy Brief 2*. Strengthening the International Response to Complex Global Shocks - An Emergency Platform. United Nations.

• UN, General Assembly (2015). *Resolution of 25 September 2015 (A/70/L.1)]70/1*. Transforming Our World: The 2030 Agenda for Sustainable Development.

• UN, General Assembly (2015b). *Resolution 69/313 adopted by the General Assembly on 27 July 2015*. Addis Ababa Action Agenda of the Third International Conference on Financing for Development.

• UN-Habitat (2012). *State of Latin American and Caribbean Cities 2012*: Towards a new urban transition. UN-Habitat.

• UN-Habitat (2020). *Aplicación de un proceso de examen de las Directrices para Todo el Sistema de las Naciones Unidas sobre Ciudades y Asentamientos más seguros*. Nota conceptual. Junta Ejecutiva del Programa de Naciones Unidas para los Asentamientos Humanos HSP/EB.2020/13/Add.2.

• UN, Security Council (2000). *Resolution 1325/2000*, adopted by the Security Council at its 4213th meeting, on 31 October.

• UNDP (1994). *Human Development Report 1994*. UNDP/FCE

• UNDP (2013). *Human Development Report, 2013-2014. Citizen Security with a Human Face: Diagnosis and Proposals for Latin America*. UNDP.

• UNESCO (1993). *Action programme to promote a culture of peace*. UNESCO, General Conference, 27th session, 1993 (27 C/126 + CORR.).

• UNESCO (2008). *UNESCO's work on education for peace and non-violence: building peace through education*.

• UNICEF (2018). *Non-Violence, Peace and Kindness: A Glossary of Terms*. UNICEF.

• United Nations/World Bank (2018). *Pathways for Peace: Inclusive Approaches to Preventing Violent Conflict*. Washington, DC: World Bank.

• Vasak, K. (1998). *El derecho humano a la paz. Tiempo de Paz*, No. 48, Spring.

• Walter, M. (2018). "Extractivismo, violencia y poder". *PAPELES de Relaciones Ecosociales y Cambio Global*. No. 143, pp. 47-59. Madrid: FUHEM Ecosocial.

• Watts, M. (2001). "Petro-Violence: Community, Extraction, and Political Ecology of a Mythic Commodity". In N. Pelusso and M. Watts (eds), *Violent Environments*, Cornell University Press, pp. 189-212

• World Bank (2018). *Pathways for Peace. Inclusive Approaches to Preventing Violent Conflict. Executive Summary*.

• Xalma, C; Dutto, M.; and Vargas N. (2023). *Informe de la Cooperación Sur-Sur y Triangular en Iberoamerica 2022*. Secretaria General Iberoamericana

• Zambrano-Quintero, L. (2006). "*Elementos para una reconciliación sostenible*". *Deusto Journal of Human Rights*, No. 3.

• Zambrano-Quintero, L. (2019). "La reincorporación colectiva de las FARC-EP: Una apuesta estratégica en un entorno adverso". *Revista CIDOB d´Afers Internacionals*, No. 121, p. 35-66. Barcelona. CIDOB.