

ACT, CREATE LIFE
2018

INTRODUCTION

This document is prepared from the references and citations mentioned in the Cultural Policies course during the 2017-2018 academic year at the Faculty of Fine Arts, University of Barcelona.

I will talk about my personal experience, in a self-referential way with the 15M movement, moving around concepts discovered in class in theories of Alice Galliard, Artaud or the Yippie movement, placing myself on ideas close to the apolitical.

Why did I choose this topic? Acting, creating life for me, is about action, about generating paths in a world in which we have developed and in which the loss of meaning seems increasingly clear. I grew up in the city of Tarrasa, co-capital of the Valles Occidental (I never understood the term co-capital) In the vicinity of Barcelona, the great cultural and social epicenter, I was born in 1993 and I went from a welfare system in which everything was idyllic and sustainable to see me in full adolescence and the crisis that this supposes, surrounded by another crisis. The crisis of the economic and social system. The year 2008 broke out the financial crisis and all that welfare system in which I had lived in disbelief in my childhood exploded in our face, it vanished.

Without prior notice in my opinion, everything around me was in crisis, my classmates suffered eviction problems, economic problems at home, many had to return to their countries of origin.

This is the particular case of Martín, a colleague who played soccer with me, who after living for 6 years in Spain never got a residence permit, nor did his family, after struggling a lot they had to forget the European dream and return to his native country (Argentina) where to try to survive.

Others simply tried to keep up, to resist the storm, for example I remember exactly the days when Amadou was a happy life partner with whom, together with my group of friends, we shared time in the parks of our city.

Amadou Lainé will currently be about 65 years old, at that time he was around 55, Amadou was a neighbor who had been in Spain for about 10 years, he came from Senegal, in search of a new world and resources for his family. Like many others, he never got a residence permit either, he lived badly in a rented house with other colleagues from Senegal, until the moment of the crisis that this false well-being was cut short.

Then Amadou found himself in the streets, he was welcomed by the neighbors of the neighborhood in a small piece of land with a shack and an orchard in the same neighborhood, in which he could live for two long years, thanks to the purchase and sale of scrap metal and materials that he found. on the streets.

Amadou was finally detained in a police device mounted in a junkyard where he was taken directly to a CIE.

At that time I was aware of the existence of the CIE's, but not very well how they functioned, even today I still have great gaps in the knowledge of these centers. Among all the residents of the neighborhood, let us hire a lawyer in order to remove Amadou from that center, it did not help since Amadou was transferred to different CIE's until his repatriation to Senegal.

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And he disappeared, we have not heard from him again, it is one of the many cases that we knew at that time in the neighborhood.

Times had suddenly changed, we had gone from happily playing ball when leaving class to talking about evictions, repatriations, which led to family problems that touched us squarely.

We had to adapt quickly, grow up, mature, call it changing. Our connection with the world that surrounds us was increasingly distant and the feeling of betrayal on the part of what they call the State became heavy and painful.

Our parents had trusted in a new system, democracy was coming! They had left Francoism behind and a new world full of opportunities was before them.

But how much truth was there in that sentence? Transition? What transition has this country we live in?

Do we live in a democracy?

We have grown estranged from the state, we have grown away from that all-powerful entity that seems to be unattainable, but we have not allowed ourselves to be molded by hatred.

I have never considered myself a hateful being, I do not want evil to anyone, much less, that is why we have developed our own defense mechanisms, our resistance.

It is at the moment in which we begin to resist the moment in which new social movements appear. Hallelujah! Some of us cheer when we see our town hall square full of people, people like us, distanced from the state but wanting a response, a change, and generating an alternative.

*"The revolution is not what you think;
it's not an organization
to which you can belong;
It is not what you vote for.
The revolution is what you do since the morning
Until the night; it is your way of living "*

Yippies

Acting, creating life, that was for many of us the 15M movement and then we became "INDIGNATED", again the system tried to put a label on us, indignation.

As we will not feel indignation if we have grown up deceived, from any field, blind-folded, with a deep stench, with the fingertips cut off so as not to be able to feel the touch of what surrounds us, and with a deep uproar that does not let us hear alternative realities.

We grew and changed, we modified ourselves by natural adaptation to the environment and the environment in which we live is rotten and we are the apex that gives meaning to creating life, to acting.

I will specifically enter into what the 15M movement was and is, this movement arose in the squares of Spain, through large concentrations of people, of inhabitants rather than citizens, as a non-partisan and union-based movement organized around decentralized assemblies by neighborhoods and cities.

"The revolution is not something fixed in ideology, nor is it something that is tied to a particular decade. It is a perpetual process linked to the human spirit. "

Abbie hoffman

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In our case, a permanent assembly was developed in the center of our city, in front of the Tarrasa City Hall, we decided to camp like many other cities were doing and create something that for us at that time gave an answer, if not, to all that frustration, fear and a feeling of emptiness that the fascic power of the State transmitted to us.

The Tarrasa camp was framed within the 15M as many other cities joined this movement, against the government austerity policies during the economic crisis at the beginning of the 21st century.

Real Democracy Now! He called through social networks a popular assembly in the Plaza del Sol in Madrid on May 15, 2011. The popular assembly decided to camp in the plaza until the requests made by it were met by the State.

It quickly spread to all the cities of Spain, reaching ours.

At first, it began through a rally in front of the City Council in which the PSC governed through the emeritus Pere Navarro. Quickly this concentration happened to form an assembly and decide to camp in the Raval de Montserrat, at the same time that it began to constitute the first commissions.

All the members who participated in these commissions were voluntarily, people who at that time lived in the city and from the commissions we could get to communicate our point of view on the situation to the entire city. Every day we did commission work and every day an assembly was generated open to everyone.

Let us declare ourselves apolitical, of course, after all we have experienced, we could not place ourselves in another point that was not in the denial of politics. Why place ourselves in the apolitical position? Why not? We were already very burned out from this whole situation, frustrated, with real problems, our colleagues were being evicted, cheated by banks or had lost all their savings. Our elders had bet on the preferred yet another plot of deceptions with which they played with our well-being. As after all we were going to declare ourselves communists, anarchists, socialists, liberals, or fascists, what name were we going to put behind all this if from any of the -isms- we had felt betrayed. A real distancing arises with politics, with the institution, a distrust of the system, because the system betrayed us and we did not want to be part of that State, we wanted something else, another way. Well, we do not wish a state to anyone.

Our movement acquired great importance when the Central Electoral Board prohibited camping during the reflection day of the elections that were to be held on May 22, 2011.

State security, we decided to practice passive resistance. This from my point of view was one of our best weapons, we were not going to return all that hatred with more hatred. In anticipation of the eviction by the bodies of the State, of more hatred, we are not the State that generates inequalities and hatred between people, we are the people and the people do not want to fight, they want to change!

We collect signatures in favor of camping and continue where we were in front of the Town Hall. Two weekly assembly sessions were established, in which there was always a lot of participation.

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On May 27, 2011, the mossos d'esquadra "our police" forcibly evicted all the campers from the 15M movement in Barcelona and Lleida. This, of course, gave us more strength, and that same afternoon, meeting in an assembly, we approved a protest manifesto with 9 points:

1. No more privileges for politicians, starting with BCN
2. No more privileges for bankers
3. No more privileges for big fortunes
4. Against unemployment
5. Right to decent housing
6. Quality public services
7. Freedom and participatory democracy
8. Reduction of military expenditures
9. Measures for sustainable development

The organization of the assembly was clear with the passing of the days, every Sunday the general assembly proposed the continuation or dissolution of the camping, which extended throughout the Raval de Montserrat, Joan Coromines street, Vila Nova street, that of the Unió and the Salvador Esperiu square.

Of course, we had to have cleaning and management measures, make way for consumption, etc. Everything was very well organized by the logistics commission.

Management was always defined, reaching a specific distribution, with areas dedicated to meetings and assemblies, committee work, kitchen area (in which there was always a very good atmosphere) study area, library, portable toilets, information point and Internet connection.

We always maintained direct contact with the camps in other cities throughout the Catalan and Spanish territory, to reach common forms, to be able to hold talks in other camps and freely transmit all the information that was generated in each epicenter of 15M.

As Alice Galliard said, if exchange is the foundation of humanity, dismantling the foundations of alienated (and alienating) exchange will be the starting point for the revolution to come.

This was what we did during the month of May 2011, but what did the 15M generate in all of us?

Some say that the 15M was dissolved in the hands of the State, which as always, tried to persecute this movement, discredit it before public opinion and divide it to try to fracture something that was born of the people.

Without knowing that the more efforts and resources they allocate to it, the more strength it will give to said movement.

For me, I experienced those times as a change in my life and everything that surrounded us, starting from our city and in relation to the entire territory. At that time I was 17 years old, I was trying to find my space in the world and I found much more than one space, I found the other.

The other as a partner, as an ally, in cooperation, we learned to work together not to compete with each other to see beyond individuality and the strength that gives the sense of uniting.

United to act, in that case it was out of necessity in the face of all the reality that came upon us, to act to create life, life beyond ourselves, life together, cooperating to create alternatives, new realities.

The dust that was raised during the 15M in my city served many things, for example; the student assemblies became stronger, the assembly power became necessary for change, for social evolution.

Tarrasa was always an associationist or cooperative city, the people who have lived in this territory have always had a participatory and community character.

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Starting from this base and after all the experience accumulated during the 15M I decided to take new paths, together with popular spaces in my city, for example the Casal Popular l'Atzur. This house was occupied in 2012 together with colleagues from the student assembly, other youth associations and other colleagues who wanted to free up a space until then owned by a bank to carry out activities by and for the city.

Since then we have started an assembly of artists, most of them alternative or close to the squatter movement in the city of Tarrasa. From there we self-managed exhibitions, workshops, murals and coffee shops in which we raised funds to continue generating activities, outside the circuit of the public institution or private entities. We held exhibitions for several years, and things have been evolving to date. Currently the house is still occupied and more than 10 groups or collectives of different political backgrounds inhabit it; from feminists to anarchists, communists, anti-capitalists, independentists and any ism that does not step on the freedom of the other. Between all of us, we manage this space and ensure its proper functioning in order to develop proactive activities for the neighborhood.

"We must end the ghost of a neutral place, outside of time and space, and above all, outside of politics. There is no out-of-the-book, out-of-space, out-of-class. Any place is traversed by the class struggle. Two lines, two ways, two classes. You are on one side or the other "

(1977: 186) Artaud

At the same time, I also began to get involved in artistic youth movements promoted by the Bauman house (the youth service of Tarrasa).

We were against everything that came from the state or any city council, but we had to open our eyes and not stay with an archaic vision based on hatred and distancing from the aforementioned state authority.

I wanted to get involved in these movements because I believed in the assembly character and in its capacity to change things and generate alternatives.

As a result of working through this institution, I met many young people with my concerns, with whom I formed various groups. Always horizontal groups, always from the assembly base in which we all had a voice and vote, necessary for the proper functioning of the group.

Cal highlight our work in Majara Studio or Corralito CCA, together with these young people from the city we form collectives purely of alternative artistic creation and cultural management also from another type of vision.

Through them we generated the Network of Artists of Tarrasa, in which only in the first call attended more than 70 people linked to the art movement in the city.

As in the 15M, let's form assemblies and commissions to be able to develop structures for change. Currently I work together with Majara Studio producing pieces of muralism and audiovisuals, as well as workshops and accompaniments in artistic processes with schools and people of all kinds.

I also cooperate in the formation of the center for alternative artistic creation in the city of Tarrasa Corralito CCA, which has been in operation for almost three years and we continue to generate alternative proposals in our city.

From the assembly and cooperation, we can say that 15M gave much more to our lives than we expected and that those who believed that they could silence or hide it did not realize that we continue to grow as they continue to rot the system.

Now we are here, we are present and we are future, our basis is cooperation, love and respect, our revolution is not based on hatred, our revolution is not armed, our revolution is ourselves.