

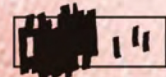
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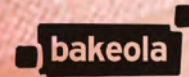
Giza Eskubide eta Bake
Hezkuntzaren Elkartearen foroa
Foro de Asociaciones de Educación
en Derechos Humanos y por la Paz



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JUSTIZIA Y POLÍTICAS SOCIALES

Afalcoste

Coexistence at the edge

Social gastronomic laboratory

Afaloste

Coexistence at edge

Social gastronomic laboratory

Afaloste. Coexistence at the edge. Social gastronomic laboratory 2018-2020

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The time has come to start working on what we have inherited if we want another future to be possible.

Clara Valverde

The larger goal of Deep Democracy is not me changing you and you changing me. But we learning how to relate.

Arnold Mindell

Social healing is composed of spatial moments of resonance, voices touching voices in a common space.

John Paul Lederach

What makes us sane or prevents us from going completely crazy is dealing with people who don't think like us, who don't live our informational, political, cultural space, who have opposed interests. And if we don't have that diversity in our environment, we have to look for it.

Daniel Innerarity

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And especially to all the people who have actively participated, dedicating part of their time and all their affection in the different Afalostes held in Gernika, Irun, Etxebarri, Amurrio, Donostia, Bilbao

Prologue

Laura Esquivel in her great novel Like Water for Chocolate.

My grandmother had a very interesting theory; she said that each of us is born with a box of matches inside us but we can't strike them all by ourselves; we need oxygen and a candle to help. In this case, the oxygen, for example, would come from the breath of the person you love; the candle could be any kind of food, music, caress, word, or sound that causes the explosion that lights one of the matches. For a moment we are dazzled by an intense emotion. A pleasant warmth grows within us, fading slowly as time goes by, until a new explosion comes along to revive it. Each person has to discover what will set off those explosions in order to live, since the combustion that occurs when one of them is ignited is what nourishes the soul. That fire, in short, is its food. If one doesn't find out in time what will set off these explosions, the box of matches dampens, and not a single match will ever be lighted.

You are holding in your hands a work elaborated with ingredients of the highest quality and warmth.

The story of an experience that, for many years and even decades, remained asleep or at least dormant. The stoves and the love for gastronomy in our land, in the most suitable complicity with the pleasure of getting together to season it with laughter and even tears or emotions that overflow, help the magic to emerge. An illusion capable of generating the necessary climate that helps to bring up experiences, which have crossed our lives and now live on in our memory. A privileged setting, the txokos or gastronomic societies that characterize our geography are privileged frames, familiar places for get-togethers that become home of the emotional intensity with which different life experiences are brought together. Memories are seasoned with spices of respect, care and empathy that make it possible for these drops of memory to be released from the most intimate and private sphere to make their foray into the public sphere, with all the healing and liberating power that this implies. The people who create, energize and promote this beautiful initiative, are aware that evoking memories or remembrances invites us to awaken feelings and emotions that come from the most intimate part of our being, to let them pass through the heart once more (recuore). Therefore, at all times the eyes, ears, mind and heart of these facilitators remain on alert in case the slow cooking of each of the stories becomes too intense and overflows, thus extinguishing the fire that keeps it going.

Each story, when it materializes, not only stirs the emotions of its protagonist, each story that is brought to light has the ability to resonate on an intimate level with the rest of the people gathered. Those who facilitate this initiative are no strangers to the moments we evoke or put on the table. Their high professionalism is reflected again and again, by not letting themselves getting carried away by those invigorating smells and focusing on pampering the stew that is cooked there, ensuring a simmering capable of distilling a reflection of healing, both individual and collective.

An experience shared by people of different ideologies, generations or gender identity. People with different perceptions of what they have experienced during very difficult times in The Basque Country sit down together and begin to weave a widely shared emotional testimony, while showing the great diversity that this rich and plural society harbors.

When ETA put an end to its armed activity, without a doubt and fortunately, the Basque society reached a decisive point in the difficult story of a very dark period.

People received this announcement with hope and enthusiasm. In the same way, many organizations that worked in this field, in the work for peace and for the peaceful and creative resolution of conflicts, shared this great emotion. However, just as when a great waterspout passes, and after experiencing the most intense moments, there is still work to be done. Reviewing and analyzing all or part of the consequences derived from this situation is one of those tasks. In addition to assessing what happened, it will help us to minimize or avoid the damage caused in the future. In the same way, we believe that a society that has directly experienced such an anomalous situation as the naturalization of direct violence and the denial of Human Rights, due to the fact of belonging to one or another group, needs to generate spaces wherein to express that pain and generate empathy. If we do not allow these wounds to heal, in shared and protected spaces such as this one, we run the risk of entrenching this history. A wound that is not paid attention to does not disappear, it is necessary to clean it, look after, and take care of it.

Three organizations of the Forum of Associations for Education in Human Rights and Peace, created in the Basque Country with the aim of extending the pedagogy of Peace in our land, have been responsible for hosting this beautiful gastronomic laboratory, carefully cared for to reproduce in a microcosm our complex and therefore rich society.

Bakeola-EDE Foundation, The Gernika Peace Museum and Gernika Gogoratuz Peace Research

Center, all of them with a long trajectory in Peace and Human Rights issues, dive into the need of this society that still looks to find common spaces where we can listen with all our senses to the things we see differently, where to recognize each other as beings with dignity independently of the role that we played in a very recent past.

All these organizations share the definition of positive peace, a definition which never ceases in its interminable race to stop pursuing an absence of direct violence and a high level of social justice. We qualify it as unfinishable because we can never consider this work as finished, since the violations of human rights lead us to a horizon that once we get closer to it, moves farther away from us. They approach the conflict as something natural and consubstantial to the human being, whose origin is necessary to know, to approach and to work with it. They search, study and develop valid strategies capable of developing the competence that brings us closer to give a non-violent and creative response to these differences in interests, positions, values...

In this case, they have come together to create, design and carry out this gastronomic and emotional experience with the aim of facilitating and accompanying us to digest those experiences and situations where the intense emotion that caused them, made them get partially or completely stuck in our throat.

For years in the Basque Country, it seemed difficult, very difficult or impossible to talk about the different positions adopted by the citizens in the face of the violent response to an identity based conflict. Precisely the silence or the outburst that occurred in some family gatherings - due to this reason - was a true reflection of the situation our society found itself in. The family tables and tablecloths were inert witnesses of the pressure that this issue provoked and that became visible through heated discussions or through heavy silences, sometimes even more incisive than the discussion itself.

If living together means living together with someone, you firstly have to consider them as a person with all the degree of dignity that this

entails, looking them in the eyes and trying to empathize by visualizing their reality and their small and big sufferings. In a divided and polarized society such as the Basque society, coexistence was complicated. There were situations where we lived next to other people with different points of view, where far from debating or focusing on them, we tended to ignore not only those points of view but also the person who brought them up. Thus, people stopped living together and started living beside each other; 'I know you, but I do not recognize you and I am far from putting myself in your place', in the best of cases we share spaces but without mingling. In this situation it was easy to take the necessary steps to deprive of their dignity those human beings who were not part of your group. Once this step was taken, they were objectified and excluded from the universality of human rights. The experience that this book will introduce you to, originated from a desire and the need to bring very different people with different experiences and memories to these meetings. To generate a space and a climate where respect for the experiences and memories of others allows us to share events that objectively were the same but which were experienced subjectively. Active listening was used in this space, blurring judgments and prejudices and helping to create the empathy between participants and the person who is telling their experience.

When active listening, empathy, and care begin to spread timidly through that space, the excessive polarization in which we lived those moments begins to diminish and in our brain the grays become evident to the detriment of the blacks or whites where we tended to place ourselves in as people who lived in The Basque Country in times when Human Rights lost their importance and universal character, condemning us to choose between one position or another.

When we begin to share something beyond the "label" that we put on the people that we have met, the true or real person begins to appear, leaving behind the person we categorized and marginalized.

The person we tend to identify with a particular group reveals everything that separates us, and

this becomes so strong that we even identify him or her as an enemy, with all that this entails.

When the person appears, we begin to look at what we as human beings have in common, and only then will we be able to recognize each other in our pain as well as in our joy. For years in our land, depending on the group in which we included people, sometimes we could consider that they did not deserve our joy when there was a positive experience, or our natural empathy for their pain when that person lived a traumatic one.

Due to those situations, spaces such as the ones we are offering here are very necessary. I cannot conclude without allowing myself the license to mention the fact that I, personally, had the good fortune to participate in this wonderful experience, a space prepared with the utmost care by the people who promoted it, a meeting point where networks carrying in their DNA the possibility of sustaining the weight of an extremely hard time were woven.

When you go to a great restaurant you are always recommended to let yourself be surprised by the new sensations that this cuisine, turned into pure art, offers you. Our palates experienced this. Through this work – with our senses- we made magic to release tensions and feel closer to each dish. We learned to approach our different perspectives of what happened, from the warmth and not from judgment and imposition.

The smells and flavors, together with our memories, supported by gastronomic metaphors were unraveling our intense experiences in those hard years, and in a subtle and profound way, at the same time, they dared to compose a rich polyphony, where all the memories sounded with intensity.

Whenever I go to one of these healing meeting points with the otherness, a phrase that is part of a song by my beloved Serrat settles in my mind and I never stop making it my own: "The common comforts me, the different stimulates me".

Many organizations have been working for years to generate these meeting points, organizations

such as Gesto por la Paz and Elkarri proposed to citizens to have their main focus of action in their closest environments. Afaloste does not convene the meeting in a remote and unknown place, but in shared, enclosed and warm places for citizens who are invited to live this experience. From my humble point of view, another great success of this initiative.

Undressing in front of your fellow citizens, although at first it may seem more violent or demanding, manages to leave a trace of complicity, trust, affection and mutual care that transcends the experience and is renewed in the day to day life.

The great challenge of this experience is to know the past, to recognize the memories that each human being has elaborated with that past, beginning at the same time to heal and give room to the present with the idea of being able to safely fly into the future.

Giving us roots and wings is the great proposal of this gastronomic laboratory.

Some African tribes see the past in front of them to look at it from time to time and thus remember the lessons it brings to them, they live the present intensely, and visualize the future from behind, because it is yet to be written.

How we look at the past will determine the construction of our future.

I encourage those who read us to let themselves be inspired by these stoves and by the fieriness of so many intense lives.

Susana Harillo



1

A preview

*If the conflict does not transform you,
you cannot transform the conflict.*

Both Memorialab² and Afaloste initiatives are designed under an action-research approach. In a way, they combine cycles of action and reflection that feed back on each other over the years (2013-2020). This evolutionary approach has led Afaloste to emerge naturally from Memoriallab, thanks to the support of the Forum of Associations for Education in Human Rights and Peace, in response to a social need. The promoting organizations have been able to learn and adapt constantly, thus maintaining a thread of permanent action-research. This organizational learning is reflected in the implementation of innovative social initiatives that respond to the zeitgeist (the spirit of times), just like Afaloste.

*Zabaldu buruak
eta kendu beldurrak.¹*

1. "Open our minds and loose our fears ", in Euskara. Comment made by a person attending Afaloste.

2. See Retolaza I. et al,(2019). Memoriallab. Encuentros ciudadanos para la construcción social de la memoria. Gemika:-Gemika Gogoratuz; Retolaza I., (2019). 'La creación de entornos dialógicos' in Por la Paz nº36, Barcelona:ICIP; Retolaza I., (2021). 'Memoriallab. Dialogue, memory and social healing in the Basque Country. A methodological note', in Handbook on Participatory Research and Inquiry, London:Sage (forthcoming)



What is Afaloste?



loste

cia al pil-pil
no gastre

I have realized that it is good to express in our most intimate environments, what each of us felt during the conflict³.

In general terms, Afaloste is a social gastronomic laboratory wherein a diverse and intergenerational group of people gather around a txoko⁴ or gastronomic society, eat and talk together about their personal experiences regarding the politically motivated violence suffered for decades in the Basque Country.

These conversations between people who in many cases do not know each other, take place in gastronomic societies and txokos⁴, common and emblematic places of Basque popular culture, which - in some way - hold within them part of the history of our people. We use our gastronomic culture as a basis for digesting our recent memory and making collective sense of what has happened to us as a society in recent decades.

Afaloste is also an open but safe civic space, where different experiences, memories, voices and ideologies present in town, come together to talk having as an ethical-moral standard the respect for the person, the defense of life and the commitment to Human Rights.

The space is supported at all times by a facilitation team familiar with the topic and these methods⁶.

GARA⁵ was funded in this txoko. It is important to know where we are standing.

3. The quotations in handwritten type are direct testimonies of the attendees collected in situ by the team.
4. We could say that the terms Gastronomic Society and Txoko basically mean the same thing. In Bizkaia and Araba provinces these spaces are called Txokos ('corner' in Basque) and in Gipuzkoa and Navarre Gastronomic Societies. In the text we use the two terms interchangeably. It is a sociocultural-gastronomic space normally legally established as a non-profit cultural association. They are present in all the towns of the Basque country and are traditionally related to the 'cuadrillas de amigos' -a gang of friends, a real institution in Basque society. The central nucleus of the society or txoko is a place, very similar to a restaurant or tavern, where members cook, eat and share moments of leisure with the cuadrilla and family. Traditionally, these spaces were off-limits to women. This situation has been changing over the years and nowadays most of the gastronomic societies and txokos are mixed spaces. Many of these societies or txokos, in addition to being a gastronomic and social meeting place, carry out and support countless activities in the village: sports, gastronomic, cultural, mountaineering, festive, talks, excursions, etc.
5. GARA, a Basque newspaper that supports the position of the independentist left. Natural heir of EGIN, newspaper that was closed by order of the National Court accused of being part of ETA's network.
6. In this first phase (2018-2019) the facilitation team consisted of Iratxe Momoitio Astorkia, Idoia Orbe Narbaiza (Gernika Peace Museum), Rocío Salazar, Maider Martiarena, Elvira C. García Vidales (Bakeola-EDE Foundation), Maria Oianguren, Iker Atxa and Iñigo Retolaza (Gernika Gogoratzuz Peace Research Center). This is the same team that implemented Memorialab, which facilitates the accumulation of knowledge and methodological evolution over time.

2.1. Origins of Afaloste

In recent years and more specifically following the end of the terrorist activity by ETA in October 2011, a new era to consolidate the foundations of peaceful coexistence far removed from politically motivated violence began in the Basque Country. Within this context, full of hope and great challenges, the entities Gernika Peace Museum, Gernika Gogoratuz Peace Research Center and Bakeola-EDE Foundation launched the Memorialab initiative in 2013. This initiative supported a plural and open citizen dialogue, aiming at the social construction of memory and the collective exploration of the impact of politically motivated violence in our society. It has also generated new work proposals designed to promote citizen participation in the field of memory and social coexistence in the Basque Country.

Afaloste is one of these new initiatives arising from the learning experience accumulated by the organizations promoting Memorialab. Taking the first experience into account, it was deemed necessary to:

- I. **Look for shorter but equally meaningful formats** in order to maintain the capacity for healing and empathic listening.
- II. **Generate spaces closer to people's daily lives** to make the experience safer for those who are not used to this type of conversations and to bring it closer to others who might be encouraged to join as well.
- III. **Strengthen dialogue and intergenerational transmission** for interrupting the perpetuation of silence and unprocessed trauma.
- IV. **Develop a new methodology inspired by Memorialab**, but adapted to the new context - so that the place of the encounter enhances the quality of the conversation.

You have managed to create a perfect atmosphere of intimacy to bring out reflections that perhaps until now we only shared privately or have never been able to express.

2.2. The entities promoting Afaloste

The Afaloste initiative is promoted by the Forum of Associations for Human Rights Education and Peace⁷, made up of 28 associations from all over the Basque Country.

The conceptualization and direct implementation of this phase has been carried out by the three organizations involved in Memorialab: Bakeola-EDE Foundation, Gernika Peace Museum and Gernika Gogoratuz Peace Research Center.

Its funding comes from the General Secretariat for Coexistence, Human Rights and Cooperation of the Basque Government.



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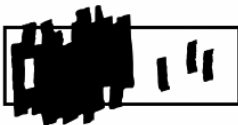
It is an association created in March 2007 that gathers different associations of the Basque Autonomous Community.

Its objective is to consolidate itself as a forum close to the citizenship that works through diversity to contribute to the consolidation of a culture of peace and the promotion of Human Rights.

Currently, the Forum has an interesting online course on culture of Peace and Human Rights, where there is a block dedicated to victims, coexistence and Human Rights.

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Gernikako Bakearen Museoa Fundazioa
Fundación Museo De La Paz De Gernika

Gernika Peace Museum Foundation

The Gernika Peace Museum is a thematic museum dedicated to the culture of peace and human rights. It also deals with the historical subject of the bombing of Gernika (Spanish Civil War).

It is a space that has grown to become an attractive and dynamic museum, a museum to feel and live, a scenario in which history, hand in hand with emotion and empathy, widens the path of reconciliation, a place to think that peace can be shaped by all.

The mission of the Gernika Peace Museum Foundation is to preserve, exhibit, disseminate, research and educate visitors in the basic ideas of the culture of peace and what it has had and has to do with the history of Gernika-Lumo (Spanish Civil War), to make Gernika-Lumo, Bizkaia and The Basque Country, together with the work of other organizations in the field of history and peace, a reference point (local, regional, national and international) regarding peace and culture.

www.museodelapaz.org



Bakeola-EDE Foundation's Center for Mediation and Conflict Regulation

Bakeola- Ede Foundation is a center specialized in the satisfactory approach to conflicts that works with social and educational agents from a holistic perspective.

It is a center specialized in the dynamics of conflicts and their approach. Its mission is to train social and educational agents in order to strengthen the social fabric and build an active, critical and peace-building citizenship.

Bakeola's activity is developed in harmony with the concepts of positive peace, based on the principles of social justice and equality, as well as a creative perspective of conflict, understanding it as an opportunity for change and transformation of situations that generate inequalities.

Promoting processes aimed at improving coexistence, promoting human rights, community development and social construction for the achievement of a culture of peace.

www.bakeola.org

www.edefundazioa.org



Gernika Gogoratuz Peace Research Center Gernika Gogoratuz Foundation

Gernika Gogoratuz (Remembering Gernika), is a Peace Research Centre that was created in 1987 coinciding with the 50th anniversary of the bombing of Gernika. Gernika Gogoratuz develops its activities within the framework of Memory and Culture of Peace.

The Peace Research Centre is supported by the Gernika Gogoratuz Foundation. Its main purpose is 'to contribute, with inputs generated or supported by scientific reflection, and linked to the town and or symbol of Gernika, to the achievement of a just and emancipatory peace worldwide and in the Basque Country'.

www.gernikagogoratuz.org

info@gernikagogoratuz.org

2.3. A living process in motion

This new initiative was designed throughout the first half of 2018. The first meetings took place starting in October 2018.

During 2018-2019, 6 Afalostes (gastronomic memory laboratories) were held in many places throughout the three provinces of the Basque Autonomous Community (BAC). In 2020, 3 Afalostes were conducted on-line due to Covid19 pandemic (AfalosteOn).

Afalostes in 2018-2019

Municipality	Location	Date	Participants
Irun (Gipuzkoa)	Erlaitz Mendi Elkartea	24/10/2018	Total: 25 Men:11 Women: 14
Etxebarri (Bizkaia)	Eutsuna Elkarte Gastronomikoa	30/10/2018	Total: 20 Men: 10 Women: 10
Amurrio (Araba)	Udal Txokoa	20/11/2018	Total: 23 Men: 15 Women: 8
Gernika (Bizkaia)	Bake Leku Txokoa	22/11/2018	Total: 24 Men: 10 Women: 14
Donostia (Gipuzkoa)	Gipuzkoako Argazkilari Elkartea	15/05/2019	Total: 25 Men: 12 Women: 13
Bilbo (Bizkaia)	Umore Ona Txokoa	05/06/2019	Total: 30 Men: 13 Women: 17

A woman with dark hair tied back is smiling and working in a kitchen. She is wearing a dark-colored shirt. The kitchen has white cabinets and a window in the background. In the foreground, there are several white paper bags and a glass. A large, semi-transparent orange question mark is overlaid on the center of the image. The text "What is the purpose of Afaloste?" is written in white, italicized font across the middle of the question mark. Below the text is a dashed line.

What is the purpose of Afaloste?

It is more the fear to bring it out, than to talk about it.

It is necessary to express what you feel at home so that it does not stay inside, it is like cleaning.

3.1. Diversity in dialogue on a common past

We have to lose the fear of talking to the next generation.

It is sad that we do not know what happened within the family.

The Memorialab⁸ and Afaloste initiatives have shown us that part of the Basque society - both citizens and public institutions- still show a resistance, consciously and/or unconsciously, to promote and participate in this type of open citizen initiatives, which are not supervised by public institutions or political parties. On the other hand, these two initiatives show us that more and more people in our society are open to speak publicly about this issue, and demand to have local spaces where they can share their experiences, heal (old) wounds, and contribute to coexistence.

Afaloste is a meeting place for different generations that promotes an appreciative relationship with memory. A memory that helps us to better understand how we have shaped ourselves as individuals and society over time, to learn from past mistakes so as not to repeat them, to heal wounds that need revision, and to practice new and old values and sociocultural practices that contribute to build the foundations for coexistence in the future.

They can't move forward because they can't digest it.

Citizens do not talk about this issue and we need to talk more.

I have three fifteen-year-old children and I don't know what they know, I don't know what to tell them.

*I want to continue
to be left-wing
without carrying "that
backpack" on my back.*

*When I think about
it now that I almost
celebrated the deaths I
find it unbelievable.*

*Hemen uzten dut nire
iraganaldiko zati baten
zama, konpartituta
arindu egiten dena.
Uzten dut halabein
ezkertazunaren zama
nola bait, itxaropen
puntu batekin⁹.*

On the other hand, it also allows the (self-)critical and compassionate revision of old stereotypes and prejudices - coming from a past reality - which, to a certain extent, and because they are not shared in public, are still active in the collective subconscious of our society. Views and positions that seek to be updated and renewed in the face of a present and future without violence, but in demand of greater social justice.

3.2. Cultural immersion and adaptation to everyday life

Since this is a delicate topic of conversation -and a potential generator of conflict- during the design phase, a key question arose: How to make it attractive and accessible to talk about a topic that for most of society takes us back to a past era of violence and suffering? How to generate a meaningful and healing conversation between different people about a topic we do not want to talk about, but need to talk about?

We saw that we needed to look for common spaces in the towns of The Basque Country, places known and used by people in their daily lives, immersed in the local socio-cultural context. We realized that the txokos and gastronomic societies that are present in all the towns of The Basque Country offer us the ideal cultural context, the perfect social practice for our society: chatting around a table, sharing a good dinner in a reserved place but at the same time open to the public. Instead of using unfamiliar or distant places for most people⁹, we have brought the conversation to everyday and popular spaces of social interaction such as txokos and gastronomic societies. In this way we seek to bring this crucial conversation closer to more people who would otherwise not participate in this type of initiative.

3.3 A collective effort for coexistence

In a way, through Afaloste we want to bring a new meaning to those day to day spaces of meeting and coexistence in diversity, that exist in all the towns of the Basque geography. We would like to invite them to join the initiative so that they contribute to modernize the ways of thinking and relating that our society has, so that they can continue contributing to coexistence in The Basque Country, now also from this place and with this purpose.

8 The Memorialab meetings were held in retreat houses (rural weekend retreats), at the Peace Museum in Gernika and at the headquarters of a neighborhood association (one-day urban retreats).

9. 'I leave here the burden of a part of my past, which is relieved by sharing it. In a way I also leave the burden of leftism, with a point of hope.'

I liked it very much and I would probably repeat it, recommend it to everyone.

First of all, I would like to say that this type of meeting is a great idea.





4

Who participates?

The Afaloste ecosystem brings an enormous diversity of identities together, welcomes them and brings them into interaction. The six Afalostes, and the three AfalosteOn, convened a variety of local political agents of all political sensibilities, municipal authorities (mayors and councilors), municipal technical staff, (former) ex-militants of ETA, peace activists, researchers, people threatened by ETA, victims of police torture, direct victims of ETA violence and parapolice groups, businessmen, (relatives of) people kidnapped by ETA, victims of police abuse and persecution, relatives of ETA prisoners, former kale borroka¹⁰ activists, journalists and generators of public opinion, young and old, women and men, political and social activists, political activists during the dictatorship, Basque speakers¹¹ and non-speakers, nationalists and non-nationalists, foreigners, retired people, workers, university professors, students, professionals, housewives (etxekoandre) and citizens in general. This portrays the reality of today's society.

The call is made through different channels: public call through social networks, direct invitation to specific people, invitation through third parties (some people from the town mobilize other people and local networks), members of the txokos and gastronomic societies

10. A form of violence exercised by ETA focused on provoking street violence at the hands of organized groups of radical pro-independence youth. Many of these young people would later join the ranks of ETA.

11. Euskaldun: a person who speaks Basque language.

where the event takes place. Often some of the people attending know others, but no one knows everyone. It is frequent that people who know each other do not know that the other is going to attend Afaloste. Being a town setting it is also common for some people to be surprised that certain people are also attending. Others, on the other hand, are accompanied by family members or friends for support and motivation.

One of the richness of Afaloste is precisely the element of surprise, the possibility that the space is filled with an unknown diversity, not previously connected at the local level. The list of participants is not disseminated prior to the event. Nor does anyone ask for it, although most may wonder who will be there. At each Afaloste, a unique and very diverse ecosystem of conversation is created.

This real possibility of being in a diverse local space, not tutored or steered by public institutions or political parties is an element much appreciated by many of the people who attend Afaloste. Many of them recognize that the freshness and openness of the space enriches the experience in a very significant way and allows for a genuine conversation, not made up or limited by the institutional or partisan imprint. In fact, this is one of the central purposes of the initiative.

I already knew that our society is very diverse, but I did not know it was that rich!

Getting out of my circles has allowed me to understand the grays.

I hope I made my contribution so that the story is built in the most constructive way possible.

A large, bold orange number '5' is centered on the page. The background is a dark, reddish-brown image of an open book. The text on the book pages is in Basque. The top page shows the word 'Afaloste' and some other text. The bottom page has the text 'Zer propos...', 'elkarbiz...', 'edo bul...', '?Qué p...', 's para...', 'akontzeko', and 'o?'.

What is the Afaloste method?

Our parents did what they could, and for not talking they didn't do too badly, it was a protection mechanism.

5.1. Methodological premises

The Afaloste method is based on a series of basic premises:

The systemic approach

Being an initiative that promotes coexistence at the local level, and precisely because of the enormous impact that violence had on the towns of The Basque Country, it is essential to consider the existing relationships and interactions in the local ecosystem. The initiative wants to improve these interactions, make them more permeable and empathetic to the diversity of opinions and memories. It also wants to create new conversation networks that are capable of generating new, more transformative interactions.

My father was traumatized by the war and didn't want to talk about it, and we didn't ask him, as if nothing happened. Taboo.

A close space that integrates the personal with the social

Serene spaces are needed for (self-)critical reflection. Open spaces, but where it is safe to talk about the social problems that have been experienced from a personal point of view. For this type of conversations to take place, the venue and the climate are important; it must be familiar, common, everyday-like, in order to achieve the sense of security that the process demands.

Dialogue and intergenerational transmission

Although we begin the conversation with recent memories, this is a long-term intergenerational conflict where the group practically revisits the entire 20th century (2nd Republic, Civil War, post-war and Franco's dictatorship, transition, the years of lead¹², end of ETA,

12. The years of lead (los años de plomo). This is the period (mid 1980's until mid 1990's approximately) when ETA focused its attacks not only on police and military, but also spread it to civilians (local politicians, journalists, etc.)



I learned that when I listen to other people I see myself reflected in them.

I take with me a good time and the surprise of listening without judging.

I take with me the experience of hearing intimate testimonies that would otherwise be difficult to hear from people I do not know.

current situation). Processing the social trauma accumulated over so many decades of violence requires putting different generations in dialogue, so that together they can (re)construct social memory. Memorialab taught us that by putting several generations in dialogue, these collective reconstructions help to move from the transmission of silenced trauma to the transmission of a healing memory.

Silence and empathic listening

It is necessary to create spaces where people get to know and empathize with each other's experiences and suffering, speak openly and feel heard from that intimate, personal place, when sharing their experiences. Spaces where the reproductive silence of trauma and fear gives way to the transforming silence of (self-)critical reflection, awareness, acknowledgement of the pain of others, and the healing of wounds and relationships interrupted by the conflict.

Cultural Contextualization

We believe that these open conversations, which are still incipient in our towns, are easier to carry out in familiar and culturally contextualized environments. With this we seek to generate an environment that, from the already established everyday social practices, invites people to review and change those beliefs and behaviors of the past that affect coexistence in diversity. The process is designed in such a way that it represents and connects two very important social spaces in Basque culture: the street (kalea), and the home (etxea). Although both conversations are linked, we do not always have the same conversation at home as in the street; even less

so with respect to this topic. On the one hand, the circle of testimonies represents the social space, *kalea*. And the dinner in small groups seeks to evoke the intimate space of the family dinner, *etxea*¹³, where many of the silences that we need to listen to as a society continue to dwell. The purpose is to carry out an intervention that represents and puts into dialogue the two social spaces where we need to generate major transformations (looks, narratives, behaviors, stereotypes and beliefs, social memory and family intrahistory, etc.).

Talking about this at home, that I could organize an Afaloste at home, would be fantastic, because the conflict is there.

Recognizing that I was wrong, for the first time I have had the courage to talk about it.



13. In Basque the word *etxea* has a double meaning. On the one hand, it means 'house', a building where people live; and on the other hand, it means 'family', in a broad and deep sense. It is a term of great rank in Basque culture; it has a lot of transforming power.

Linguistic coexistence

The use, defense and promotion of the Basque language (Euskara) during the dictatorial period generated a great deal of suffering in the Basque society. The instrumentalization of the Basque language was one of the great elements of discord during the time of the conflict. In a certain way, it continues to be an element of division as it is one of cohesion in our society. We need to create more empathetic and open relationship dynamics between the two languages that help to generate another environment of linguistic coexistence, another attitude towards the use of the Basque language; both on the part of Basque speakers and non-speakers.

In Afaloste, just as in the Basque society, Spanish is the dominant language, although there are also occasions where Basque prevails, either because the locality is mostly Basque-speaking, or because in an Afaloste where Spanish dominates, some people express themselves in Basque all the time or at certain times. In general terms, it is a bilingual space with a tendency towards Spanish.

The method promotes linguistic coexistence through different approaches: translation between peers during the testimony circle (xuxurlari, in Basque), bilingual facilitation team, the possibility of dining and conversing in one language or the other -or both- depending on the table and group chosen.

The police cut off my bike brakes for saying 'egun on'¹⁴, and my aita (dad) had to go to jail for two days for not paying the fine.

14. 'Good morning', in Basque language

5.2. The structure of the meeting

Afaloste's structure is based on 4 moments.

Moment	Target	Time	Method
Explaining the exercise	<ul style="list-style-type: none"> • Inform about the purpose and structure of the dinner) • Introduction to the topic and approach of Afaloste (dialogue, memory, Basque conflict, coexistence and social healing) • Round of presentation by the attendees 	30 min.	<ul style="list-style-type: none"> • Circle of chairs
Memory Dialogue	<ul style="list-style-type: none"> • Sharing and listening collectively to the different experiences regarding the conflict 	1 hour	<ul style="list-style-type: none"> • Symbolic object • Circle of testimonies • Dinner
Dinner	<ul style="list-style-type: none"> • Explore and share in greater depth and intimacy based on temporal questions (past, present, future) 	2 hours	<ul style="list-style-type: none"> • Tables (4/5 diners and a rapporteur) • 3 rounds of questions (1st, 2nd and dessert) • Switch tables for dessert
Synthesis	<ul style="list-style-type: none"> • Integrating the experience at a personal level 	30 min.	<ul style="list-style-type: none"> • Integration questions and closing circle

The entire methodological structure is articulated as a whole through three phases: divergence (listening to all voices and memories), emergence (dinner with guiding questions), convergence (integration questions). This dynamic of opening, exploring and harvesting learning helps the group dialogue and at the same time allows each person to have moments for personal reflection.

1st Moment. Framing the exercise

The exercise begins in a circle of chairs with a round of introductions of the facilitation team, cook and attendees. This round of introductions announces the diversity of identities present in the space. Afterwards, we take the time to convey some initial messages about dialogue, memory, the Basque conflict, coexistence and social healing. With this we frame the exercise in terms of its thematic and methodological approach, but also in terms of the emotional approach aimed at promoting social healing, and not revisionism or confrontation.

We are grateful to the gastronomic society/txoko for the organization of the dinner –and for letting us know about the history of the place- and to the members who participate. In most cases the txoko/gastronomic society itself has some kind of relationship with the period of the conflict. And this serves us to justify the decision to use these social spaces and to introduce some commentary on the role and importance that the txokos have in the sociocultural life of our society: intimate places, places of coexistence, but also of ruptures and of refuge in hard times.

2nd Moment. Dialogue of memories

This session begins with the facilitator's testimony as a way of modeling the tone and content of the testimonies; then the rest of the testimonies follow. Once the testimony is finished, the person who has spoken joins in and rings a meditation bowl that is placed in the middle of the circle. The deep, healing sound of the meditation bowl invades the room, giving each attendee the opportunity to open up to the testimony, to listen empathetically from within. When we dialogue with each other, we are dialoguing with ourselves. We need another person to dialogue with ourselves. After a while, someone feels the desire or the strength to share his or her testimony. When he/she finishes, he/she joins in and rings the bell. The rest of us listen in silence. This goes on until the round of testimonies is finished.

In the center of the circle we place a spiral on the floor which symbolizes our cyclical non-linear relationship with time and the role that memory plays in making sense of the past, the present and the future. We cannot change the events of conflict (historiography), but we can transform the relationship we have with that conflict and what it meant in our lives (memory). Afaloste is firmly committed to promoting a plural, inclusive, transformative and healing memory. We look to the past with the desire to know ourselves in the present. We want to get to know and acknowledge ourselves in that past to make sense of what we were then; and thus, become aware and update ourselves so to build a future afar from politically motivated violence: ideology, identity, prejudice, hatred, behavioral patterns, pain, wounds, relationships, fears, silences, our relationship with what is different from us (otherness), etc.

Prior to the event and once the list of participants is closed, a letter of invitation is sent, asking the participants to bring an object related to gastronomy which symbolizes an event of the conflict that had a significant impact on the person's life. We use these symbolic objects (i.e. chickpeas, honey, salt, a bottle of wine, bananas, nuts, chestnuts, chili peppers, etc.) as a way of metaphorically introducing the testimony. At the end of the testimony, and at the same time that the bell is rung, the object is placed in the center of the circle. As we move on in the process, the center of the circle is filled with objects, stories, memories that are intertwined with each other in a

non-linear way, rather than disorderly, until they form a collective interrelationship where each memory, each experience has a place, a particular meaning that helps us to make collective sense of the complexity of what we have lived.

This phase of the process ends with a round of conversations with people close to us (groups of 23 people aprox.) based on a generative question: What have you become aware of? This brief and more intimate talk helps each person to make sense, in his or her own way, of everything that has emerged during the process of the testimonies. If time permits, we open a collective round to listen to some of the reflections that have emerged in the group talks. While these group conversations are going on, the facilitation team prepares dinner and coordinates with the cook.





3rd Moment. Dinner. A journey through time

This section starts with an introduction of the person in charge of cooking (sukaldari) and the menu for the dinner. Prior to the meeting, the facilitation team¹⁵ shares with the cooks the purpose of the exercise and their role in it. The cooks choose the dishes, which are inspired by the topic and the convivial approach they want to imprint to the conversation. Some dishes are traditional, evoking the past. Other dishes are more innovative, inviting the new times, inspired by coexistence, diversity, etc. All of them are accompanied by a good wine and water. The group is active and collaborates with the arrangements and preparations: moving tables and chairs, opening bottles, setting the table, preparing starters, cooking or reheating what has been cooked, slicing bread, chatting over a glass of wine, etc

There are three time periods (past, present, future) that divide the dining experience. These correspond to the three courses on the menu (starter, main course, dessert). Each course starts off with a series of generative questions printed on the underside of the tablecloths that are specially designed for the occasion. Each dish/season has a specific tablecloth with corresponding questions. The latter are changed by the table reporters¹⁵ * with every course served.

Guests are encouraged to sit at the tables next to people they know little or do not know at all. The aim is to generate new networks of conversation. Each table hosts 4/5 people together with a member

15. The table reporters are part of the facilitation team. They prepare the space in advance, greet and welcome the attendees, introduce the generative questions, ensure that there is a diversity of experiences and perspectives at the tables, take notes of the conversations, ensure focus on the topics of discussion, incorporate new questions and encourage (self-)critical and compassionate thinking, coordinate the serving and changing of plates and tablecloths with the main facilitator, etc



of the facilitation team. The same group is maintained during the first and second course, and for dessert the groups are mixed in such a way that new conversation tables arise. This change of people at the tables generates a friendly and joyful movement throughout the group, and gives new impetus to the (new) dessert conversations. At all times people are encouraged with the help of the rapporteurs to interact in the language they feel most comfortable with. The facilitators prepare the space in advance, receive and welcome the participants, introduce the questions, ensure that there is a diversity of experiences and perspectives at the tables, take notes of the conversations, help to maintain the focus on the topics of conversation, incorporate new questions, invite (self-)critical and compassionate reflection, coordinate the serving and changing of plates and table mats with the main facilitator, etc.

Dish	Timeframe	Questions
First	Past	<ul style="list-style-type: none"> • How has the conflict and politically motivated violence affected us socially? • How did it affect you personally? • How did you handle it?
Second	Present	<ul style="list-style-type: none"> • How do you see the current situation? • How do you see the end of ETA?
Desert	Future	<ul style="list-style-type: none"> • What do you propose to promote/deepen coexistence? • What can I contribute to memory and coexistence?

4th Moment. Integration and synthesis

Once the dinner and the exploration of the three temporalities are finished, a space for reflection and personal integration of the experience is opened. If time allows, the facilitator takes the group through a guided meditation where the moments of the exercise are visualized and personal learnings are highlighted. On other occasions the group is divided into trios to share the experience and the lessons learned. In any case, after a moment of personal reflection in silence and/or talking in trios, the participants write down their answers to three questions formulated by the facilitator. These questions, and the fact of having to write the answers on paper, helps the person to focus on synthesizing and integrating their experience. At this point the group atmosphere changes, becoming more introverted, calm, quiet and reflective. The three synthesis questions are:

1. *What am I leaving here?* (old stereotypes and beliefs, habits, feelings of hatred and shame, an attachment, fears, resistances, behaviors, ways of relating, etc.).
2. *What do I take away from here?* (new ideas and beliefs, ways of relating, an intention, an aspiration, a learning, an insight, etc.).
3. *What can I do to contribute to coexistence?* (micro-practices and gestures of coexistence from daily life).

There is a moment to comment on the answers and for everyone to listen and resonate with some of the shared learnings¹⁶. The session closes with a round of headlines (short, synthetic sentences) where each participant, if he/she so wishes, shares what he/she has learned from Afaloste. Closing statements by the promoting organizations bring the day to a conclusion.

16. See section 8. The Afaloste effect





Nourishing our memories

In Afaloste, the gastronomic approach has two facets. On the one hand, the use of gastronomic objects for the testimonial circle (beans, red peppers, cider, ham, onion, etc.). On the other hand, the dinner itself. We want the gastronomy to be the entry point to the conversation (objects), and also the base that sustains the whole process (the dinner).

6.1. Dinner

Place, date and the menu of the Afalostes

Place	Date	First plate	Second plate	Third plate
Irun	10/24/2018	Taboulé of millet	Pork cheeks in wine with rosemary sweet potato puree	Applesauce sautéed with yogurt
Etxebarri	10/30/2018	Cod salad	Hake in green sauce	Cheese, quince and walnuts
Amurrio	11/21/2018	Vegetable soup with roasted peppers	Bitoque stuffed with foie with honeyed pumpkin cream	Curd with emulsion quince and walnuts
Gernika	11/22/2018	Cauliflower and broccoli with bechamel	Vegetable stuffed peppers	Millefeuille with chocolate cream filled
Donostia	05/15/2019	Vegetables cream	Sea and Mountain Chicken	Compote and yogurt
Bilbo	05/05/2019	Assorted sausages and salad	Pork cheeks	Cheese, quince and walnuts

6.2. Circle of Testimonies

The objects brought by the attendees connect us directly with significant experiences from the past. Some illustrative examples:

Entry object
(container)



Agua de Alzola
Mineral water

When we were 16 years old, in 1966, we went to Bermeo to a Basque traditional party and the Guardia Civil arrested us (Civil Guard, Spanish militarized police). They gave us a fine of 25,000 pesetas and said that in case we wouldn't pay we had to go to jail. My father, who was the town sweeper, was from Burgos (a province in Castilla y León) and also felt Basque. He had to ask for a loan to pay (the fine), although I wanted to go to jail because that was what you did at that time. Word spread in the village that we paid, and they threw leaflets denouncing him as a snitch and traitor. After that, my father was terribly afraid every time there was an attack. At home they didn't talk about politics, and I was a clandestine militant in ELA (Basque labor syndicate), and my mother was very scared thinking that I was an ETA member. I went down to the second floor, because I knew where the pamphlet had come from, and I told them "if anything happens to my parents, I'll kill you". I confronted the neighbors, defending my father, and they excluded me. Years later, they returned my greeting.

The story it tells
(meaning)



Banana

I worked in a newspaper in 1993. There were attacks every now and then. One day I was eating in a restaurant in Gros (Donostia-San Sebastian), and they called me on the restaurant phone to tell me that there had been an attack. I ran out, carrying a banana. They had killed a young 24-year-old drug addict. I put the banana in the bag and didn't remember for days. When I took it out, it was rotting. What is happening in this society? If we don't take care of ourselves, it rots. There is still a lot to do to live together.



Red Pepper

One night we were at home having potato omelette with red peppers for dinner, when a bomb was planted in the Peugeot showroom that the family owned downstairs. It was the time of the boycott of French products. My brother's room was filled with broken glasses, and he could never sleep there again. And I, who was a member of LKI (a left-wing political party)¹⁷, stopped hanging posters for HB (the political party supporting ETA)¹⁸. When you live through an attack, you live in fear.



Champagne

In my youth there was a common front against Franco, and in the political parties there was a very good relationship. I belonged to the communist movement, and on May 1st, 1974 we threw some leaflets, the Guardia Civil caught us and brought us to the barracks 'del Antiguo' (a neighbourhood in San Sebastian), where they beat us all night with a stick, it was very hard psychologically for me. I was very scared during the interrogations. My parents had to pay a bail of 25,000 pesetas, which was an enormous effort. After a month in jail we were released with a 3-year sentence. I am thankful that Franco died, we celebrated that day with champagne. The day ETA ended, I also celebrated with champagne.



Chocolate

Chocolate with bread was the snack of the time. I am from Elorrio, and I was 8 years old. To go to school you had to go through the Guardia Civil barracks. In my class there was a son of a Guardia Civil, he was my friend and he invited me to the barracks. One day his aita (dad) was shot and killed in the square. He was from Jaén (a province in Southern Spain) and had to leave. That day I lost my innocence, and passing through the barracks was no longer the same.

17. LKI: Liga Komunista Iraultzailea (Revolutionary Communist league) Communist and Trotskyist political party

18. HB: Herri Batasuna. Nationalist and socialist political party.



The conversation topics in Afaloste

I have the feeling
that we have always
lived in violence.

What are the conversations that emerge in this kind of spaces? What kind of conversations emerge when we use our recent memory as a channel of communication with people, known or unfamiliar, with whom we have never talked (publicly) about this delicate subject? To what extent does the method affect the emergence of some conversations and not others? Having made an exhaustive account of the conversations held during the different moments of Afaloste (circles and tables), we can assure that all the conversations recorded have to do with the topic at hand; those who eat keep the pulse of the conversation throughout the whole exercise, there is a lot of energy in the conversation. This generates a rich diversity of thematic ramifications that demonstrate how complex it is to understand and integrate all the memories and experiences of conflict accumulated by so many people, over so many decades, in so many towns.

Since the collection of conversations is broad and at times particular, in this document we focus on those that are most recurrent and/or most significant, either because they arose at several tables in one or several Afalostes, or because they arise constantly in all the Afalostes.

In other words, some topics of conversation have a wave form; they are present all the time, even when they are not talked about. Other themes are like particles, taking shape and momentum at a certain time because of a particular question, a serendipity, a side comment, a specific intervention, the unique composition and interaction that occurs in a certain group or table, etc.

We share the key elements of some of these conversations

The first time a policeman hit me was when I dressed as Olentzero¹⁹ in my village.

Melitón Manzanas²⁰ was a son of a bitch and we are happy that they killed him.

Suffer, we have all suffered, but there shouldn't be a single narrative.

Now I see the social trauma that is present in The Basque Country.

I look at it now (the conflict) and I see a suffering/pain that has not yet healed.

Violence is fear and makes you afraid that something might happen to you...it makes you silence, it makes you shut down, it makes you not bring out your feelings (...). We have had to keep quiet about it because otherwise it would have been a continuous confrontation

What was happening was much bigger. We were demanding something and they were beating us up.

No one ever told us anything.

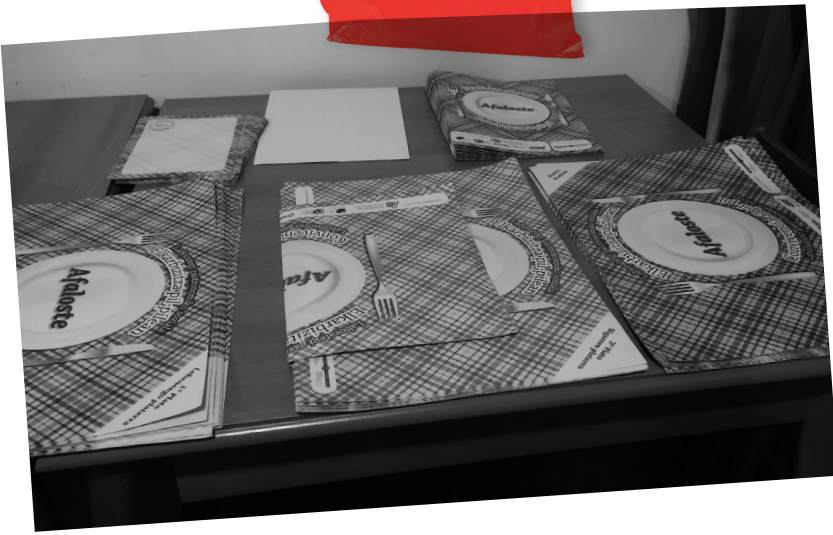
Now I understand that the story has to be explained because very tough things are coming out.

Normalization of violence, silence and social trauma

Anything is clear after listening to dozens of testimonies in the six Afalostes- and the three AfalosteOn - held in the three provinces of the Basque Autonomous Community, it is the enormous social trauma installed in Basque society ('in this society there is a trauma, a social trauma'), fed uninterruptedly during almost a century of violence (the collective memory of Afaloste goes from Franco's coup d'état in 1936 to the end of ETA in 2016). There are so many testimonies and episodes of violence lived in the towns and villages of The Basque Country that at times the group is overwhelmed, perplexed, in a deep silence. Many people were not aware or have not known/wanted/been able to open up to the suffering that other people have lived through, and are surprised and overwhelmed to hear such stark testimonies coming from other ideologies and identities different from their own. A large portion of society was caught between two fires. On the one hand, the violent, cruel and indiscriminate state repression during the dictatorship and, at times, also in democracy. And, on the other hand, the terrorist violence of ETA . A society that, in order to move forward, normalized violence and preferred to remain silent out of fear and shame. A society that remained frozen in the face of the violence that was experienced on a daily basis.

19. Mythological Basque Christmas character, represented by a coalman.

20. Melitón Manzanas González (San Sebastián 1909-Irun 1968) was a Spanish policeman during the dictatorship of Francisco Franco, collaborator of the Gestapo during World War II and head of the Political-Social Brigade of Gipuzkoa, a post from which he tortured numerous opponents of the regime. He was assassinated by ETA in what was the first premeditated attack by this organization. (Wikipedia, 02/11/20)



My parents suffered a lot as nationalists and shielded us from friends with different political views.

The kidnapping of my husband and the fact that I never told my children so they would not hate, had a strong impact on me.

In my family, not talking is very typical and I don't want it to happen to us again.

We have lived in bubbles, in our world, and now we see that there are other bubbles.

Dialogue and intergenerational transmission

Many people admit this is the first time they have spoken (publicly) about these issues and what they really meant in their lives. In this regard, many people recognize that they have not told their offspring anything of what happened to them (kidnapping, torture, police detention, imprisonment, social stigmatization, extortion, (death) threats, repression for speaking Basque, etc.) for fear that the new generations would be radicalized or installed in hatred. And there were many young people attending Afaloste who wished their parents had told them what was going on so they could make sense of the reality they were living in. Many people lived in a bubble, protected and alienated from the outside maelstrom, unaware that there were countless other bubbles around them living a similar situation.



I am glad to listen to you and feel empathy for your suffering; when years ago I would have felt other sensations that now embarrass me. There has been an evolution and a change.

When you listen to others and see that they suffer... you understand them.

I take with me an experience that allows me to tell things that I wouldn't tell in other forums.

Empathetic listening to the suffering of others

Many people are grateful for the space because it allows them to listen and be listened to from a more humane and (re)conciliatory place without judgment, without revisionist attitudes. And in the same way, other people celebrate being able to speak openly and without fear about what happened (or didn't happen) to them, what they did (or didn't) or what they thought (or didn't think).

Symbolic objects and the warmth of home

During circle of testimonies countless people connect the entry object with family moments related to conflict events. The fact that the objects are related to gastronomic products helps to enter the family conversation in a direct way. This makes the space fill with family intimacy very quickly, with conversations very close to the heart and warmth of the home (etxea), to the evocative love of the family and to the suffering and family divisions experienced behind closed doors..

The political part should not have a leading role that is neither requested nor demanded. Society has to do it.

I have had a very hard time with the Basque language issue. They called me a Spaniard because I was a member of Gesto por la Paz (a peace social movement), but they were surprised when they heard me speak in Basque.

For me it was the opposite, for speaking Euskara (Basque language) it seemed that I belonged to ETA.

Euskara

The issue of the Basque language has been a topic that has generated, and still generates, tensions in our society. Several groups commented on the subject, and the way in which it has been instrumentalized by one side or the other.

The discrediting of the political system and institutional fear

This is a recurring theme. Many people consider that political parties in general, and many political agents in particular, besides suffering from the conflict, have also benefited from it. They express that the political system is currently not doing enough in terms of citizen dialogue for reconciliation and social healing. They believe that the political system considers the conflict to have been written off and wants to turn the page quickly. There is a certain feeling that not much can be expected from them and that it is up to the citizens themselves, through their networks and organizations, to find ways to open spaces for citizen dialogue at the local level.

Politicians cannot empathize, they always have an interest.

There should be politicians who group the differences; it is their job, but they are not doing it.

The conflict was used for profit.

It was a great electoral business.

Language has been instrumentalized and continues to be instrumentalized.



*Politicians have a fixed
mindset.*

*We are numbers that vote
and that means huge ratios of
electoral money.*

*We have a big problem, which are the politicians, and there
will not be a calm debate because of electoral interests.*

Something similar occurs with public institutions. Although there is recognition of the work carried out so far. Due to political party interests, many people perceive an institutional fear when it comes to decisively promoting citizen dialogue at local level. Public institutions are not used to articulating with civil society on equal terms, without wanting to control the process. Some attendees also wonder if the school could do more than what it is currently doing..

In this country, if the Basque Government doesn't move....

The attempts that have been made here have come from the institutions.

It is necessary to work intensively in schools and institutes. That is where the seed is.

Migration and the outside look

Regarding the outside world, there are two areas of conversation: one referring to the Spanish migration coming to The Basque Country, mostly during the dictatorship (contemptuously called 'hezur beltzak', black bones), and the other regarding how we are seen outside The Basque Country. The first refers to how this particular social group is related to the conflict and Basque society, and vice versa. Some migrants (and their second generation) felt the need to make an effort to adapt in order to belong; others felt shame and suffered stigmatization for being Spanish and not speaking Basque; which affected their sense of belonging and interaction with this society, with Basque culture. Some processes of adaptation led to the ideological radicalization of this second generation: postulation with the ideas of the nationalist left, integration into ETA, political participation in the various organizations of the so-called Basque National Liberation Movement, etc. In other cases, on the contrary, they joined movements that sought peace and coexistence among different people (i.e., Gesto por la Paz). In between, a whole rainbow of positions and attitudes.

My mother is from Galicia (a region in Northwest Spain), my father from Soria (a rural province in Spain). Just for being an immigrant, they already called you "Korean, maqueto".

In this town, on the other hand, those of us who came from abroad were more. Those from here were called 'el vasco, la vasca' (the Basque).

They used to ask me in Palencia (a Castillian province in Spain) 'but aren't you afraid to leave your house?'

Many people comment on how in those years of intense conflict, when they traveled to other Autonomous Communities, they were afraid that people would know that they were Basques. There are some testimonies of people who suffered attacks to their cars (flat tires, scratches, graffiti "Basques go home", etc.) due to the prejudices established in part of the Spanish society.

It is important not only to talk about it among Basques but also with people from outside the Basque Country.

I used to get together with foreign friends and talk, but not with Basques...and I haven't related so much with people here at that level.

It has affected me. You left Euskal Herria²¹ and it was difficult to deal with the prejudices. They would ask me if we had bomb deactivation training.

It is not incompatible to be Basque and at the same time a world citizen.

Young people are not interested in this topic.

21. Euskal Herria (Basque Country): This term names a territory with well-defined socio-cultural, linguistic and historical features, split into different political-administrative units. The historical territory of the Basque Country comprises seven provinces, both in Spain and France (Araba, Bizkaia, Gipuzkoa, Navarre, Lapurdi, Lower Navarre and Zuberoa).

Where is the youth?

This is a recurrent and complex conversation. There is a part of the attendees who wonder what the youth is up to nowadays, they see them as demobilized and without their own agenda. Others agree that the youth is engaged with reality and pushing for social change. A part of the youth, on the other hand, feels that their elders kept them away from the conflict through intergenerational silence; and now they are asked to get involved in this type of dialogue and coexistence processes without knowing very well what it is about since nobody told them about it at home or at school. Another part of the youth is grateful for spaces like Afaloste because they feel the need to listen, to get to know, to better understand what happened then and what's happening now.

We have to put the focus on the parents, not on the students.

Now I am beginning to see how to explain to my son not to be so docile (...) now comes a phenomenon of deactivation.



Retirees are more active than young people.

I see the current situation as complicated because it is not over, because there are still many issues to be resolved.

I think that the end of ETA is very good, but it also means a political deactivation of a very rich society.

Today I see a great indifference and depoliticization of the youth.

If you cannot overcome your prejudices, leave politics. Because ETA no longer exists, we are on another stage.

We young people are a very sleepy society.
We do not move.

I think the wounds are quite fresh yet.



The need to transcend and overcome past reality

This is a conversation that is very present in all the Afalostes. Many people, belonging to all political sensitivities and conflict experiences express a vital need to share, remove, clean, heal, close, lighten the backpack they have been carrying for years. And they clearly state that initiatives such as Afaloste are very necessary at the local level, that there is still a lot to talk about; and that they would be willing to participate and promote in their environment (group, family, company, txoko, school, etc.) this type of initiatives promoting dialogue between different people. Many interventions talk about the personal and collective need to overcome the experience; to create more opportunities to talk with those who think differently because it enriches them as human beings, contributes significantly to coexistence, motivates them to restore relationships interrupted by the conflict, or encourages them to tell family and close friends what happened to them during that time.

In synthesis, we detected a growing and consistent social demand in relation to the need that people in our towns have to generate human spaces (away from the political-institutional sphere) to talk, heal about the suffering of others and heal wounds. All this with the ultimate purpose of reconstituting the local social body, updating the ways of thinking and relating. In short, to promote coexistence in diversity.





The Afaloste effect

*This is what we need to move
forward on coexistence*

Once the dinner is over, participants are asked to take a moment of personal reflection on what they have (un)learned throughout the exercise. This reflection is structured on the basis of three questions:

1. **What do I leave here?** Beliefs, behaviors, stereotypes, memories, experiences, feelings, associations with past events/experiences, etc. Those learnings and insights that the person leaves behind.
2. **What do I take with me?** Learnings and insights that they take with them.
3. **What can I do?** Those micro-practices, beliefs and behaviors for coexistence that the person is willing to carry out, promote and/or practice in their daily life.

We use these three questions to help summarize the experience and give a practical sense to the whole process. These are questions that help us to update ourselves and to look ahead. It also allows us to assess the state in which people leave the txoko. Below is a representative sample of the Afaloste effect: adierazgarria:

*I think all people
should go through
this.*

*We have to do this more times and longer.
We take an authentic encounter with us.*

Question**Testimony****What do I leave here?**

- Much of the self-censorship you acquire over the years.
- Prejudices, anger with different identities.
- My way of thinking so closed, or at least part of it.
- The grief, bitterness, sadness.
- Sharing the frustration of conflict and the release of having done so.
- I have been liberated from a memory that I had not remembered in 35 years.
- I leave the realization that we young people also care about these issues.
- A different personal experience, a unique account of what I have experienced.

What do I take with me?

- Meeting new people in a short time, and making a part of their lives my own.
- I get the feeling that "people" are more open and positive than they say.
- I take with me the experience of reducing distances when it comes to recognizing the experiences of each person who has participated.
- I leave the fear of embarrassment to comment things in public
- A good experience that I would like to repeat.

What can I do?

- Sharing spaces with those who are different from me.
- Talking to my daughter and telling her what I experienced, emphasizing the inclusion of those who think differently from me.
- The intention to repeat and promote these experiences.
- The desire to live in peace and to compensate the victims wherever they come from.
- Sharing different points of view and accepting them as normal.
- To stop using the categories of thought of the past (Spanish State, left nationalist, fascism-socialism) to refer to the conflict and to update them to today's reality.
- Always respect and listen to everyone.
- Convey the possibility that it is possible, and that it is necessary to talk and above all to listen.
- Develop active listening, listen more and talk less.

The vast majority of citizens attending Afaloste generally agree that it is an exercise that is not only relevant and effective, but also necessary for Basque society. These people clearly state the need for Basque society to talk, listen, empathize and share things with each other. And they demand to do it in first person, they consider that in order to become aware and embody what happened, it is insufficient to listen to testimonies through third parties (media victims, educational victims, etc.). The attendees highly valued the space for its diversity, generosity, sincerity and transformative capacity. Many feel grateful for having had the opportunity to participate in an experience like this, and call for the need to decisively promote this and other similar initiatives.

I have expressed for the first time, and without any fear, what I myself lived through and felt in relation to the Basque conflict.

Afaloste has been an ideal opportunity to share experiences with other people that in another context would be impossible.

Listening to other people in ways I didn't agree with before.

I leave an experience of the past transformed into reality.

Annexes



Afaloste Explanatory leaflet

Afaloste deritzena, Txoko edota soziedade gastronomikoetan egingo diren laborategi gastronomiko-sozialak dira. Laborategi gastronomiko-sozial horietan --sukaldatzeaz gain-- Euskadiko memoria eta elkarbizitzaren inguruko gaiak jorratzeko elkarrizketa bat izateko aukera emango da.

Afaloste deritzen ekimena, Euskadiko 27 elkartek osatzen duten Giza Eskubide eta Bake Heskuntzaren elkarleen Foroak antolatutako ekimena da, Bakeola-EDE, Gernika Gogoratuz eta Gernikako Bakearen Museoa Fundazioak aurrera eramango dutelarik, Iñigo Retolazaren dinamizazioaren laguntzar.



Afaloste es un laboratorio gastronómico-social que pretende explorar --a través de la conversación y la cocina-- temas relacionados con la memoria y la convivencia en Euskadi, en lugares singulares: Txokos o sociedades gastronómicas.

La iniciativa Afaloste está impulsada por el Foro de Asociaciones en Educación en Derechos Humanos y por la Paz, compuesta por 27 asociaciones de todo Euskadi. La implementación directa estará en manos de Bakeola-EDE, Gernika Gogoratuz y la Fundación Museo de la Paz de Gernika, siendo dinamizada por Iñigo Retolaza.



Arretatzaileak/Organizadoreak



Giza Eskubide eta Bake Heskuntzaren Elkarleen Foroak Foro de Asociaciones en Educación en Derechos Humanos y por la Paz

Laguntzaileak/Colaboradoreak



Zer da Afaloste?

Afaloste, Euskadiko hiru lurraldeetan (Bizkaia, Gipuzkoa eta Araba) egingo diren laborategi gastronomiko-sozialak dira. Laborategi gastronomiko hauek 4-5 orduko iraupena izango dute eta Txokosten ospatuko dira. Bertan sukaldatzeaz aparte, erantsutako gure memoriaren inguruko gure bizipenak elkarbanatzeko aukera izango dute, gure bizian eta gure elkarbizitzan izan duen eraginaz mintzatzeko garelarik.

Afaloste bada ere:

- Belaunaldien arteko topaleku plural ezberdina.
- Gitarra bezala etorkizunari begira ditugun errenketz mintzatzeko aukera.

Afaloste laburbilduz

Zer da?

Txoko ezberdinetan garatuko diren bost orduko iraupena duten (18.00-23.00) Laborategi gastronomiko-sozialak. Bertan, sukaldatzeaz gain, memoriak, belaunaldien arteko trasmisiok, elkarbizitza eta aniztasunaz mintzatzeko aukera izango dugu.

Non?

Euskadiko hiru herrialdeetako (Bizkaia, Gipuzkoa eta Araba) txoko ezberdinetan ospatuko dira Afalosteak.

Noiz?

2018ko urria eta azaroa bitartean.

Nortzuk parte har dezakete?

25 pertsonako (gehienek) laborategi gastronomiko-sozialak izango dira. *Auzitasuna zuzentzeko oinarritutako trupeak ber mugen arteko da, Auzi de, Txokosten bazuko/ze kudeatzen diren, parte eta sagatutako (2/3 belaunaldik), gizonak/erabakizkoak...

Afaloste ekimeneko parte hartzaileek 5 € ordaindu beharko dituzte, aitaria eta dinamizatutako laborategian, parte hartzearen truke.

Informazio gehiago

Foro de Asociaciones en DDHH y Educación para la Paz
Tel. 688 801 794
foroasociacionesddhhypaz@gmail.com

Inskribatu zaituz <https://goo.gl/forms/dLZ1aYcUeLClUecl1>

¿Qué es Afaloste?

Afaloste, es un laboratorio gastronómico-social donde en --aproximadamente 4 ó 5 horas-- (18:00-23:00 p.m) y en diferentes txokos o sociedades gastronómicas de los tres territorios (Bizkaia, Gipuzkoa y Araba), podemos cocinar y conversar sobre nuestras vivencias en torno a nuestra memoria; y lo que ello ha supuesto en nuestras vidas y para la convivencia.

Afaloste es también:

- Un espacio de encuentro intergeneracional, plural y diverso.
- Una ocasión para conversar sobre los retos futuros que tenemos como sociedad.

Resumiendo Afaloste

¿Qué?

Laboratorios gastronómico-sociales, de aproximadamente 5 horas (18.00-23.00 pm) en un txoko. Cocinaremos, comeremos y conversaremos sobre memoria, transmisión intergeneracional, convivencia, diversidad, etc.

¿Dónde?

Se realizarán varios Afalostes en Txokos de las tres provincias (Bizkaia, Gipuzkoa, Araba) de Euskadi.

¿Cuándo?

Durante el periodo octubre-noviembre 2018.

¿Quiénes podrán participar?

25 personas (como máximo) en cada laboratorio gastronómico-social*

*Se mantendrá un criterio básico para asegurar suficiente diversidad en aspectos como: sexo/año de nacimiento/adultos (2/3 generaciones), hombres y mujeres.

La dinámica Afaloste tiene un costo de 5 € (cena y conversación dinamizada) por persona.

Más información

Foro de Asociaciones en DDHH y Educación para la Paz
Tel. 688 801 794
foroasociacionesddhhypaz@gmail.com

Inskribatu en <https://goo.gl/forms/dLZ1aYcUeLClUecl1>

Afaloste banner

Laborategi gastronomiko soziala
Elkarbizitza pil-pilean
Afaloste
Convivencia al pil-pil
Laboratorio gastronómico social

Afaloste, Euskadiko hiru lurraldeetan (Bizkaia, Gipuzkoa eta Araba) egingo diren laborategi gastronomiko-sozialak dira. Laborategi gastronomiko hauek 4-5 ordutako iraupena izango dute eta Txokoetan ospatuko dira. Bertan sukaldatzeaz aparte, oraintsuko gure memoriaren inguruko gure bizipenak elkarbanatzeko aukera izango dute, gure bizian eta gure elkarbizitzan izan duen eraginaz mintzatuko garelarik.

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Urria-azaroa 2018
Octubre-noviembre 2018

Informazio gehiago / Más información
Foro de Asociaciones en DDHH y Educación para la Paz
 Tel. 688 801 794 / foroasociacionesddhypaz@gmail.com

Antolatzaileak/Organizadores
 Giza Eskubide eta Bake Nazioartean Elkarrekin Foroa
 Foro de Asociaciones de Educación en Derechos Humanos y por la Paz

Laguntzaileak/Colaborador
 ELKARREKIN FOROA

Afaloste spiral of time





Antolatzaileak:

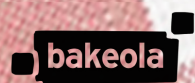


Giza Eskubide eta Bake Hezkuntzaren Elkartearen foroa
Foro de Asociaciones de Educación en Derechos Humanos y por la Paz



Gernika Gogoratuz

Bakearen Aldeko Aztertegia
Centro de Investigación por la Paz
Peace Research Center



bakeola

EDE

Laguntzailea:



**EUSKO JAURLARITZA
GOBIERNO VASCO**

BERDINTASUN, JUSTIZIA
ETA GIZARTE POLITIKETAKO SAILA
DEPARTAMENTO DE IGUALDAD,
JUSTICIA Y POLÍTICAS SOCIALES

Afektoste

Memoriari eta elkarbizitzari buruzko online elkarrizketak

What is Afaloste ON?

AfalosteOn, is an adaptation of the AFALOSTE project in a period of Pandemic (COVID19). Throughout 2020 it was planned to carry out several Afalostes in different municipalities of the Basque geography but the Covid19 pandemic hindered this initiative since the txokos, gastronomic spaces, were closed as precautionary health measure. Therefore, we decided to do it online and so AfalosteOn was born.

Three new AfalosteOn in 2020

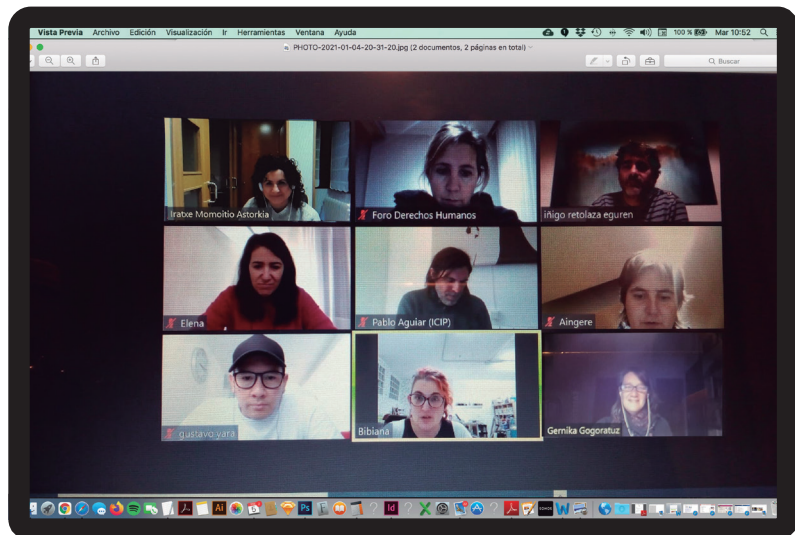
In 2018, the year in which Afaloste's social gastronomic laboratories began, there were 4 Afalostes carried out in all territories. In 2019, two Afalostes were held, one in Bizkaia and another in Gipuzkoa. Throughout 2020, steps were taken to approach different gastronomic societies (contacts and some meetings had been made with a gastronomic society in Bizkaia, one in Gipuzkoa and another in Araba) but due to health reasons they had to be cancelled. Finally, and after adapting the project, 3 'AfalosteOn' meetings were designed and carried out.

1. 12/10/2020 (In Spanish)
2. 12/21/2020 (In Basque)
3. 12/29/2020 (In Spanish)

1 AfalosteOn: 12/10/2020 (In Spanish)

- **Day of the meeting:** Held on December 10, 2020
- **Duration:** 7:00 p.m. to 9:00 p.m.
- **Participants:** 4 participants (2 men and 2 women).
- **Origin:** People connected from Barcelona, Guadalajara (Spain), Colombia and Donostia-San Sebastian.
- **Age:** The age ranged between 30-50 years old.
- **Pintxos (small appetizers, similar to tapas) presented by the participants:**
 - Bread toast with butter and sugar
 - Crab and goat cheese sticks
 - Chorizo and bread
 - Salt and sugar
 - Txaka mayonnaise and ham
 - Sweet and sour caramelized onion, cheese, tomato and walnuts on top
 - Croquette

Some photos of the meeting:



2 AfalosteOn: 12/21/2020 (In Basque)

- **Day of the meeting:** Held on December 21, 2020
- **Duration:** 7:00 p.m. to 9:00 p.m.
- **Participants:** 4 participants (2 men and 2 women).
- **Origin:** The people were from Hondarribia, Elgoibar, Urduliz and Arrasate.
- **Age:** The age ranged between 33-70 years old.
- **Pintxos presented by the participants:**
 - Bread toast with butter and sugar
 - Codfish
 - Hamburger with tomato
 - Pintxo of potato omelette
 - Bowl of Cola Cao (cocoa drink)

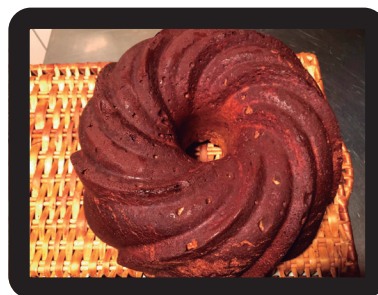
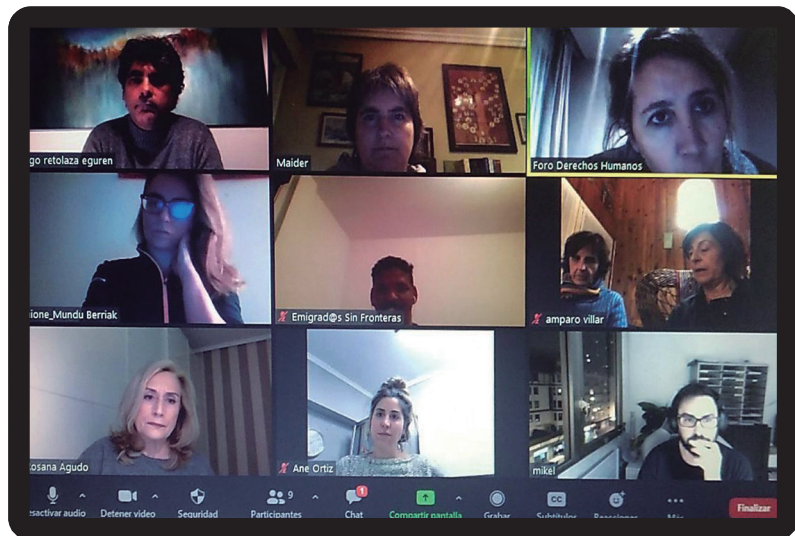
Some photos of the meeting:



3 Afaloste ON: 12/29/2020 (In Spanish)

- **Day of the meeting:** Held on December 29, 2020
- **Duration:** 7:00 p.m. to 9:00 p.m.
- **Participants:** 7 participants (5 women and 2 men).
- **Origin:** Although most of the people who participated had at that time their residence in Bilbao, they had been born in: Erandio, Sopelana, Eibar or Colombia.
- **Age:** The age ranged from 35-65 years old.
- **Pintxos presented by the participants:**
 - Bread toast with butter and sugar
 - Coffee with milk
 - Bread from Cadiz (Spanish southern province)
 - Baby squid in its ink, begihaundis
 - Almond sponge cake
 - A Gilda (a snack made of hot chilli, olive and anchovy)

Some photos of the meeting:



How did they develop?

As in 2018 and 2019, the AFALOSTE social gastronomic laboratories began to be organized in the first quarter of 2020. However, and with the emergence of the pandemic, they had to adjust to the new situation and the online format AfalosteOn. This social gastronomic meeting was designed and adapted, therefore, to the digital space, which meant a greater preparation and adaptation.

1. Adaptation of the model:

The facilitation team had to review Afaloste's methodology and adapt to the new format. The digital space was "new" for most people and was far from the atmosphere of a gastronomic society; the duration was shorter (from 4 hours to 2 hours) but even with these ingredients, we did not want to leave aside the essence of Afaloste, and we readjusted the dynamics and asked the participants to each prepare a pintxo (a typical Basque small appetizer).

2. Expansion and adaptation of the convening process:

On the one hand there was no longer a gastronomic society inviting its members. In this case, the possibility that people located in different geographical locations could participate was expanded, adding an innovative element to these meetings. A wider dissemination was carried out (Associations, institutions, universities and interested people not only from the Basque Autonomous Community) and social networks were used to reach a not so usual audience.

3. Setting up an online space:

A link had to be enabled for each session on the zoom platform. In addition, each participant was sent all the information of the session by email. They also received a link where they could follow the meeting and were asked to prepare a pintxo for the meeting. As the AfalosteOn took place during the afternoons and evenings, participants were called from 19:00-21:00 (although they were recommended to start connecting to the link provided 10-15 min. before the event in order to be able to adjust the connections).

Each of the AfalosteOn was made up of different phases:

- 1. The organization welcomed the participants,** explained the methodology of the session and gave a brief time for each participant to make his or her own presentation. .
- 2. Presentation of the pintxo:** Testimonies and reflections on the recent violence experienced. Each participant explained his or her pintxo and the story to which he or she related it. While one participant was explaining, the rest of the participants listened without interrupting. Finally, and after the presentation, a small colloquium was opened to share experiences, complete some idea, share some other experience, etc.
- 3. Conversations around a question.** A dialogue was opened around Memory, the past and the present. A space for reflection on emotions, sensations, experiences that had been lived throughout those years in our environment. It was interesting to observe which elements were similar and how we differed from each other; and to what extent the geographical distance was or was not a differentiating element.
- 4. 4. Final reflection and evaluation.** (What do I leave here? What do I take with me? What is my contribution for the future?) Before concluding the meeting, each participant was asked to share an idea about the event itself, a learning experience and a possible real and measured commitment to carry out in his or her environment; a micro-practice that would help to generate a small change in their everyday environment.

Participants

Here is the table-summary of the participants, with a fairly intergenerational profile, even with geographical difference.

Attendees	1st AfalosteOn	2nd AfalosteOn	3rd AfalosteOn	Total attendees
Women	2	2	5	9
Men	2	2	2	6
Total	4	4	7	15

In 2020, a total of 15 people participated in the online activity

In each AfalosteOn, in addition to the participants, there were 3 or 4 representatives of the coordinating team with the aim of dynamizing the group as well as gathering information for the subsequent systematization.

In these meetings, in addition to their task of dynamization, the facilitation team members were also able to share their own personal experiences.

Some reflections of the participants

"I was skeptical that a sincere space could be created by a computer. But I say congratulations because a sincere space was created, it was interesting".

"The amount of gray there is. Debates are reduced and dichotomized and blocks are created. I think there are many people who are outside the two blocks".

"My micro-practice will be to talk to my children about my life in the Basque Country; I think it is important for them to know about it. I believe I am not going to speak to them out of hatred. I think I'm going to try".

"I never get tired of hearing stories. All stories are interesting".

"It gave me lots of energy, it can be done ... and people can talk and build bridges. And I can be a healing agent and I can talk about it in my environment".

"Understanding among the citizenry can be easier than delegating to politicians. These spaces for dialogue are necessary and not just to deal with political violence".

"If we don't work on today's issues, if we don't embrace diversity, violence can be a spark that reignites everything".

"More conversations are needed. I've learned a lot and it's been a good time. Thank you. I have managed to empty my inner self and that is always good".

"We also have to reach out to the young people".

"With today's program I have reconnected with my past, with those who are not with me (it is never too late); and there have been very rich testimonies with whom I easily empathize".

"I have had the opportunity to tell something that I had not told for a long time".

"Sharing has been a pleasure. You know me better than the people I spend hours and hours with."

"I've never had this kind of space and now I'm better off than others."

Some reflections of the facilitators

We continue to endorse and make our own each and every one of the reflections collected in the 2019 report around the Afaloste project. **We believe that these spaces for meeting and shared reflection are still a necessity in our society.** Projects such as Memorialab, Afaloste and AfalosteOn are still necessary as they enable spaces for different people to meet.

We believe these meetings **in digital format, have contributed to break the belief that it is essential to meet in person to address such an intimate issues and emotions.** Certainly, it has not generated the atmosphere happening in a gastronomic society, but it has made possible other meetings and has made possible the participation of other people who, if not in a digital way, would hardly have been able to participate.

We are aware that it is difficult to encourage people to participate in this type of meetings, after a working day and in many cases, tired of the screen. However, **after participating in these sessions, the message received at the end of the meeting is optimistic, healing and full of commitment.** Many of the people who participate begin with a simple, humble presence and with the belief that they do not have great experiences to tell, to contribute. But the fact of sharing, reflecting, listening and empathizing with other people's experiences, generates an understanding and openness to other realities that makes each experience important. It helps to visualize that "there are more bubbles beyond our own".

The coordinating team emphasizes the idea that continuing to promote **this type of experience contributes to increasing knowledge and developing theories that will later be used to design new projects.** It is necessary to put these initiatives and intuitions into practice; this is the basis of participatory action-research. From there, "from the real experiences", we can contribute to our society and its transformation.

Finally, we would like to highlight the fact that **thanks to this online format, an entire session has been made available in Basque.** Until now the space, at most, has been bilingual, but this time the AfalosteOn of December 21 was carried out solely in Basque language. Although the theme and experiences in general were similar to other Afaloste/AfalosteOn, the theme of Euskara and Basque identity and its evolution has been a recurring topic among the participants of this group.

Results and future

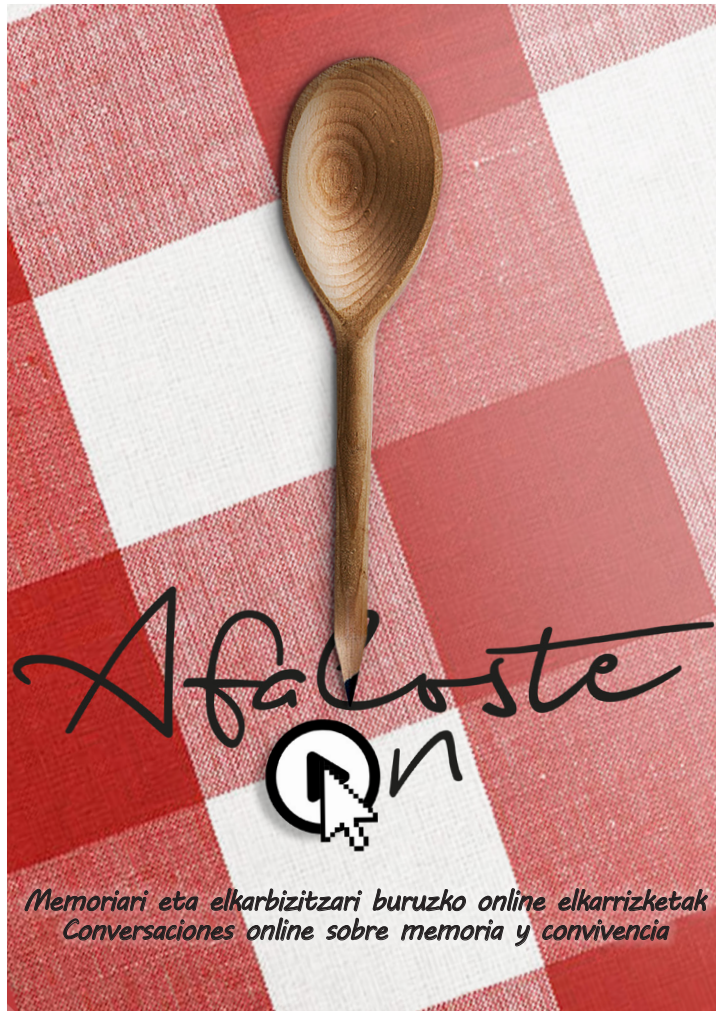
The reality of the pandemic makes us foresee that in the coming months it will be necessary to continue with this type of format; since on the one hand the social meeting in gastronomic societies seems that it will continue to be limited. And on the other hand, because the profile of people who attend these meetings may feel fear or hesitation when meeting in closed spaces with people who are not from their "family units".

We also believe it is important to continue to enable digital spaces to reach out people who, due to their geographical location, are unable to participate physically in these meetings. It is also interesting to learn about other experiences and perceptions that people living outside the Basque Country may have. Partly, because it enriches the vision of the impact of politically motivated violence experienced in our country. And also because , it can be complemented and "enriched" with experiences of violence lived in other countries and with other protagonists.

We believe that there is a difference between Afaloste and AfalosteOn: in the second format, it is very important to generate greater confidence and a sense of security. Therefore, **developing the whole process in a small group guarantees the climate and helps the group to be connected at all times.** In addition, some of the participants are not accustomed to the new technologies.

The “AfalosteOn” programme

Online discussions on remembrance and coexistence



¿Qué es AfalosteON?

AfalosteON es un laboratorio gastronómico y social online que quiere explorar –a través de la conversación online y la cocina– el impacto que las violencias de motivación política han tenido en nuestra vida cotidiana y en el tejido social.

El 27 de noviembre de 2020 se celebró el primer encuentro de AfalosteON en el marco del programa de actividades del Día de la Memoria Histórica y del 27 de noviembre. El encuentro se celebró en el marco del programa de actividades del Día de la Memoria Histórica y del 27 de noviembre.

El objetivo de AfalosteON es crear un espacio de encuentro intergeneracional, plural y diverso, un momento y espacio para reflexionar sobre las consecuencias del pasado en nuestra vida presente y futura.

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La iniciativa AfalosteON está impulsada por el Foro de Asociaciones en Educación en Derechos Humanos y por la Paz, compuesta por 27 asociaciones de Euzkadi. La implementación está a cargo de Bakeola-EDE y Gernika Gogoratuz, con la facilitación de Iñigo Retolaza.

AfalosteON es también:

- Un espacio de encuentro intergeneracional, plural y diverso.
- Un momento y espacio para reflexionar sobre las consecuencias del pasado en nuestra vida presente y futura.

Laburtuz AfalosteON

Zer da?
Memoriari eta elkarbizitzari buruzko online elkarrizketak. Bizikidetzeta soziala sustatzeko gune birtuala.

Non? Online
Hiru afalosteON egingo dira, interesa duten guzientzat. **Online** zoomaren bidez (izena eman ondoren, Zoom-en esteka jasoko duzu)

Noiz? Orduetgia
Abenduaren 10ean eta abenduaren 29an, (gaztelaniaz).
Abenduaren 21an, (euskaraz).
Orduetgia: **19:00-21:00.**

Nork har dezake parte?
15-20 lagun (gehienez ere) **topaketa bakoitzean** *Genero- eta belaunaldiaren arteko oreka bilatzen saiatuko gara (2/3 belaunaldi).

Parte hartzeko baldintza bakarra norberaren bizipenak partekatzea eta beste ikuspegi batzuetara irekitzeko gogoa izatea da.

Pertsona bakoitzak pintxo, edo plater bat (argazkian edo zuzenean) partekatuko du, iraganeko une esanguratsuren bat gogora ekartzeko. Topaketan, pintxoak leku berezia du AfalosteON-en dinamikan.

Informazio gehiago
Giza Eskubide eta Bake Hezkuntzaren Elkarten Foroa
Tel.: 688 801 794
foroasociacionesdhhypaz@gmail.com
www.foroderechoshumanos.org

Resumiendo AfalosteON

¿Qué?
Conversaciones online sobre memoria y convivencia. Un espacio virtual para promover la convivencia social.

¿Dónde? Online
Se realizarán tres AfalosteON abiertos a todas las personas interesadas **Online** a través de Zoom (una vez realizada la inscripción recibirá el enlace de Zoom)

¿Cuándo? Horario
10 de diciembre y 29 de diciembre, (castellano).
21 de diciembre, (euskara).
Horario: **19:00-21:00.**

¿Quiénes pueden participar?
15-20 personas (como máximo) **en cada encuentro** *Se intentará mantener un balance de género y generación (2/3 generaciones).

La única condición para participar es tener ganas de compartir vivencias personales y abrirse a otras miradas distintas.

Cada persona compartirá un pintxo, tapa o plato (en foto o en vivo), que evoque algún momento significativo de su pasado. En el encuentro, el pintxo tiene un lugar especial en la dinámica de AfalosteON.

Más información
Foro de Asociaciones en DDHH y Educación para la Paz
Tel. 688 801 794
foroasociacionesdhhypaz@gmail.com
www.foroderechoshumanos.org

IZENA EMATEA

<https://forms.gle/BBRKAUdqki1HFTda7>

INSCRIPCIÓN

<https://forms.gle/BBRKAUdqki1HFTda7>

Antolatzaileak / Organizadores:



Giza Eskubide eta Bake Hezkuntzaren Elkarten Foroa
Foro de Asociaciones de Educación en Derechos Humanos y por la Paz



Gernika Gogoratuz
Gernika Gogoratuz
Gernika Gogoratuz



Bakeola-EDE
Bakeola-EDE
Bakeola-EDE



Euzko Jaurlaritzaren Foroa
Euzko Jaurlaritzaren Foroa
Euzko Jaurlaritzaren Foroa



Euzko Jaurlaritzaren Foroa
Euzko Jaurlaritzaren Foroa
Euzko Jaurlaritzaren Foroa

Afaloste ON Twitter and Facebook

Afaloste ON
Memiari eta elkarbizitzari buruzko online elkarrizketak

DATAK / FECHAS:
 10 DE DICIEMBRE, 29 DE DICIEMBRE (CASTELLANO)
 ABENDUAREN 21AN (EUSKARA)

ORDUTEGIA / HORARIO: 19:00-21:00
PLATAFORMA: ZOOM

IZENA EMATEA INSCRIPCIÓN

Antolatzaileak / Organizadores:
 Giza Eskubide eta Bake Hezkuntzaren Elkartearen foroa
 Foro de Asociaciones de Educación en Derechos Humanos y por la Paz

Laguntzailea / Colaborador:
 EUSKO JAURLARITZA GOBIERNO VASCO
 DEPARTAMENTO JUSTITIA ETIA GUBERNU FAMILIARRA BAIKA DEPARTAMENTO DE IGUALDAD, JUSTITIA Y POLÍTICAS SOCIALES

Afaloste ON Whatsapp

IZENA EMATEA INSCRIPCIÓN

Antolatzaileak / Organizadores:
 Giza Eskubide eta Bake Hezkuntzaren Elkartearen foroa
 Foro de Asociaciones de Educación en Derechos Humanos y por la Paz

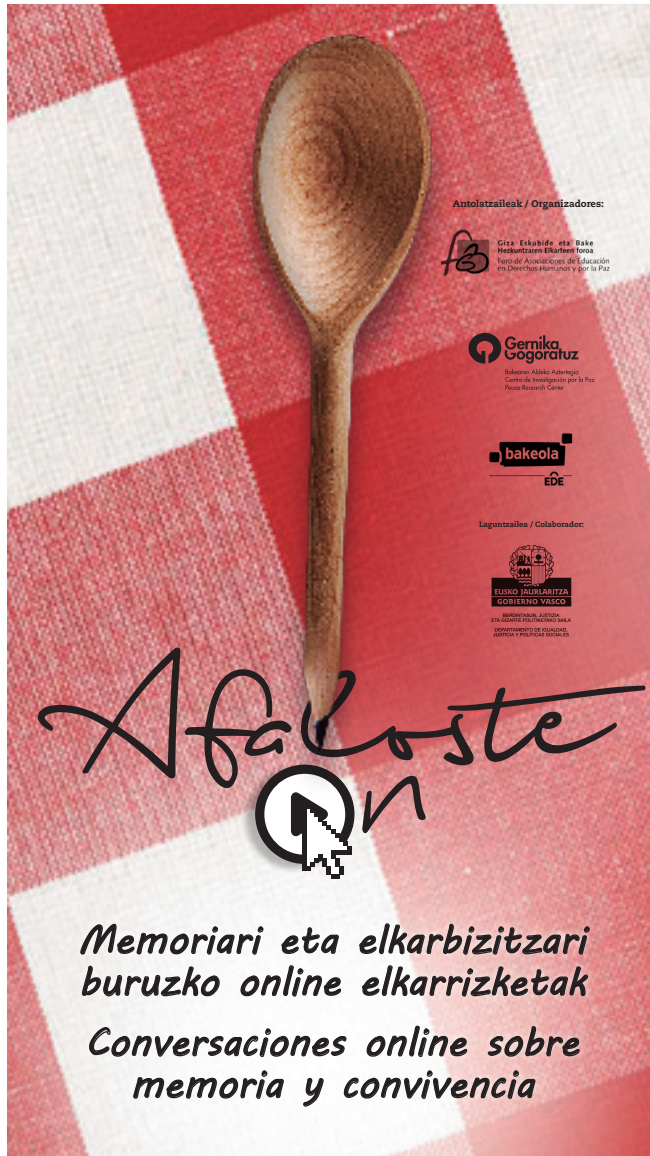
Laguntzailea / Colaborador:
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 DEPARTAMENTO JUSTITIA ETIA GUBERNU FAMILIARRA BAIKA DEPARTAMENTO DE IGUALDAD, JUSTITIA Y POLÍTICAS SOCIALES

Afaloste ON
Memiari eta elkarbizitzari buruzko online elkarrizketak
Conversaciones online sobre memoria y convivencia

DATAK / FECHAS:
 10/12/2020 (CASTELLANO)
 21/12/2020 (EUSKARAZ)
 29/12/2020 (CASTELLANO)

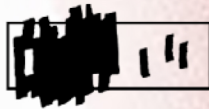
ORDUTEGIA / HORARIO: 19:00-21:00
ONLINE: ZOOM

Afaloste ON Instagram stories

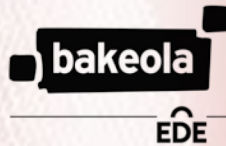




Giza Eskubide eta Bake
Hezkuntzaren Elkarteak foroa
Foro de Asociaciones de Educación
en Derechos Humanos y por la Paz



Gernikako Bakearen Museoa Fundazioa
Fundación Museo De La Paz De Gernika



Bakearen Aldeko Aztertegia
Centro de Investigación por la Paz
Peace Research Center



EUSKO JAURLARITZA
GOBIERNO VASCO

BERDINTASUN, JUSTIZIA
ETA GIZARTE POLITIKETAKO SAILA
DEPARTAMENTO DE IGUALDAD,
JUSTIZIA Y POLÍTICAS SOCIALES