COMMUNICATION FOR PEACEFUL SOCIAL CHANGE AND GLOBAL CITIZENRY

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B. Synonyms

Communication for Social Change, Communication for Peace, Communication for Development

C. Definitions

Communication, peaceful social change and global citizenry synthesize a communication model that combines individual and collective responsibilities that aim to denounce situations of direct, structural and cultural violence. This model sets goals and criteria grounded in peace, social justice, equality and human rights, to transgress and transform all types of violence and promote social, political and economic contexts of inclusive diversity that can develop into peace cultures. This approach to communication examines the cultural consequences, responsibilities and potential of narrative processes (the performativity of language) centered on cultural efficacy, advocacy and accountability parameters to attain peaceful societies.

Introduction

The adoption of the 17 Sustainable Development Goals (SDGs) by the United Nations (UN) in 2015 represents a universal call to action involving multiple international actors for the purpose of eradicating poverty, improving living conditions and promoting peace. This entry provides a theoretical overview of the contributions of scholars and practitioners who highlight the importance of a transformative, educational and emancipatory communication by different social actors to establish the main lines of action for the 2030 Agenda for Sustainable Development. This communicative model involves the coordination of actors and strategies, both short- and long-term, cross-cutting actions and discourses to build social, cultural and political settings based on the criteria of peace, equality, social justice and human rights. Specifically, this entails a contribution to the objectives set out in SDG 16, "Peace, Justice and Strong Institutions", given that the proposed theoretical framework is grounded in Communication for Peace and Communication for Social Change, and includes a systematization of different strategies and experiences from a variety of social issuers, mainly institutions, non-governmental organizations (NGOs) or social movements, aimed at promoting peaceful and inclusive societies. Specifically, communication for peaceful social change and global citizenry contributes to the achievement of specific SDG 16 objectives, particularly 16.1: Significantly reduce all forms of violence; 16.6: Develop effective, accountable and transparent institutions at all levels; 16.7: Ensure responsive, inclusive, participatory

and representative decision-making at all levels; 16.8: Broaden and strengthen the participation of developing countries in the institutions of global governance; 16.10: Ensure public access to information and protect fundamental freedoms, in accordance with national legislation and international agreements, and, 16.B: Promote and enforce non-discriminatory laws and policies for sustainable development.

This chapter is organized in four sections. First, "Culture and Communication for Peace" reviews the theoretical trajectory of Peace Research, with the definitions of different types of violence existing in societies and the role of communication in promoting peace. Particularly relevant are the cultural and symbolic aspects of peace because, as the preamble to UNESCO's constitution (1945) states, "Since wars begin in the minds of men and women, it is in the minds of men and women that the defenses of peace must be constructed". Second, "Communication for Development and Communication for Social Change" addresses the field of Communication for Development and its evolution in the past decades towards Communication for Social Change. It reviews dominant approaches as well as alternative proposals and critical perspectives from the Third Sector, which is one of the leading actors in social dialogue and the implementation of actions aimed at improving people's living conditions. Third, "Civil society, activism and communicative action for peace" stresses the role of communication in the actions and objectives of different actors in civil society to work for SDGs beyond project-based logics. Fourth, "Transgressive communication for peaceful social change" reviews scholarly and practitioner proposals for new communicative criteria aimed at transgressing and transforming prejudicial discourse and producing alternative discourses to eradicate any type of violence. An approach based on cultural efficacy and transformation contributes to building imaginaries of new social, cultural and political realities based on peace, social justice, solidarity and intersectionality. The "conclusion" discusses the role of communication in contributing to the construction of alternatives that empower global citizenry towards a fair, peaceful and sustainable future, in accordance with the 2030 Agenda.

1. Culture and Communication for Peace

Peace Research consolidated as a discipline after World War II, and since then it has focused on the analysis of all situations that generate suffering to humans, and the study of proposals to eradicate violence (Wallensteen 2011; Young 2010). This approach is aligned to the 2030 Agenda for Sustainable Development, which states that "there can be no sustainable development without peace and no peace without sustainable development" (United Nations 2015: 2). Theoretical contributions from Peace Research aim to understand peace, discuss the necessary conditions for building peaceful societies and training people in Peace Studies, and the necessary starting point is the study of all types of violence and its features in order to propose transformative actions towards peace.

Johan Galtung, considered the founding father of Peace Research, fostered a thorough analysis on violence, concluding that to achieve peaceful societies it is also necessary to understand and tackle cultural and symbolic aspects (such as discourses) that legitimize and justify situations of direct violence (deprivation of life) and structural violence (poor living conditions such as deficient access to water or healthcare). Thus, these three types of violence are interrelated and conform a "triangle of violence", in which "direct violence is an event; structural violence is a process with ups and down; cultural violence is an invariant, a permanence" (Galtung 1990: 294). This author also indicates that "the major causal direction for violence is from cultural via structural to direct violence" (Galtung 1996: 2). Recognizing the different types of violent situations is essential for determining possible peaceful alternatives, including in the cultural sphere.

The concept of peace has evolved over time, in line with historical and socio-political changes. Initially, peace was conceived as the mere absence of war (negative peace). The consolidation of Peace Research helped to dislodge this conception, with the understanding that the negation of direct violence

must be accompanied by development and social justice to satisfy basic human needs (positive peace). Since the 1990s the concept of peace has undergone an epistemological reconstruction, addressing the issue of cultural violence and the need to transform it (peace culture). The study of the cultural aspects of peace, known as peace culture or culture of peace, enables discussion on the profound, long-term transformations that promote intercultural dialogue and non-violence, stressing the role of cultivating human interactions to achieve societies free from violence (Martínez Guzmán 2006; Reardon 2001). Elise Boulding (2008), considered the mother of Peace Research, discarded a static approach to peace and conceived it as a process of ongoing changes and evolution comprising lifestyles, behaviors and values that promote peaceful diversity, mutual care, equality, recognition of differences and respect for the environment.

These scholarly contributions impacted at the institutional and international level, such as in the UN Program of Action on a Culture of Peace, which emphasized the role of culture in eradicating all types of violence, inequality and injustice by protecting human rights, promoting equality between men and women, ensuring access to education, and guaranteeing freedom of expression, among others (United Nations 1999). All the peace culture contributions connect to, and reinforce, objectives set out in the 2030 Agenda, such as SDG 16.1: Significantly reduce all forms of violence; 5.1: End all forms of discrimination against all women and girls everywhere, and, 1.1: By 2030, eradicate extreme poverty among all people everywhere.

Peace culture is related to cultural and communication studies, given the significant role of symbolic and cultural aspects in configuring societies, and scholars dedicated to peace communication have focused on the role of communication in delegitimizing violence, and on those narrative features that best contribute to imagining and building alternatives based on peace and social justice (Hoffman and Hawkins 2015). Different theoretical perspectives conceive communication as a social practice and a product influenced by different contexts (Fairclough 1989; Hall 1997). Therefore, the subject of communication necessarily involves reference to the configuration of individual, group and institutional relationships: "a medium through which cultural reproduction, social integration, and socialization take place" (Habermas, 1987: 86). These communicative relations act as social and cultural mediators (van Dijk, 2001), and the discursive aspects play an important role in configuring realities and interlocution among different social actors. Therefore, the analysis of discourses (Cobley 2008) addresses their socio-cultural implications, their contextual effects, and the values, attitudes and meaning that they convey. Language (and so, any discourse) is performative (Austin 1976), which means that communication is an action, and every communicative act has consequences. The way in which reality is expressed, represented and framed affects how people think and conceive things, because frames are mental structures that shape our way of interpreting the world (Lakoff 2004). Some content may keep fostering cultural violence (for instance, stereotypes and prejudices), however, communication also entails dialogue, denouncing oppression, contextualizing events, and promoting transformation based on social justice criteria (Nos Aldás and Pinazo 2013) and non-violence. In fact, following the principle and lesson of *Peace by peaceful means* (Galtung 1996), Communication for Peace must be grounded in, and promote, non-violence (Nos Aldás 2013). In this regard, Peace Research highlights the role of the media as actors that can promote discourses oriented towards peace with different content, including peace journalism (Roberts 2012), which is a way of covering war or other conflict news by focusing on the possibility of peaceful transformation. For instance, concern about hate speech prompted the UN to stress the importance of elaborating narratives that promote "respect for human rights, non-discrimination, tolerance and understanding of other cultures and religions, as well as gender equality" (United Nations 2019: 4), which could help to overcome a culture of fear (Chomsky 1996). Consequently, building a peace culture means confronting the cultural responsibility and commitment embedded in

each communicative action, by promoting discursive strategies that foster equality and inclusive diversity.

2. Communication for Development and Communication for Social Change

Communication promotes discourses and, therefore, plays an essential role in society and its development. In the 1970s, several countries encouraged reflection on a New World Information and Communication Order, which was embraced by UNESCO and articulated in the MacBride report (1980) on the importance of communication and media for global development.

Communication for Development (C4D) is an established field of study and practice, dedicated to exploring the role of communication in promoting development. It is a heterogeneous field closely linked to the evolution of different conceptions and approaches to development (Lancaster and Van de Walle 2018). The dominant paradigm of development emerged in the post-World War II era of the 1950s and 1960s, and consolidated around the goal of economic growth and the belief that this would bring "development" and modernization to "underdeveloped" countries. This economic-growth approach is built on the principles of industrialization, capital-intensive technology and quantification, particularly in measuring each country's GDP (gross domestic product), which generated criticism, specially due to its ethnocentric (Western) view, its lack of attention to the causes of problems, and the macro, centralized focus that neglected local communities. Alternative paths for a New Development drew attention to equality of distribution, concern for quality of life, integration of traditional and modern systems, more labor-intensive technology, self-reliance, popular participation and decentralization, and a focus on internal and external causes (Rogers 1976: 224). Despite these reflections, the traditional paradigm of development and its communication continued to be the dominant discourse throughout the remainder of the 20th century. For instance, initial attempts to monitor international development by shifting away from a single measurement (income) to a more people-centered politics was only introduced by the United Nations Development Program in 1990, in its first *Human Development Report*. In parallel, an increasing awareness of sustainability led the UN to consider the need for sustainable development, from its *Conference on Environment and Development* (United Nations) in 1992.

Concurrent to the evolution of the concept of development, with proposals grounded in post-colonial, post-development and gender perspectives (Klein and Morreo 2019; Parpart et al. 2000), was growing criticism of a dominant C4D, which focused on transmitting information from governments to the public in a top-down hierarchical way, with critics advocating the need to rethink the role of communication on development. Recent years have seen the consolidation of alternative proposals, which included the need to embrace regional perspectives from Africa and Asia (Servaes 2013), and particularly with the contribution from Latin America, with its cultural and participatory "communicology" (Martín Barbero 2008; Aguirre Alvis 2019). Contributions to the rethinking of C4D have also come from Education for Development (Skinner et al. 2013) and the Third Sector, in particular non-governmental development organizations (NGDOs). A reference point in this field is the *Finding Frames* (Darnton and Kirk 2011) report on the role of communicative frames in engaging people in social causes and the eradication of global poverty. This study demonstrates how the frames used in the dominant discourse on development not only convey the asymmetrical roles of a superior savior of a passive, incapable receiver, but also fail to engage the public in social causes by implying that poverty is inevitable. The study proposes positive frames that could be used in C4D to engage citizens for change based on more horizontal relationships and collaborations for justice (Table 1).

Table 1. Dominant and alternative communicative frames in C4D

Current (negative) frame	Alternative (positive) frames
Charity	Justice, Fairness
Charities	Movements, NGOs
Aid	Mutual support; Partnership
Development	Well-being, Freedom, Responsibility
Corruption, Aid effectiveness	Good/bad governance, Fraud
Communications	Conversations
Campaigns	Engagements, Dialogues

Source: (Darnton and Kirk 2011: 94)

Similarly, a joint network of Journalists and Communicators for Development from the North and South advanced a *Vademecum for responsible international information* (DevReporter 2016) that presents criteria and recommendations for communicative output on international cooperation and development. It addresses the need for media professionals to offer accurate, intelligible and quality-driven international information, for which it provides some guidelines:

● Enhance collaboration between journalists and NGO practitioners to garner information from the field, with a global perspective and emphasis on solidarity, common problems and the commitment of citizens in all their diversity.

● Strike a balance between actors and voices from the North and South to understand all perspectives.

● Present the complexities of situations, explain the causes and context of problems and follow up on events and situations to avoid the monopoly of emergencies and disasters.

● Make all possible solutions more visible, and emphasize the active role that people can play.

Another relevant Third Sector contribution to the renewal of C4D is the work of the Irish Association of Non-Governmental Development Organizations (Dóchas) through its code of conduct on images and messages; this group has produced an *Illustrative Guide* (Dóchas 2014) with examples of how to effectively communicate messages (not only in text, but also through the use of images) based on principles of respect, equality, solidarity and justice, and avoiding a subjugated, stereotyped view of people.

These perspectives have boosted the shift away from traditional C4D, often criticized for its proximity to the dominant paradigm of development and its instrumental and project-based logic, towards more recent approaches on Communication for Social Change (CSC) whose focus is on the potential of collaborative processes to overturn injustice and inequality (Gumucio-Dagron and Tufte 2006; Thomas and Van de Fliert 2015; Servaes 2019). The UN has acknowledged CSC as a relevant concept and a field of enquiry that can enhance the efficacy of its own international actions to achieve sustainable long-term transformations, as CSC "is guided by principles of tolerance, self-determination, equity, social justice and active participation" (United Nations Development Program 2011: 7).

Hence, a first step towards a critical global citizenry committed to SDG dialogues between the evolving communicative tradition based on sustainable and eco-social criteria, including epistemologies from the South (de Sousa Santos 2016), and a Global Citizenship Education that forms part of the last

trends of Development Education (Bourn 2020; UNESCO 2017) aimed at understanding the deep, interconnected causes of inequalities and discriminatory processes. Overall, the critical perspectives of, and work carried out in, the field of C4D are focused on detecting successful transformative discourses that can imagine and build better realities (Rodríguez 2017; Tufte 2017). This transformative C4D approach intersects with Communication for Social Change, which promotes a more cultural, participatory focus on social actors, structural changes and the role of media and cultural production in order to engage people in the transformation of injustice.

3. Civil society, activism and communicative action for peace

The role of communication in the reaching SDGs is, therefore, linked to the communicative tradition that emerges in NGDO research and in recent civil society activism and its creative, transformative communication actions (Boyd and Mitchell 2012; Jenkins et al. 2020). At present, this reality relates closely to multi-layer communication and the creative contributions of citizen's techno-political experiences (Toret and Calleja 2014) in hybrid and transmedia scenarios (Treré 2018). The design of communication scenarios for the 2030 Agenda requires an awareness of which actors work specifically towards SDGs and of their dependence on communicative processes; but it also needs to draw attention to how all the social actors are involved in the potential success of SDGs within a cross-cutting panorama. A global citizenry approach also encompasses companies that can be defined by their citizenry role, for instance, or commercial advertising that displays awareness of its promoter's social and cultural responsibilities in its representations and stated commitments (the performativity of its discourse).

Communication for peaceful social change and global citizenry seeks to strengthen a peaceful and sustainable society, which involves action by social, economic and political structures, and engagement and capacity-building for social justice on the part of all social actors (governments, political parties and voters; NGOs, trade unions, associations and sponsors; companies and consumers; international institutions and citizens...). It also involves denouncing structural violence within these contexts, and calling out the root causes of the problems the world faces, pressing other actors to take just and coherent actions in line with SDGs, and applying SDG proposals and encouraging the necessary transformations associated to them.

Figure 1. Actors and elements of SDG communication scenarios
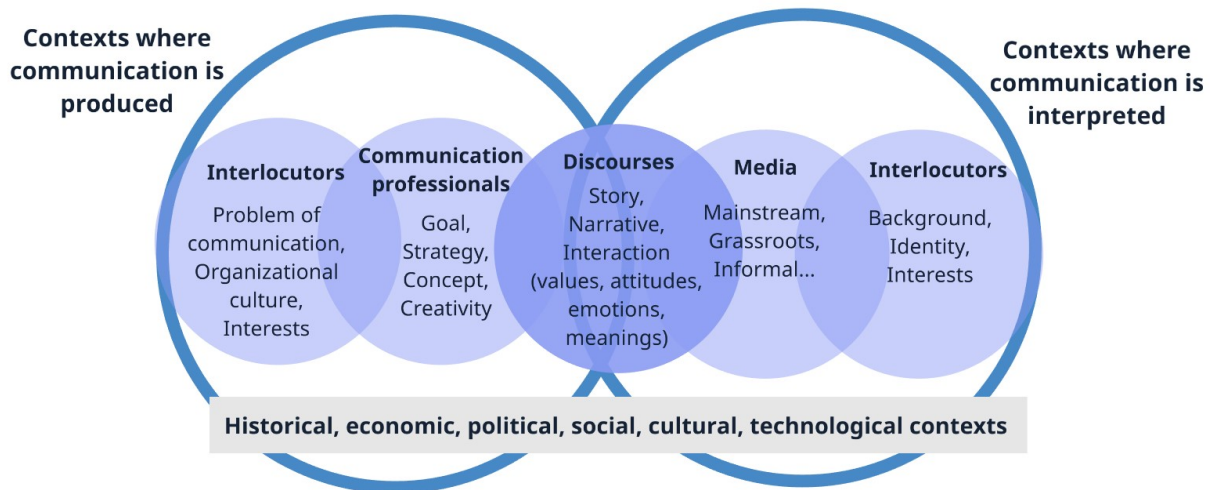
Source: Authors.

Therefore, organizational communication, strategic communication and advocacy communication – in the broad sense, as presented in Figure 1 (Cohen 2001: 178; Wilkins 2014) – are a central part of this chapter. In other words, communication that can effectively enhance SDGs needs to adopt an integrative, dialogic approach in which not only communicative actions themselves but also education, legislation, social economy or direct political action and political decisions require strategic cooperation in order to achieve these goals. Communication is responsible for providing informal education, as people get as much education (information, knowledge and wisdom) in their daily life contexts (the family, the media, entertainment…) as they do in formal or non-formal educational contexts.

Figure 2. Strategic and advocacy communication for SDGs
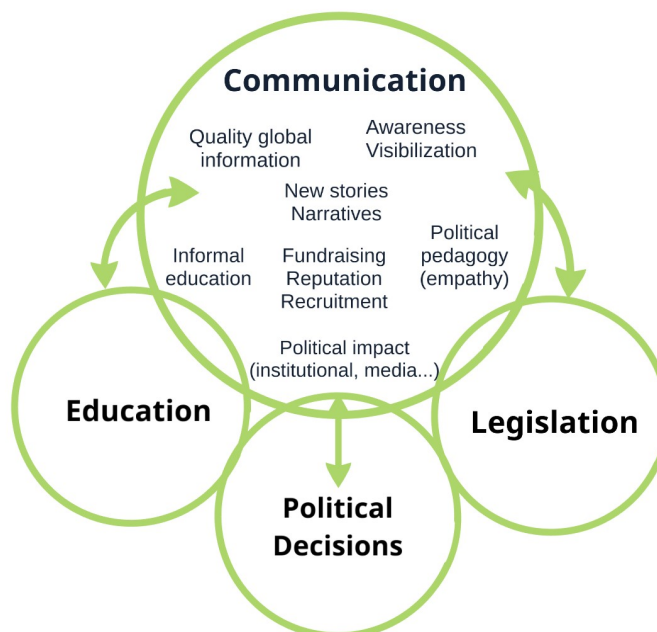
Source: Authors.

The most prominent collective, strategic communication goals and main lines of action undertaken by civil society actors working towards peace, social justice and SDGs are:

● Broadening the number of people and groups concerned about these issues, networking, and linking private interests to collective ones.

● Making these goals and issues interesting and relevant to those who decline to get involved in these causes, and to the broader public, by raising people's ethical sensitivity (Pinazo and Nos Aldás 2016).

● The importance of information and media literacy (Hobbs and Mihailidis 2019) developed from the fields of Communication and Education.

● "Re-imagining change" as the path for transformation through "social movement building" (Reinsborough and Canning 2017) using new frames and narrative power.

These communication scenarios involve all kinds of social actors with their individual idiosyncrasies that need to assume the SDGs in order to make them possible. Such actors include states, markets, Third Sector organizations (structured civil society), non-structured civil society actors and social movements, all of whom can be defined as the main variables operating within the machinery of social relations and sustainable development. As extensions of these agents, two other actors to be considered are, first, international organizations such as the UN and UNESCO, or the International Court of Justice, as mechanisms devised by states for global action; the official offices created by such organizations work on social justice and peace cultures as mediators between governments and civil actors, but depend on the states. And, second, another piece in this puzzle are the media (mass, social…), that respond to either a market actor, a state actor, a Third Sector actor or a civil society platform depending on their funding, structures and goals (Guedes Bailey et al. 2008).

Social movements and the Third Sector have provided the main case studies that define the paradigm of Communication and Sustainable Development. These two sectors share goals but not structures, with all their potential and limitations. Both originate in civil society with the aim of fulfilling collective goals. Social movements, described as "society in movement" (Alfaro Moreno 2006), are characterized by remaining spontaneous and flexible while the Third Sector consists of "voluntary, non-for-profit citizens' groups organized at local, national or international level" to address issues in support of the public good, and which are independent of any government (UN 2004 cited in Powell and Steinberg 2006: 335). They are organizations with a fixed structure that need to be fed and maintained. A fundamental feature of their existence is to pressure the state and the market to accept their social responsibilities. Currently, many NGDOs are in the process of redefining themselves as Global Justice Organizations to overcome the limitations of the traditional paradigm of development and, as discussed in the section above, they are largely seen as one of the most representative Third Sector actors in promoting understanding of the problems of communicative efficacy in international cooperation. One of the main paradoxes and tensions within NGDO communication is maintaining coherence between fundraising and recruitment challenges and its advocacy and transformational and educational goals. As presented in section 2, NGDO communication has traditionally relied on donor scenarios associated with charity frames, while recent studies indicate that protest scenarios and political and collective justice frames are a more suitable way to engage society to push for transformation (Pinazo and Nos Aldás 2016). This assessment relies on the communicative personality of these organizations (their reason for being, and their short- and long-term responsibilities, linked to a deep transformation of direct, structural and cultural violence). The preponderance of their organizational structures and funding models have been indicated as enabling, or complicating, their ability to achieve their cultural and transformative

goals. Internal communication is seen as key to achieving cross-cutting communication, which requires a more horizontal, cooperative relations with stakeholders and partners.

Therefore, organizational and strategic communication requires specific working criteria in this sector to plan, produce and assess the cultural efficacy of their communication (in terms of collective goals) and cultural efficiency (regarding the political and cultural consequences of their communicative actions even when their goals are private). This means that consistency is essential in every communicative decision taken that strives to political transformation (Nos Aldás 2013). One area cited as a resolution of these problems arising from the organizations' own networks and coordinating committees is a Social and Solidarity Economy, which now represents one of the most effective frameworks for fair and sustainable transformation. In fact, platforms, networks and global actions implemented in collaboration with similar or dissimilar actors have to be included also as key actors in these communication scenarios, to acquire influence and resolve the complexity of collective goals and the limitations of private needs.

In conclusion, the challenge of a non-violent, transformative communication implies an understanding of communication that develops processes of awareness of interdependencies, agency, possibility and engagement for a global citizenry from collective and culturally resonant action frames (Benford and Snow 2000). This communication aims not only to stage protests but also to achieve appropriate representation and recognition for all the different social and cultural groups, and to present proposals and strengthen economic, political, educational and cultural structures for global social justice.

4. Transgressive communication for peaceful social change

This theoretical overview allows us to understand the importance of communicative processes on a cultural, political and educational level in order to transform situations of violence, inequality or injustice. The field of critical studies in Communication for Social Change has played an important role in incorporating a reflective view of different realities to propose transformative and constructive narrative criteria to establish new communicative paradigms that are more inclusive, pluralistic and participatory. This involves understanding communicative processes as tools for transformation to eradicate all structures that generate violence. Social change requires new mental and action frames and, therefore, new language that enables us to rethink "the goals we seek, the plans we make, the way we act, and what counts as a good or bad outcome of our actions" (Lakoff 2004: 4). Therefore, CSC with peaceful goals aims to alter and transgress all dominant frames that legitimate an unjust social order and behavior that generate inequalities, hence, the concept of transgressive communication (hooks 1994) as a critical, transformative communication based on a collective exercise of freedom and creativity with peaceful but subversive aims. Transgressive Communication for Social Change explores which narrative criteria provide greater cultural consensus to achieve peaceful societies and strengthen civil society in the pursuit of social justice, presenting alternatives from local to global level. For instance, some studies (Mesa et al. 2013) indicate the need to incorporate values in narratives and discourses for peaceful change: inclusive (such as solidarity and care), universal (dialogue and diversity) and emancipatory (freedom, resistance and hope) values. This approach requires the evaluation of the consequences of any discourse through a cultural efficacy approach (Bosch 2012), which takes into account the relevance of cultural variables in all communicative actions to anticipate and avoid any possible violence that hinders the transformation of cultural and symbolic elements counterproductive to peace. Therefore, cultural efficacy "can be seen as the goal for those discourses that arise from social and collective aims and have social education as their final and unique aim" (Nos Aldás 2013: 100).

Referring back to Peace Research and Communication for Peace presented in section 1, a first step in the transgression and transformation of violent narratives lies in recognizing successful peace actions that emphasize the potential of non-violent change carried out by a variety of actors, such as social

movements and communities (Lynch and McGoldrick, 2005). The importance of making peace more visible from different media settings is also outlined in the Measuring Peace report that analyzed 164,000 international news items and concluded "that stories related to violence do get the most coverage" (Institute for Economics & Peace 2011: 37). Recent studies on violent media content also suggest exploring transformative, communicative actions through the implementation of critical counter-narratives (Poole et al. 2019), particularly when discourses imbued with hatred and racism endanger principles of human rights.

Chouliaraki (2013) argues that in media content it is necessary to continue to incorporate narratives and frames connected to human rights, social justice, cosmopolitanism, interculturality and hospitality in order to address solidarity in a cross-cutting way. These discursive features are the basis of a transgressive communication for peaceful social change, and they engage with other concepts. On the one hand, ethical witnessing (Oliver 2004) addresses the discursive potential of witnessing: the content of testimonies, the relationship between testimony and witnessing, the narrative on vulnerability and resistance, and the connection of a specific claim to the broad context of structural inequality and collective action to transform it. This approach to the protagonist voices is "a guarantee of political positioning and of recognition of the processes of secondary victimization that are prompted in the frameworks of institutional action and, therefore, allow their reprocessing as transformative proposals" (Gámez Fuentes et al. 2016: 841). On the other hand, the concept of intersectionality (Crenshaw 1991; Yuval-Davis 2011) helps to envisage the different facets and overlapping of inequality and discrimination, addressing the intersections of different categories connected to the system of oppression and privilege (gender, ethnicity, class, sexuality and origin, among others). Therefore, transgressive communication for peaceful social change requires an intersectional perspective to understand the structure of inequalities in a deep and comprehensive way in order to propose discourses aimed at transforming the situation.

All these scholarly perspectives, along with the contributions mentioned in section 2 on the critical proposals from Communication for Social Change, and in section 3 on peaceful communicative actions from civil society, contribute to the construction of communicative frames and narratives that enhance the transgression and transformation of violence. Overall, transgressive communication for peaceful social change is underpinned by the following criteria:

● To overcome discourse based on confrontation, aggression or militarism it is necessary to produce an alternative narrative based on peace culture to address social, political or economic problems through principles of non-violence, human rights, humanitarianism and the ethics of care.

● Confronting and transgressing discourses of fear can be achieved by communicative actions based on a culture of solidarity, making visible successful cases of hospitality and coexistence in diversity. For instance, online communicative initiatives such as #RefugeesWelcome or #WeAreMore advocate structural and political change based on solidarity, hospitality and peaceful coexistence.

● To transform frames that hinder peaceful social change, such as those related to cultural violence, it is necessary to promote narratives based on empathy and inclusive, universal, and emancipatory values, like dialogue, hope, creativity and resilience.

Conclusions

Every communicative action has the capacity to sustain or ignite situations of violence or injustice, but also the potential to facilitate peace and social change. The paradigm of transgressive communication for peaceful social change presented here reveals how symbolic elements can contribute to transforming violence from its cultural and symbolic basis, which is also effective on the structural and direct level. This chapter has reviewed a series of criteria to analyze and assess the cultural

consequences of communicative actions. They point to the importance of discourses, their effects and the representations and values they share on certain realities. The model suggests discourse and narratives that follow criteria of peace and social justice imbued with inclusive, universal and emancipatory values, such as freedom, creativity, resilience, solidarity, hope or non-violence, which contribute to the transgression and transformation of cultural violence.

In this way, communication acts as a tool, a space and a process of transformation with social and educational aims connected to the SDGs, to enable the construction of a more peaceful and inclusive world, and "significantly reduce all forms of violence" (SDG 16.1). The participation and interaction of multiple actors - such as institutions, NGOs, companies or the media - are key factors in the transformation of social problems from their roots, appealing to the social responsibility of all citizens.

To implement communicative actions for a strong global citizenry committed to transforming injustice and inequality, it is necessary to determine which narrative criteria are more culturally efficient. Such criteria need to resonate culturally, that is, connecting with the shared values of a broader contemporary audience, and reducing levels of social tension and polarization to generate agreements among all actors in order to promote change towards peace and non-violence. The peaceful transformation of all current violent situations, of inequality and injustice, requires transgressive communicative models that give greater visibility to potential and successful actions of social change, recovering the voices of those who have been silenced or marginalized, explaining the deep causes and complexities of the system of oppression and exclusion and, ultimately, educating in peace culture.

The power of these transgressive narratives emphasizes the importance of setting goals and actions for sustainable development that are closely connected to peace: imagine and communicate other possible, non-violent worlds in order to keep building peace in the minds of people. The pursuit of these transformative discourses has a direct impact on achieving the objectives set out in SDG 16: Promote just, peaceful and inclusive societies.

Cross-References

Emotional Intelligence and the Sustainable Development Goals: Supporting Peaceful, Just and Inclusive Societies

Globalization and social justice

Grassroots political movement

Peace education

Peace Funding

Peace journalism

Public access to information

Right to protest

Social movements

Solidarity Societies

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