

Transnational gangs: citizenization, violence and alternatives

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Received May 8, 2015; Accepted September 12, 2015

Abstract

The article analyzes how states have addressed the process of transnationalization gangs who have suffered since the nineties, and how they have involved public security policies that have generated forms of disenfranchisement (reduction and even elimination of political rights of young people gang) in countries where the phenomenon is most persistent. Government actions are seen in two extremes: on the one hand, the continued policies to national security public security, producing mutations in the gangs that make them more violent (especially in the so-called northern triangle of Central America); on the other, policies aimed at the integration of young gang without trying to dissolve the group (the case of Barcelona and Ecuador).

Transnational gangs, disenfranchisement, social inclusion

Citation: MORENO-HERNANDEZ, Hugo. Transnational gangs: descuidadización, violence and alternatives. ECORFAN Journal-Republic of Colombia 2015, 1-1: 1-18

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Introduction

This document is a function of contrast between El Salvador and Ecuador as the strategies used for treatment of transnational gangs. The first section looks at the process of criminalization and disenfranchisement in El Salvador through the use of a criminal policy designed from the theory of criminal law of the enemy. Also ask yourself, using some option opposed to criminalizing experiences, how to avoid violence seeking social, political and cultural integration of the gang. Therefore, the paragraph ends by exploring the opportunities offered by the agreed truce between the Gang Mara Salvatrucha 18 and 13 in early 2012, as a form where gang members took the floor for a dialogue between them and the rest of society . The second paragraph Ecuador: legalization of the Latin Kings, explores, the legalization of the Latin Kings in Ecuador, to contrast the case with El Salvador, especially from the participation of government institutions that managed to link up with the group Researchers who launched the project.

Similarly, the political context that enabled the opening of government institutions to achieve this articulation is analyzed, allowing a different sensitivity to the phenomenon of transnational gangs, opening a field of opportunity to look opposed to the criminalization strategies, capable to reduce violence.

This article is the result of the investigation "transnational gangs in El Salvador and Ecuador: criminalization versus integration", supported by the scholarship program CLACSO-ASDI promotion of social research from 2013 to 2016 for researchers in Latin America and the Caribbean.

El Salvador. Criminalization and citizenization

In 2003 the criminalization of gangs in El Salvador reached legal status with the enactment of the so-called anti-gang laws and the implementation of the Plan Mano Dura. This government strategy meant the operation of a criminal policy, covered by criminal law of the enemy designed according to US national security needs (Salazar, 2008). Political decisions seeking to eliminate transnational gangs, treating them as a pure criminal phenomenon and security, have only managed to transform them into more dangerous phenomena (Aguilar, 2004, 2007; Cruz, 2005; FESPAD, 2010). To orient the criminal policy in the anti-gang laws as the legal basis of the Youth Criminal Justice, based on emergency legislation, according to a state of emergency, the guidelines of the criminal law of the enemy (Jakobs, 1997) was followed, reducing rights political youth gang members in particular, but for all young people to assume them as potentially dangerous entities.

In interpreting the danger of young gang members as the action of an enemy, the internal time (are Salvadorans) and external (his gang practices come with deportation from the United States), go from being in the implementation of public security policies to be subjected to national security policies. This means they will be considered enemies of the state and society.

Here we see how the criminal law of the enemy works in Salvadoran legislation aimed at confronting the phenomenon of transnational gang: dissolve the assumption of equality before the law, because in principle it seeks to impose the danger to act, punishing the possibility of it.

The law presupposed criminal activity based on their personal or social circumstances (they were young with some aspect as clothing and racial type), and not the commission of a crime (Amnesty International, 2004), plus penalties exceeding normal sentence if the defendants were members of a gang (Salazar, 2008), limiting the ability of young gang members to exercise their rights as citizens to make them enemies of society.

The government's vision for addressing the problem defines the ways in which gangs have evolved into increasingly violent or corporatized and structured forms. As Cruz says "this resulted gangs to rethink its own operation, be reorganized into more vertical, more violent and more rigid structures, and they began to recognize leadership that would allow formal communication with other groups of gangs and organized crime" (2005: 1158), the same observation is made by Aguilar (2007) to review the results of the criminal policy based on the criminal law of the enemy in El Salvador.

Thus, in the case of El Salvador, the type of policy to treat gang it is defined by the specific characteristics of gangs, although they are showing violent because of the war between the Gang 18 and Mara Salvatrucha 13 and had certain criminal attitudes, a result of economic and social conditions in which both young deportees who were integrated as gangs in El Salvador (Case addressed in Moreno and Sánchez, 2012) were. It is important to not ignore how they developed both the 18 and the MS13 at the transnational level, its symbolic and cultural routines, the absence of writing for history, as a projection into the future.

The presenteeism (Maffesoli, 2005) of gangs in Central America certainly has influenced how they relate to the rest of society and government institutions, but has not been instrumental in the design of the policy implemented in its criminalization against. Are political decisions that have deformed the face of gangs, as shown in several studies (Aguilar 2004, 2007; Aguilar Carranza 2009; Cruz 2005, 2009, 2010; Cruz and Carranza 2006; Demoscopia, 2007) through governmental actions (legislation, security strategies, absence or ineffectiveness of social integration policies, etc.), it has affected the framework restrict opportunities for social, political and cultural development of young people.

Despite the legal laws designed under the criminal law of the enemy setbacks, there is a decrease of citizen condition, a citizenization hidden in the degradation of the subject to a different way (although not necessarily inferior, although it is implicit, if a animalised way desocialised, marginalized), criminalization produces no citizenship. It happens, in fact, a conversion of individuals in something that can be eliminated as enemies and therefore outlawed by the simple fact of being or mind.

Emergency laws clearly citizenization, to violate the most basic rights of citizens, disabled the ability of young gang members to exercise their human rights to a higher level to law, with the understanding that the very existence already at the margin subjected to deplorable living conditions. The circle closes with exclusion biopolitical police superinclusion dynamics (see Moreno 2010, 2011). Plans Mano Dura and Super Mano Dura are examples of laws drafted under the influence of considering the situation as a state of emergency, but particularizing this state of emergency in specific subjects, in this case, the gang members.

The application of criminal policies as the main treatment strategy social phenomena occurring at the margins is the most visible sign of the contemporary state, criminal state (Wacquant, 2007) where the state is set aside and ignores the social, the political with the wrapping economic.

Marginalized areas are reinforced in two ways: firstly increased police aggression, the militarizing and privatize it. In addition to the production of a common criminal sense that permeates the perceptions of marginalized subjects turning them into enemies. By using this perception and elevate it to the status of law, feed prejudice and persecution and repression to resolve structural conflicts with ideological tools used by dictatorships, proposing laws of war in assumptions States democratic form of government actions are legitimized.

In El Salvador the amalgamation between criminal policy and criminal law changes impacted enemy gangs and clandestine forms towards more structured and more prone to violence both within and extra gang. The number of corpses per day rose alarmingly from 2003 and the first months of 2012 14 murders a day (Santos, 2013) were computed. In March 2012 Gang and Mara Salvatrucha 18 13 agreed to a truce. In this process, members of civil society were involved, while the government said not to have taken part.

The truce means more than an end to the murderous hostilities, a change of gangs in order to integrate, while remaining gangs, the rest of society.

This process requires that the government criminalizing vision shift to a posture of integration of young gang without trying to end the gang, but finding the best way to social, political, economic and cultural integration of young people.

Note that the Gang truces between the Mara Salvatrucha 18 and 13 are not new, they are even part of the LA gang culture where they produce their major symbolic axes. The "South agreements" or "run the south," have been present as a form of relationship between gangs in the circumstances around them.

It is between "cliques" or situations or specific spaces, "it is a self-regulating mechanism of violence that Central American gangs have been used at various times" (Aguilar, 2012). The current truce, however, has a difference from previous events more or less similar (tripartite tables, 18 MS and common criminals, to defend the rights of prisoners, simultaneous marches between the two gangs, etc.): He has maintained two years.

However, the opacity of the process that has created many doubts about the ultimate goals, it is important to assume that, so far, the nearest to tackle the phenomenon from a different optical path criminalization opens more strongly through this "truce".

However, as has happened in the absence of a strong institutional support to the commitment of the gang, with the implementation of social policies that promote the emergence of job opportunities and development truce in early 2014 it has deteriorated to Presumably point dissolved and homicides, braking for almost two years, increased dramatically between February and May 2014.

The Salvadoran context is permeated by a lack of sense (perhaps restorative) social justice, rooted in the aftermath of the civil war, where amplified by the moral panic instigated by the media discord has become the phenomenon of gangs in guilt vehicle, the epicenter of homicidal violence and the problem of national security in El Salvador.

Subject exceeding the act of gangs and sets a purely criminalizing treatment.

This is not to demarcate gang violence in El Salvador, as this is an important part of the meaning of its constitution and constancy. However, you must understand that the environment where they develop is equally or more violent group binding aggressiveness. As Jeannette Aguilar (2012), observes the construction of social panic about gangs amplifies his murderous act hiding structural problems involving the entire social body.

This alignment between murderer and gang violence has resulted in national security public policy and descuidadanza criminalizing a large segment of young Salvadorans and a boomerang movement, indeed amplify the violence deployed.

However, since the nineties, when the phenomenon began to grow after the peace agreements and mass deportations from the United States, there were not criminalizing approaches. In 1997, social ministry, in the historic center of San Salvador, in the parish of San Francisco, with Monsignor Gregorio Rosa Chavez, when they started swarming gangs, student beginning (Savenije, 2009; Martinez and Sanz, 2011) in the parishes they are attending, to let them wash, cures them after fights and so forth.

Of immediacy, the pastoral became concerned about the phenomenon in a deeper sense: how to treat it. Thus the need to coordinate with parishes agent training to address the problems observed: training on matters of law (human rights and basic advocacy), psychological intervention and understanding of the historical context of gangs (how they formed, how act, why its manifestation, etc.). Maras and Pastoral Vicar of training teams of agents in parishes formed.

As a civil organization, from the beginning they stated that the gang phenomenon was misguided.

With its expansion, we tried to create a national team, understanding the need to address the issue from a perspective beyond the repression, as this was not considered the best form of treatment.

Since socially oriented catechesis (religious indoctrination exercises using allegories of everyday life that allowed feel the experience of Christian virtues-honesty, solidarity, justice), from the perspective of the civil war, he allowed the observation of the phenomenon gang is not vitiated by moral panic undertaken by television and the print media type approach.

The first deported gang members accounted for an innovative youth culture in El Salvador, with its seductive music and clothing style (Hip Hop), and language (Spanglish). They could see in the parks listening to music and children dancing around. It was clear that this was a sociocultural phenomenon, accompanied by his consumption (drug and symbols), a struggle for identity. When they asked why they paint the 18? What does it mean? Dry "is our neighborhood" was the answer. The aim of the first project was worthy reintegrate young people.

Reintegration, accompanied by quality "dignity", oriented treatment from a standpoint of social justice, reintegration has to do with the condition of exclusion of these young people, not only social, but symbolic, political and cultural.

The issue of reintegration with dignity was getting more into the fray before the vicious attack of the media to those who worked with gang members and the construction of social monster. He branded the organization of innocent, myopic, manipulated by young people because of this vision of the gang as full human beings, not diminished by his secondment and condition.

Under the repressive atmosphere of moral panic generator, the dynamics of gangs was changing. While there were always fighting each other, they were no more beatings, more or less serious injuries, death being an extreme case, not the norm. In addition, attacks were among them (as well as robberies and other more or less minor offenses).

Escalating violence was also noted with aggression against the rest of society. Not to see that society itself more fiercely opposed against them. In this sense, the issue is symptomatic of the ban on tattoos in schools, driving out those who will carry. This repressive optical not influence the decrease of the problem, on the contrary, it swelled the gang, because the exclusion of gang exclusion became the only social place finish for the young.

With the Mano Dura and Super Mano Dura perceptions about gangs changed and its virulence increased, especially regarding extortion, before it was only to ask the classic "Heart" (currency of twenty cents), but these plans do not just work with young people was dismantled when the first, Mano Dura, young people no longer came to the meetings organized by the Ministry of Maras, passed the house "distroyer"¹ it was becoming a benchmark in the colonies, rather than community meeting centers.

Mano Dura involved more decisively to the police, in several senses. For example, the issue of "renteo" while performing the gang, the police, in turn, the "renteaba".

This, according to testimony of gang members and members of NGOs, working at first as extortion, "came to the neighborhoods and grabbed a gang, what's your medal? it is no longer your medal, and so, they demanded money not to take them away ", as so-called" income "(selling protection to businesses and bus routes) went establishing itself as a reliable source of resources, police He came to demand payments to allow operation.

With the massive incarceration of gang because Mano Dura, gang members were given the need for more resources, which amplified the already successful strategies and allowed the opening of other ways in which violence is more prevalent, such as drug dealing, extortion and contract killings.

Mutation occurred gangs. Due to the mass incarceration of gang members, the need for resources for private "homeboys" freedom, caused a transformation in what refers to the "system" collection.

He ran to ask for a Heart by here and there, extortion, known as "renteo", ie, went from asking for money, "give me a varus" in the street, passers-by and neighbors, using cell phones, make market analysis (observing the dynamics of business in their territorializations) establishing rents stipulated time and quantity. It went from a dislocation of the "neighborhood" (Moreno and Sánchez, 2012, Moreno, 2013), a violent restratification.

¹ It knows how the houses or sites occupied by gang members.

With the Iron Fist also changed entry forms to the "neighborhoods" they were before more complicated and concerning a symbolism of belonging. The change in the ways of the "jump" to Become Sound toughest issues, such as the commission of more serious crimes (robbery, kidnapping, murder) and the symbolic act of killing an enemy.

The splint gang can squeeze therefore exceeding a parental relationship, a cuerpa guys looking for a compact group but not defined goal orientation.

A body, a herd, not a mass. A body without organs. Both gangs are alike, and resemble most in Central America, but certainly there are deep differences that could perhaps emerge more clearly if a process of politicization of young people was achieved.

This has to do with the ability to produce speeches, talking beyond grunting sounds that are assumed by the rest of society. Listening requires speech what gang will do it better? Or is it only possible if both gangs articulate speech dialogue? Will the truce beginning of something observable in deployed that have been made public? These have deployed infiltrated by language facilitators who followed that proposed by Pierre Bourdieu (1997), have also facilitated the word:

"If it is intended that someone who is not professional word gets to say something (and then often say absolutely extraordinary things, that people who spend their lives monopolizing the word would not even be able to think), we must carry out a work of assistance to the word [...] It is to be of service to someone whose word is important, who want to know what to say and what to think, and so we help to express "(1997: 46).

The language of the deployed has changed over time and the inclusion of new elements to the truce (Mao Mao. Machine Look Locos 13, retired and common criminals). There is indiscernible a distinct voice, which appear precisely to get away from reaching desperate roar and speech. The truce is suitable for the police, the negotiation or interesting dialogue in order to reduce violence and the risk of the police.

Gangs have become a power to "order" in the colonies and neighborhoods that territorialize. "Rents" are a kind of tax that gang members come and change "defend" the neighborhood of the rival gang attacks or other criminals.

However, this is achieved with violence and "civilians" have become white to intimidate rivals. In this sense it is exemplary the case of burnt small bus on Sunday June 20, 2010, where 14 people burned inside a minibus Route 47 that runs in the municipality of Mejicanos, suburbs to San Salvador, three people died die later, no membership Mara Salvatrucha 13, but lived in a society dominated by one of its "cliques" area. It was a revenge, the eternal urge of spiraling violence between gangs (Martinez, 2013).

This atrocious event prompted the gang Prohibition Act, which becomes aggravated for any crime gang membership.

Living with gang introduces the rest of society in a number of vital complexities that drives them to engage more deeply "Barrio Adentro". For example, in the case of extortion, although there is a new figure to denounce police extortion cases, people do not trust the police much (perhaps rely more on gang members or as you feel so close, know it is safer to be on your side).

On the other hand, the culture of violence in El Salvador is very pure: (from having the law of retaliation as the most effective form of justice), so it is important the work of organizations that seek to raise public awareness in forms of restorative justice, in order to change the perspective of revenge as a form of justice in order to achieve an environment of governance, much in the sense that Foucault (2007a) the notes. This is complex if you understand the ability to "government" by the gang in their territorializations (considering that for gang justice is revenge).

This government ranging from the ability to impose curfews to commercial strikes (the case of transit strike or imposing curfews) and become a parallel police force, that is, build a paralegal (Reguillo, 2007; 2012) Effective and sometimes cruel.

Dialogue between gangs and the rest of society to articulate speech

The March 8, 2012 Gang 18 and Mara Salvatrucha 13, after a dialogue process mediated primarily by Raul Mijango and Fabio Colindres in prisons, agreed to a truce, defined by the cessation of hostilities between them murderers. The approach of mediators gave the gang members who held or had, some type of leadership and thanks to this could guide decision-making on the street, driving courses of action from penalties. One of the gang mixed up in this process, the Gang of 18, explains:

"The process starts with the oldest we had a reflection in the maximum security prison in Zacatecoluca, goes, we had a reflection, through this reflection was that we were losing many comrades in the streets by groups not are gang, do you understand me ?, do not know where they are and they were killing many of our peers, not just companions.

Also the other from other gangs, going through everything that we had as a dialogue, aja then apart from all this reflection it was also held that there was a proposal on the part of civil society in conjunction with an archbishop of the Catholic church. They raised us that then yes, we stopped ourselves from attack us Salvadorans, see, we were causing much damage to civil society and well yes that meditated on it. Well, after meditation, after reflection we had with the fellow I was telling you before all this was because through it all was that we came to an agreement. "

The truce, beyond the hazy subject, which is not quite knows what role did the government, it is a smart thing observable in the first results, as the homicide rate dropped significantly, between 14 and 15 deaths per day reached a average rate of 5.6 (Valencia, 2012).

However, the opacity of the process is not clear to what extent the reduction in homicides has been the result of the truce. According to Raul Mijango (2013) and one of the participants from jail in making agreements between gangs gangsters, no doubt assume that this reduction is a result of the provision of gangs to sign the truce. Meanwhile, in an interview, Jeannette Aguilar presents data reveal that is causing the opposite effect, ie, an increase in homicides, especially as a phenomenon of intrapandilleril violence, settling accounts and internal purges (interview by Cidón, 2013).

It is clear that the truce is part of a broader process, which was not known to present in all its qualities, it failed to present as a legitimate way to reduce violence (perhaps because it implies a different view to address security issues) knew not convince society as a whole.

Therefore, the process is fragile and depends on how the political forces to be accommodated after the 2014 elections because earlier this year the truce has been considered as failed, with events such as the so-called "black Friday," 23 May, when 32 people (Nice, 2014) were computed.

What I have called forced restratification (Moreno and Sánchez, 2012) begins with the mass incarceration of gang members, there are currently about ten thousand gang members imprisoned in El Salvador from prison gang verticality configured and with this the upsurge in violence, which in the end inflicted gaps authority and dismantling the "barrios".

However, from prison more or less respected controls are imposed. It is therefore no accident that was from the prisons where the truce was originated: "everything starts at the prison in Zacatecoluca maximum security, then from there it was decided that all the spokesmen of the gang moved to different prisons to carry the message to minimize the killings in the streets. "

The experience has been able to prosper, as explained by the same gang and mediators-facilitators, thanks to the strategy of marginalizing the government, ie, to initiate a process of discussions and awareness among the gang of respect in prisons, making agreements, keeping the remote state actors, accepting the necessary support, such as allowing the entry of criminal mediators and organizing joint strategies at key moments, such as the transfer of thirty criminal gangs maximum security to lower security prisons for initiate communication to free gang days before the midterm elections in El Salvador, accelerating the process due to the possibility of destabilizing actions on election day (Mijango, 2013: 27-28).

It is important to distant relationship with government institutions, because in this way it was possible to create an atmosphere of trust between the Covenanters. In practice, says the phenomenon of an unorthodox treatment, even bordering on illegal, an effective pragmatism. When speaking of government marginalization in the process of agreement and establishment of the truce, we must understand that the participation of governmental actors was needed to implement follow-up and support, but not direct intervention. When gang members say that "in all this, the government had nothing to do, have never engaged with us in all that we have received we support is the facilitators, the government has never supported us in anything," not It should lose sight of the action of specific agents to allow the agreements falling into the street.

Minister David Munguia Payés played a special role in promoting the significant government involvement to achieve some restraint within the gangs to operate the flimsy chain of command of the "barrios", since March 2012 when they moved to the main palabreros with communication skills (mainly mobile phones) to land the truce "click" with "click" to send military communities to take the free "wordy" opposed to the truce and confront them with the imprisoned leaders to convince them. This was necessary, as well as observed Jeannette Aguilar (2012) gangs are not homogeneous groups, "neighborhood" is not an aggregation but a symbolic social place. There is no discipline to push the "homeboys" to obey command lines and even the imposition of this produced internal divisions, the most visible is the fracture of 18 between "Southern" and "Revolutionary" (Moreno and Sánchez, 2012). In this sense, the actions of Munguia Payés were essential to operate the truce gave way.

Opacity regarding the government's involvement in this process involves not only the absence of unchecked public policy of criminalization and processes aimed at social integration of young gang members, both imprisoned and on the street, it is a structural weakness everything that can be achieved in the future. While an unorthodox perspective is necessary, it must find an institutional channel to set public policy. The process of ceasefire that is now in a difficult impasse in El Salvador, is the complexity of involving various components.

Of course, the first are the gangsters, but overall the truce is not established on the initiative and exclusively among gang members, but driven by the facilitators and very covertly and hence the main shortcoming of the process by the government, which has allowed that international actors as observers and guarantors as Secretary General of the Organization of American States (OAS) José Miguel Insulza and actors of civil society that have created the Humanitarian Foundation approach. The most critical component is the government, which from the beginning has had a nebulous position on the process.

Ecuador: The legalization of the Latin Kings

In August 2007, the president of Ecuador Rafael Correa, received several members of the Latin Kings as formal ceremony to congratulate them on their decision to abandon violence. The Ministry of Economic and Social Inclusion (MIES) and the Municipality of Quito had legalized the "Sacred Tribe of Ecuador Atahualpa" (STAE), the name of the "nation Latin King" of Ecuador, under the name of Corporation of Latin Kings Latinas and Queens of Ecuador.

The process of institutionalization, by obtaining legal personality, began in August 2006 when the Latin Kings and Ñetas reached a non-aggression agreement, a sort of peace treaty signing between "nation" and the "Association". Both ways are called transnational gangs, whose rivalry has transnationalised is also one of the main sources of gang violence. This meeting with the president of Ecuador, served to publicly formalize the MIES grant legal status to the Latin Kings for the whole country.

The Ecuadorian process is not detached from the Catalan experience, as action research, government intervention and change willingness of young people to be linked to allow the emergence of the "nation" beyond the stigma and criminalization operated from research experience (especially Mauro Cerbino and FLACSO-Ecuador) occurred in the country of origin of many Latin Kings in Barcelona, setting a forged by transnational gang vocation and specific global phenomena of the chapters of the "nation loop" Barcelona. The so-called "Barcelona model" (Queirolo, 2008) bears the letterhead to be where the first steps of an integration policy occurred, totally divergent to the policy of criminalization that had treated the phenomenon (policies in the same Spain They continue, as Madrid's case), but less of a transnational scope as the Latin Kings and net themselves.

This integration option is possible due to the characteristics of gangs involved, which gave important steps for researchers and authorities. And it is not criminalizing attitude of the authorities, open to listen and understand the findings of researchers ears that opened the possibility of integrating gangs without trying to dissolve them, but understanding that they are social phenomena with huge capacities become youth organization with the power to offer other opportunities in a society deeply system restricts the choices of young people.

In Barcelona it comes to young migrants, with difficulties caused by their rootless condition. The gang provides them a place of sociality, a community space not anchored to the territory, a "community social location /". In Ecuador it is marginalized young people in disadvantaged socioeconomic conditions are in gangs that delocalized social place but anchored to the space of social segregation that bring security and solidarity.

The opening of young gang members to begin the process of self-emergence (not stigmatized or criminalized) discovers the qualities of the group and this awareness to recognize that illegal, violent means and possible criminal outputs were not the ideal way to strengthen "Latin King Nation" but to press for better job opportunities, research and development, direct dialogue, but with a fresh language recognizable by their partners, was the best way to help the "brothers" of that "kings", "queen" and "princes" will achieve a real improvement. Again, this is just a tip of the triad, the other two being the ability of governments to look at that opening dialogue channel of social integration rather than criminalization. This happened in Barcelona and Ecuador, also in Genoa (Queirolo, 2008) and other features (without entirely a process of legalization, but realizing the enormous capacity of the gangs to be useful for social development) in Dominican Republic. The third vector is provided by the academic world who managed to become a mediator and actor in the process. As a link, without opening the other two elements it would have been unlikely to achieve change.

Of course, switching to a policy of integration is central to reducing violence and transforms gang youth organizations support community, cultural, spiritual and even economic.

But if the results of the process of legalization do not materialize into real opportunities for development, job creation, and access to educational training, access to public debates, that is, to turn the new visibility of gangs in social actor of weight, the threat of a shift to violence and crime is always present.

For a social, economic and political integration of young gang members give clear processes must be opened where the groups are heavily involved.

Without impositions and state-minded intellectual, labor and political impact within the groups to which they in turn, transform the situations that prevent them from raising the stakes of integration with the rest of society. In Ecuador there is a willingness to work integrally from the government in terms of employment and social integration, only it needs to be tangible results in improving the quality of life of young people.

The process of legalization of the Latin Kings happened in Barcelona involved the researcher Mauro Cerbino of the Latin American Faculty of Social Sciences (FLACSO) headquartered Ecuador, when the City Council invited him to be part of a multidisciplinary team would investigate the reasons for the presence of "Latino gangs" in the city, summoning researchers from around the world where they are present transnational gangs identified in Barcelona (Latin Kings and net), like Genoa, Milan, Ecuador, United States, Dominican Republic (Cerbino, 2012: 151). The investigation requested by the City Council produced a larger process, as Mauro Cerbino (2012) explains: "From the beginning to confront with our object of study, we had the distinct feeling that we could simply do some research; this situation had the opportunity to deconstruct the object of study, building an intervention methodology that could be applied in your environment.

We felt that this subject of study demanded answers to their needs "(ibid.: 152).

The intervention with the "Latin King Nation" also mobilized young gang members to articulate, through researchers, dialogues with the rest of society and government institutions, which allowed, through research-intervention the legalization of the Latin Kings was achieved in Barcelona.

What happened in Barcelona created bridges with Ecuador and not necessarily Cerbino participation in the Catalan research but by transnational links that produce the "Community social location /" "Latin King Nation." For the process, first in Quito and its subsequent expansion to the entire Ecuador, the first approach with members of the "Latin King Nation" research work was driven by the city of Barcelona, in Spain, as mentioned Ana Rodríguez, "a little from the approach that was from the town hall with young people in Spain that was finally an agenda for a more responsible of Ecuadorian migrants in the school system in general in Catalonia this happens and becomes beyond inclusion in a cultural association and this is a kind of example is beginning to follow in other European cities.

It is from this that there is an approach here in Quito ". Thus, the experience of the Latin Kings in Barcelona researchers allowed coming out in search of a transformation of the group.

The rapprochement between the youth of the nation with investigators happens in a very different political context in which they lived in Barcelona. Catalan process began in 2005 with research conducted by Carles Feixa (2006), when the relationship between researchers from FLACSO-Ecuador and the Latin Kings is given, the political landscape had not even similar to the Spanish case conditions due to the concentration of social mood in "constituent" (the drafting of the new constitution of Ecuador).

Where issues of constitutional document included joint hard claim of social movements, which were inserted youth organizations presenting different discourses and innovative on cultural rights.

The stage was hopeful and is in this context that the young Latin Kings FLACSO approach, thanks to the relations established by Mauro Cerbino in Barcelona and a recommendation that came from the "chapters" of the "nation" in Spain, which allowed the beginning of the process.

Clearly, thanks to transnational relations established by the principle of "nation" as external social place to the rest of society, it was possible that the search for legalization to be extended from Barcelona to Ecuador, mainly due to the verticality of the Latin Kings, where it is not hard to make decisions for the rest of the group, a group that has become more complex due to deterritorializations. The fight against the criminalization initiated into the "nation," but had reached no resonance in government institutions if they had not opted for change of optics.

However, it was not easy to achieve a change of perception in criminalizing the phenomenon of gangs focused. This was a joint effort of agents installed in various forums, both academic and local, rather than a comprehensive institutional policy. Firstly, thanks to the work and presentation of the phenomenon under a different focus of the research team led by FLACSO, consolidated a first bet of Quito led by Metropolitan Mayor Paco Moncayo, Lautaro Ojeda adviser Corporation Public Safety, Councillor and Deputy Mayor Margarita Carranco after the council Paul Ponce and Luz Elena Colona, who met with the leaders of the Latin Kings. At first it was not possible to reach agreement on the paths that lead to the legalization process.

What we got was a first approach that paid to changing the perception of young people grouped in the "Latin King Nation."

As Ana Rodriguez explains, it was "until Body Safety understood that he had to invent a process that enhances the same organizational capacity of them and not focus on work with gang axes" (emphasis added), which is managed to swerve the focus criminalization. From the Corporation of Public Safety it was felt that the process of legalization of the Latin Kings was part of a larger project that had to do with public safety and the prevention of violence and crime.

In this context the possibility of supporting a process similar to that had been designed, with the participation of Mauro Cerbino, in Barcelona, that is, through research, analysis and intervention aimed at institutionalizing the group by creating raised the Corporation of Latin Kings and Queens of Ecuador Latinas. In this context the participation of the police under the supervision of Lieutenant Colonel Max Campos, chief of community policing the Metropolitan District of Quito included. When, from the Corporation for Public Safety was observed that the issue could be included in the general agenda of its powers, there was a narrower approach to the researchers. This did not mean the smooth acceptance of the project by different political and social actors, for whom this was a very risky business, assuming institutionally visible to the Latin Kings could result in the strengthening of a criminal gang with vocation.

The position of researchers to defend the process was based on the demands of the "nation" and its desire for transformation as well as organizational capacity to do so.

From the beginning it was proposed to work with the same organizational network of the Latin Kings, which instigated suspicions about the objectives of legalization (as legitimizing no legal action), due mainly to the image propagated by the mass media the gang as a purely criminal way, and not necessarily in Ecuador.

Because although there was no media witch hunt style Spain regarding transnational gangs, yes there was a paranoid influence as media discourse discharges from Central America and delineating the transnational gangs (including Latin Kings, despite not having the same presence as the MS13 and the Gang 18) as criminal entities or forms of organized crime. With the somewhat uncertain position of the Ecuadorian government institutions, despite the media discourse generator moral panic, through the mediation of the researchers, who were presented with the prestige of years of research and positive results in Europe, it was possible to approach an entity (the "Latin King Nation") which was originally assumed as purely criminal.

Although the relationship between the three levels (academia, government and group) there was necessarily a comprehensive institutional approach, scoring from the start but the process and its main weakness, namely, sustainability and development through the will of individuals, not institutions. The commitment was made by the subjects responsible for specific issues rather like the case of Lautaro Ojeda in the Corporation for Public Safety, without this policy it became Quito. The political context of the "citizens' revolution", strengthened by an inclusive vision, is a determining factor in advancing the process.

Furthermore, it is fair to say that the institutions own way of understanding sought to tackle the issue of more serious, especially in the local approach. Were created zoom levels, the researchers being the first level of communication to ascend to the authorities, first, municipal, creating adequate segmentarity, however, he emphasized voluntarism of the agents involved and perhaps this is one of the main factors that prevented the consolidation of a comprehensive state policy aimed at marginalized youth, not just those gang members.

It was important the political will, at least, not look the other way and understand that the phenomenon exists and that there are broad sectors of the youth population who are in vulnerable situations and vital precariousness.

Understand that many of these young people, as a survival strategy and as a social space for production of subjectivity by the identity, cultural, ethical and aesthetic ties, join the gang groups, which obviously is not the backbone of the crime, but it is part of their routines survival, not central, but one of their actions. It is clear that the government had an opening, a political will to understand and observe a little more closely the phenomenon and criminalizing no way. As part of that opening, government observation was made by researchers, which meant another success.

Clearly, for the treatment of the phenomenon of transnational gangs that go beyond the criminalization and promote inclusion projects, the need for institutional changes imposed to address the phenomenon, unorthodox ways, even able to evade administrative and corsets bureaucratic. In the case of the legalization of the Latin Kings in Ecuador, at the time when the young men sat with the third element (government institutions), accompanied by investigators they forced the creativity of the institutions.

Differently able to adapt to the harsh bureaucratic generated, a model where the expected products (as required by any bureaucratic regulations to disburse resources) developed directly reflect the expectations, needs and desires of young Latin Kings, made through workshops and processes of intervention with young people. The Technology Centre of Youth Organizations (CETOJ) was one of these results.

The inclusion in the process of government agencies nationwide, as the Ministry of Economic and Social Inclusion (MIES), through the Directorate of Youth and Adolescence, happened when defined, by the Latin Kings, that legalization It was one of his goals. MIES took institutional commitment to support the creation of the legal figure of the Corporation Latin Kings and Queens of Ecuador Latinas seeking the laws of the Corporation be consistent with the guidelines required for the creation of an organization with legal personality, respecting interiority of the "nation", having the sensitivity to understand the peculiarity of the phenomenon, which clearly could not be equated with mainstream youth organizations, but settling in the particularity to baste from there dialogue and joint search with the understanding that the "Holy Tribe Atahualpa Ecuador "(STAE) as it is called the "nation "in Ecuador, is not a political association, or a cultural association or is a youth social organization with clear goals and procedures.

This intervention of the national authorities, the need for administrative innovations involved to meet the challenge of integrating the Latin Kings. At the same time, administrative and bureaucratic procedures were overwhelmed by the nature of the phenomenon, which required sensitivity to the transition experienced by young dynamics embedded in secrecy, violence and criminal routines.

This process, more volatile than their public counterparts, supposed to participants, facilitators, researchers, ie external agents to the "nation", involved in legalization, to become more than just open to the public the elements process. By contrast, the emotional dynamics that were woven throughout the process forced and perhaps even printed the personality of participants, which certainly emphasizes the idea that the experience is a matter of individual wills happily woven into a common purpose

From this perspective, it is clear that the main danger of this process of integration of the Latin Kings is the lack of formation of State policies that make it through the custom voluntarism and inter-condition for establishing protocols broad temporal scope since the feeling young members of the "nation" voice of their leaders, it is that, given the changing nature of public institutions, whose dynamic is purely bureaucratic, in the Weberian sense of office as the legal rationale that makes sense, It is to be falling alone, abandoned by people who once flaunted office and became involved emotionally. By leaving the office, people lack incoming inter involvement with young Latin Kings, establishing the relationship with the "Corporation" exclusively through languages and administrative procedures that may have not yet clear lines of communication through established processes.

Institutional design and a new sensitivity to the phenomenon Latin King

This evolution of the perception of government institutions regarding the treatment of the phenomenon of transnational gang begins with the meeting locally. In the first instance with the municipality of Quito, headed at the time by Paco Moncayo. Although nationally happened institutional redesign, also locally it is happening something.

This allows us to understand commonalities and differences with the initial process in Barcelona, where the process was at the local level to the national level without echo, as if it happened in Ecuador. The anchor from social interaction enabled the municipality that the process of visualization of the Latin Kings in principle to bring them out of hiding and open channels of dialogue with the rest of society, escalated into the process to give the possibility to transform group in a youth organization and a legal entity, that is, properly legalized.

The police institution should join the process. In this aspect also it ran the agency Max Campos, who was the chief of community policing the Metropolitan District of Quito and served as a means of cross-communication resonance caused by the academy. The encounter between the police and the "Latin King Nation" in a remote environment of confrontation was not without tension. At the same time it allowed a kind of mirroring between the observable structures in the printed value both to discipline him. Somehow, the structure of the Latin Kings, with its highly valued quality discipline imposed from the verticality of the group, allowed a rapprochement with the police.

The police action was based on a prevention-oriented public policy, however, she suffered from the same affliction that all instances involved low budgets for prevention programs and the inability to generate media coverage. Even under this issue, the involvement of law enforcement agencies found new ways of relating to young people grouped in the Latin Kings. Of course, we must not lose sight of the arrangement of the "nation" to find a new presence in the public sphere. Together with community policing, already established as a Corporation of Latin Kings and Queens of Ecuador Latinas, they entered a process of public participation in preventing social violence and crime.

Specifically in this level of the relationship between government institutions and urban clusters, ie, between the police and the nearest and complex institution and youth, the process laid the foundations for their performance, realizing that the participation of youth organizations

It is essential, in principle, through its visibility, understanding that they are able to open up to the rest of society without too many obstacles (except when it comes to matters they consider "sacred") to be displayed as they are, your organization, its traditions, its discipline by establishing procedures formulated in conjunction with public authorities can be oriented towards the search for better living conditions.

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