PLURIVERSE OF PEACE IN TOLIMA
SYSTEMATIZATION OF A TRANSFORMATIVE ACTION RESEARCH

PLURIVERSO DE PAZ

Editors:
Iokiñe Rodríguez Fernández - Cristina Sala Valdés
Nohora Isabel Barros Navarro - John Jairo Uribe Sarmiento

El conocimiento es de todos — Minciencias

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Pluriverse of Peace in Tolima

Systematization of a transformative action research

The project has been a space for learning; I value it as an opportunity for the territory and the people to engage with academia, but also for academics and people who work in these spaces, to come, to travel to the territories, to learn collectively, to learn by doing. I also find the design of these new ways of learning very interesting. I believe that these spaces allow us to reiterate that knowledge production in our territories does not come only from academia and that these research processes are and represent much more value because they really depict the realities we experience in the regions.

(Jeferson Rodríguez, Fupapt, Webinar "Research and Peace", 2020)

ACKNOWLEDGEMENTS

CONTENT

What we are building, what we are doing, what we want, what we feel, what we have experienced, what we have suffered, what we have lived, what we have seen.

(Cándido Prieto, Asproicol, General Final Meeting, 2020)

To do research, to do all these practices is, after all, to build different possibilities, better worlds, ways of living from struggle, from agony, from tension, but always seeking a better life. It is always a kind of teleological project, so it is complicated; it is always like a vision

(Nohora Barros, Unibagué, Research Coordinating Team Meeting, 2019)

PROLOGUE

The process of protracted violence experienced by Colombia as a result of six decades of armed conflict has created a sort of generational war capital: actors with knowledge, resources, motivation and a particular social, political and cultural framework that justifies them. Naturally, much research has tried to unravel the mechanisms that allow this capital to operate, its scope, costs and benefits. But it is also possible to observe the existence of another type of capital, that of men and women who have generated spaces and peace processes amid confrontation, violence and different forms of exclusion. They have not only managed to coexist with armed actors (with the problem of "forced cooperation" that this entails), but have also developed forms of resistance and community power and, amid adverse conditions, have succeeded in transmitting their knowledge and strategies to new generations. The knowledge and acknowledgment of this capital may be crucial for the transformation of conflicts while offering different identity referents for the country, that is to say, a country recognized not only for its violence but for its transformative capacity. Colombia has a long history of cruelty and corruption but also an extensive and paradoxical history of activity in favor of peace.

This book makes two major contributions to the peacebuilding process in Colombia. On the one hand, it systematizes an experience of participatory research on different forms of peacebuilding by organizations from Southern Tolima, and on the other hand, it inquires about the potential contribution of research to this endeavor. In other words, it is not a book about peace but an effort to generate knowledge for peace. Its purpose is not to talk about subjects that have managed to survive and oppose the dynamics of violence but to get them to talk about their processes of re-existence and re-creation of communal spaces of encounter, mutual care, agricultural production and environmental care as peacebuilding strategies amid violence.

One of the most interesting aspects of this research process is that it took place where the Revolutionary Armed Forces of Colombia (FARC) emerged (Southern Tolima), a region intensely disputed since the mid-twentieth century, which implied severe military confrontations between legal and illegal armed groups that left a mark in the territory. In this place of refuge for Liberal and Communist peasants fleeing the Conservative violence, self-defense guerrilla organizations emerged motivated by the need to protect the families that settled there; however, the relations between them went awry, and despite the implementation of disarmament and reincorporation programs, two groups were created: the "clean ones" (with a liberal orientation), and the "commons" (with a communist orientation). These organizations waged an armed confrontation motivated by the type of relations they had with the population and the objectives of their actions. For example, the latter's slogan was "land to the tiller," a principle rejected by the former. In this context, the "clean ones" were supported by the military forces in the area.

In 1964, the so-called takeover of Marquetalia took place, a large-scale military offensive against an area controlled by the "commons" that enjoyed some degree of autonomy from the state. The FARC emerged as a result of this military action. On the other hand, the "clean ones" evolved into the Rojo Atá group, which later became a security cooperative -CONVIVIR- and, later still, with the aid of casa Castaño (paramilitary leaders that contributed to the creation of the Autodefensas Unidas de Colombia)[1], became Bloque Tolima. At the end of the 20th century, the relative balance between the illegal groups broke down, and an intense confrontation ensued that led to the targeting of civilians as a means to weaken the enemy.

Between 2000 and 2002, the FARC decided to retake the territories controlled by Bloque Tolima, unleashing a series of bombings and takeovers of urban centers in the region. Sometime later, between 2003 and 2006, the process of demobilization of the Autodefensas led to the dismantling of Bloque Tolima; however, its disappearance gave way to an intense confrontation between the guerrillas and the state that produced thousands of victims of bombings and other military activities aimed at capturing members of the FARC's Secretariat that had established a strategic rearguard in the region.

Besides military activities, the state adopted "consolidation" policies that sought to secure its territorial control. For this purpose, it implemented projects related to road infrastructure, production, security and culture of legality to persuade the population to accept the constitutional rules and the authority of public bodies. It implemented a system of "traffic lights" that differentiated between green areas (that received state investment), yellow areas (dedicated to strengthening legal institutions) and red areas (deemed to be under enemy control). On the one hand, these practices enabled the articulation of the territory with the capital of the department and the country, while, on the other, they heightened the exclusion of spaces of perceived substantial guerrilla influence. These policies also left a mark in the territory, as they created opportunities for some while limiting others to a logic of poverty, marginality and violence.

However, local actors developed peace strategies: resistance to the armed groups' commands, development of production plans that generated income and contributed to transform family and community relations and preserve identity and cultural referents to resist the stigmatization

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1   Created in 1997, the Autodefensas Unidas de Colombia brought together several paramilitary groups with the aim to contain the expansion of the guerrillas and present a programmatic project to negotiate with the state. Heavily involved in drug trafficking, and often acting with the complicity or toleration of local economic and political elites and the public force, their emergence led to a period of heightened violence, massacres, displacement and dispossession.

of the population as a result of the region's extensive violent past. Nevertheless, many of these strategies were rendered invisible and remained hidden during the armed conflict. However, the signing of the 2016 peace agreement between the FARC and the Colombian government paved the way for these strategies to receive greater recognition in official peacebuilding processes.

This book purports to take one more step in the arduous road to bring together different peace and resistance processes in order to overcome the fragmentation imposed by the war. The text recounts research processes interested in local voices and strengthening organizational processes, and also aims to become an input and add to the peace patrimony available to Colombians and to help produce a counter-narrative that, from the perspective of peace and not war, nourishes our imaginaries, practices and alternative futures.

Ibagué, 18 January 2021

John Jairo Uribe Sarmiento

1. INTRODUCTION:

Iokiñe Rodríguez and Cristina Sala Valdés

1.1.   WHAT IS THIS BOOK ABOUT?

War and peace have been extensively researched in Colombia for decades. The country's armed conflict as one of the longest at the international level and the unparalleled longevity of the FARC and the National Liberation Army (ELN) in the continent undoubtedly have a lot to do with it. This has turned Colombia into a sort of research laboratory nurturing a wide range of analytical and theoretical perspectives seeking to explain the underlying causes of this protracted conflict and attain a broader understanding of the dynamics of the armed and social conflicts. Colombia also stands out for the proliferation of local initiatives to build peace (or peaces, as we will call them in this book), which has also been the source of great research interest (Richmond, 2011; Mac Ginty and Richmond, 2011). In addition, the signing of the 2016 peace agreement between the FARC and the national government opened a new compass to understand the dynamics of the transition from war to peace and led to the emergence of new research interests (Estrada, 2019).

However, despite the wide range of research topics on the armed conflict and peacebuilding in Colombia, little is said about the potential role of research as an engine of change in the transition from war to peace when conducted with actors that were part of the conflict dynamics.

This book offers this perspective. For this purpose, we rely on the experience of the project "School, Territory and Post-Conflict: Building Local Peace Culture in Southern Tolima, Colombia", conducted with community organizations from Southern Tolima to study their peacebuilding initiatives amid conflict. This project of participatory research took place between September 2018 and June 2021 as part of a 2017 joint call between UKRI (Newton Fund) of the United Kingdom and the Colombian Ministry of Science, Technology and Innovation (MinCiencias) for high quality, transformative and competitive collaborative research projects to help consolidate peacebuilding in Colombia. The project aimed to support sustainable peace in Southern Tolima in association with teachers, students and community organizations from the municipalities of Ataco, Chaparral, Planadas and Rioblanco. Teachers from eight schools (two per municipality) and leaders of eight community organizations participated as co-researchers, bringing the number of people in the research team to over 100 between members of the coordinating team (from the University of Ibagué, Eureka Educativa de Colombia and the University of East Anglia from the United Kingdom), teachers and leaders.

The project sought to generate proposals from the school and community spheres to help consolidate local processes of territorial peacebuilding. It was conceived around two central themes: on the one hand, school life and the armed conflict, and, on the other, the construction of a shared vision of the future from a cultural-territorial perspective. Moreover, the project was approached from two peacebuilding perspectives: one that inquires about the impact of the conflict on the school and the transformations it brought about in the school environment; and another that inquires about how community organizations have built and continue to build peace amid conflict.

In this book, we focus on methodologies that we developed to answer the second research question: how do organizations build peace amid conflict?[1] We offer to the readers the lessons we learned on the potential role of transformative research in peacebuilding. It is essentially a book that documents our research process with organizations from Southern Tolima, that has been written to share with readers what transformative research for peace is, how to conduct it and to discuss some of its main contributions and challenges.

1.2.   FOR WHOM IS IT AND FOR WHAT PURPOSE?

We wrote this book with two types of readers in mind: a) academics, practitioners and "external" peacemakers interested in supporting local peacebuilding processes through research, and b) organizations and communities involved in peacebuilding processes interested in using research as a tool of reflection and self-analysis of the paths undertaken and giving their initiatives greater visibility.

Given the scarcity of literature on the role of participatory research in peacebuilding, we seek to share our research path in the hope of supporting similar processes in other parts of Tolima, Colombia and beyond. In addition, the conceptual and methodological framework that supported the research, elaborated along the way, could inspire similar processes. However, we believe that the book's most novel contribution is its reflective nature and critical explanation of how the research was conducted.

> (...) SINCE THE BEGINNING OF THE PROJECT, WE WERE INTERESTED IN OBSERVING THE POTENTIAL CONTRIBUTION OF THE PARTICIPATORY RESEARCH PROCESS TO PEACEBUILDING AND WHAT IS TRANSFORMED ALONG THE WAY. THIS ALSO SET THE PACE FOR OUR SELF-CRITICAL AND REFLECTIVE EFFORT THROUGHOUT THE PROCESS. IF WE CLAIM THAT RESEARCH CAN PLAY AN IMPORTANT ROLE IN PEACEBUILDING, CAPTURING WHAT IS TRANSFORMED DURING THE JOURNEY IS ESSENTIAL (...)

This is so because, despite the proliferation in recent years of manuals on peacebuilding at the local level, little is said about the behind-the-scenes of how external and local actors build and put into practice these processes, that is to say, how peacebuilding methodologies are conceived and negotiated. From the perspective of the transformative research approach that we propose, this reflection is essential to the self-critical effort that should prevail in every research process that seeks social change and to overcome

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1 *Lozano et. al. addressed the answer to the first research question in a different publication (in press).*

exclusionary power dynamics in the construction of knowledge.

Likewise, since the beginning of the project, we were interested in observing the potential contribution of the participatory research process to peacebuilding and what is transformed along the way. This also set the pace for our self-critical and reflective effort throughout the process. If we claim that research can play an important role in peacebuilding, capturing what is transformed during the journey is essential. Besides serving as self-evaluation for the project's researchers, this learning can benefit others who wish to use research for

similar purposes.

1.3. WHERE FROM?

One of the most interesting contributions of this book is the epistemological and political positioning of the research team, that is, the way we understand the construction of knowledge (and research).

We rely on one of the key premises of the 2016 peace agreement: the concept of territorial peace introduced by Sergio Jaramillo (2014), the commissioner in charge of the peace process with the FARC during the government of Juan Manuel Santos. It emphasizes the need to develop incentives and institutions to help organize territorial development and enforce the constitutional rights of all citizens alike.

Among the novel contributions of this way of approaching peacebuilding, the following stand out:

• It decenters the armed conflict and recognizes it as a territorial problem.

• It makes explicit the need to democratize the development process as a comprehensive solution to the armed conflict.

• It recognizes the need to mobilize rural communities through planning to build a common notion of development and to lay the foundations of state institutionality.

However, as it has been presented, territorial peace is essentially a statist approach based on the construction and consolidation of institutions of territorial ordering so as to: a) determine the best use and distribution of the space, b) normalize relations between the nation and its entities and units of territorial management, c) consolidate decentralization and territorial autonomy, d) create regions, electoral circles, provinces and metropolitan areas, e) formulate national, regional and local plans of territorial ordering, and f) recover territories deteriorated by the war (Borja, 2017).

In addition to efforts by state institutions to strengthen territorial control and development, lasting territorial peace requires processes at the grassroots level to help build greater justice and equity in the way peace itself is defined and conceptualized. In other words, it is essential to generate processes to help re-signify territorial peacebuilding from the local level.

This implies resignifying the post-conflict or post-agreement scenario itself as a critical

project of the civilizing process of modernity where it is possible to refute ideas, values and policies that led to an unequal, non-inclusive and violent world. Furthermore, it entails resignifying the identity of the protagonists of the peace agreement beyond "victim" or "guerrilla" from the roots, the local knowledge and the dignity of the residents of Colombia's diverse territories. Lastly, it involves resignifying the territory beyond the ordering of space and the construction of institutionality to recognize the residents' historical presence, sense and meaning of place, restoration of links with the territories and visions of the future.

Transformative Action-Research (TAR) can play an important role in this process of resignification of peace because of its emphasis on co-construction of social knowledge generated from research experiences "sown" on the sensibility of social subjects and their subjectivities (Zuluaga de Prato, 2012). As the armed conflict had rendered invisible a wide range of peacebuilding initiatives and the cultural identities and sense of place of the people of Southern Tolima, this research used TAR as a tool to unearth such strategies and identity values.

What differentiates TAR from other types of participatory research (Kemmis and Mc Taggart, 1992; Latorre, 2003) is its particular emphasis on creating dynamic possibilities of knowledge production and learning through dialogue and critical reflection; while paying attention to the context, multiple scales, reflexivity, complexity (not cause-effect), the collective, and a comprehensive vision of social reality, knowledge and action (Zuluaga de Prato, 2012).

It is a plastic, dialogic and dynamic way of doing research, that responds to the community's expression of will and decision for collective empowerment. We thus approached research as a tool at the service of the community to help articulate, make visible and strengthen local knowledge, experiences and peacebuilding perspectives. Consequently, its ultimate aim is not the generation of knowledge per se but the construction of a relationality that would lead to a dialogue of knowledge in order to generate greater horizontality among the participants, and, more importantly, to overcome the power asymmetries that render invisible local knowledge in the way that peace is conventionally built from the dominant power spheres in academia and public administration.

In this sense, we embraced the concept of cognitive justice proposed by Visvanathan in 1997 to legitimize the right of different forms of knowledge to coexist. In this conceptual approach, a dialogue of knowledge is identified as a key factor for building a more equitable, democratic and just world. In other words, while cognitive justice is the end, the dialogue of knowledge is the means.

Within this perspective, a dialogue of knowledge and cognitive justice aim to revert the epistemic violence underlying many of the policies and processes of construction of knowledge about peace. They are thus part of a broader process of decolonization of knowledge about peace that must begin in the universities, critically questioning the academic production of knowledge in order to generate new proposals of collaboration with the "subjects of study" for the co-production of knowledge (Perry y Rappaport, 2013).

As part of this process, as suggested by Catherine Walsh (2007), it is necessary to develop

an epistemic policy that, on the one hand, aims to confront the existing relations of domination in the realm of knowledge and, on the other, helps strengthen what people understand and reconstruct as 'their own' around identities, differences and knowledge. Cognitive justice is achieved to the extent that power relations in the construction of knowledge are transformed and marginalized, and excluded knowledge begins to gain acceptance in the dominant narratives and worldviews.

In this perspective, the dialogue of knowledge is not simply a process of communicative

> (...) WE UNDERSTAND RIGOR AS A RESIGNIFICATION OF THE ALLEGED NEUTRALITY OF THE RESEARCHERS AND AS AN EFFORT TO EXPLAIN DIFFERENT DIMENSIONS OF THE COMPLEX DIALOGUES BETWEEN THE PARTICIPANTS (...).

rationality (Habermas, 1989) but part of a broader process of construction of interculturality that seeks to transform social, cultural, political and epistemic structures and individuals to create an exchange of knowledge between cultures under more equitable conditions.

Therefore, interculturality implies assuming a dialogical relational perspective in the construction of knowledge about peace to account for unity in diversity, complementarity, reciprocity, correspondence and proportionality of knowledge, wisdoms, actions, reflections, experiences and worldviews. Based on this relationality, it seeks to recover and revalue local knowledge without ignoring that of other cultures in order to build symmetric relations with what has been considered a "universal science" (Walsh, 2007).

The book you hold in your hands recounts the dialogue of knowledge that guided the development of this path of intercultural research. The approach to the co-construction of knowledge we adopted implied openness to being interpellated by reality and the co-participants, to reformulate or assume new questions, attitudes, communicative practices and positions about the dominant literature on the topic and the activities of the organizations in the territory.

The book recounts this process of interpellation, and it is thus an effort of honesty around such dialogues, uncertainties and, in some cases, incomplete answers. Such an effort demands rigor in the presentation of the methodological referents and the description of the dynamics displayed by all, to which we hope to do justice in the following pages. Such rigor also refers to the role of empathy between the participants during the research process, the questions that arose and how they were processed. We understand rigor as a resignification of the alleged neutrality of the researchers and as an effort to explain different dimensions of the complex dialogues between the participants. This offers the readers the opportunity to delve into a transformative research that, as it developed,

sought to strengthen actors in their interests, dynamics, concerns and motivations.

However, by focusing on methodological aspects, the book does not develop in depth all the aspects and discussions that took place during these two years of collaborative work. For this, the interested reader can refer to other products we have developed, such as community booklets, participatory videos, talking maps and articles, as well as other books that delve into the tensions and conditions experienced by Southern Tolima that give it a special place in the construction of peace in the world (see www.pluriversodepazentolima.net).

The organization of the book is as follows. In the second chapter, we introduce the intercultural research team and the contribution of its members to peacebuilding in Southern Tolima and beyond. In the third chapter, we explain how we position ourselves as a research group vis-à-vis the existing conceptual peacebuilding frameworks. The fourth chapter explains the development of the research process as a whole, introducing the readers to the dilemmas, questions and negotiations we had to undertake along the way and our methodological roadmap at different levels of the research. In the fifth chapter, we focus on some key research tools that we developed with the co-research organizations to investigate local peacebuilding. Chapter six presents the main outcomes of this process. Finally, in chapter seven, we close with some reflections on the future of peacebuilding in Tolima.

As a whole, we conceived this document as a reflective and methodological tool to help readers strengthen their peacebuilding processes. Thus, we include throughout the text excerpts from the conversations, reflections and remarks by members of the research team that recount what occurred during the process. We have also included throughout the book learning cards with information about different methods that we used and/or designed to dialogue, reflect and do research about peacebuilding; we offer them in the hope that they may be used, adapted and/or improved.

We hope that you will enjoy the book and that it will be useful in your paths to build territorial peaces.

Here you can access the link Pluriverse of Peace in Tolima

www.pluriversodepazentolima.net
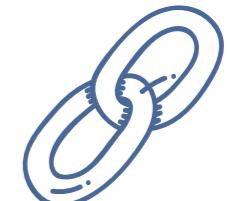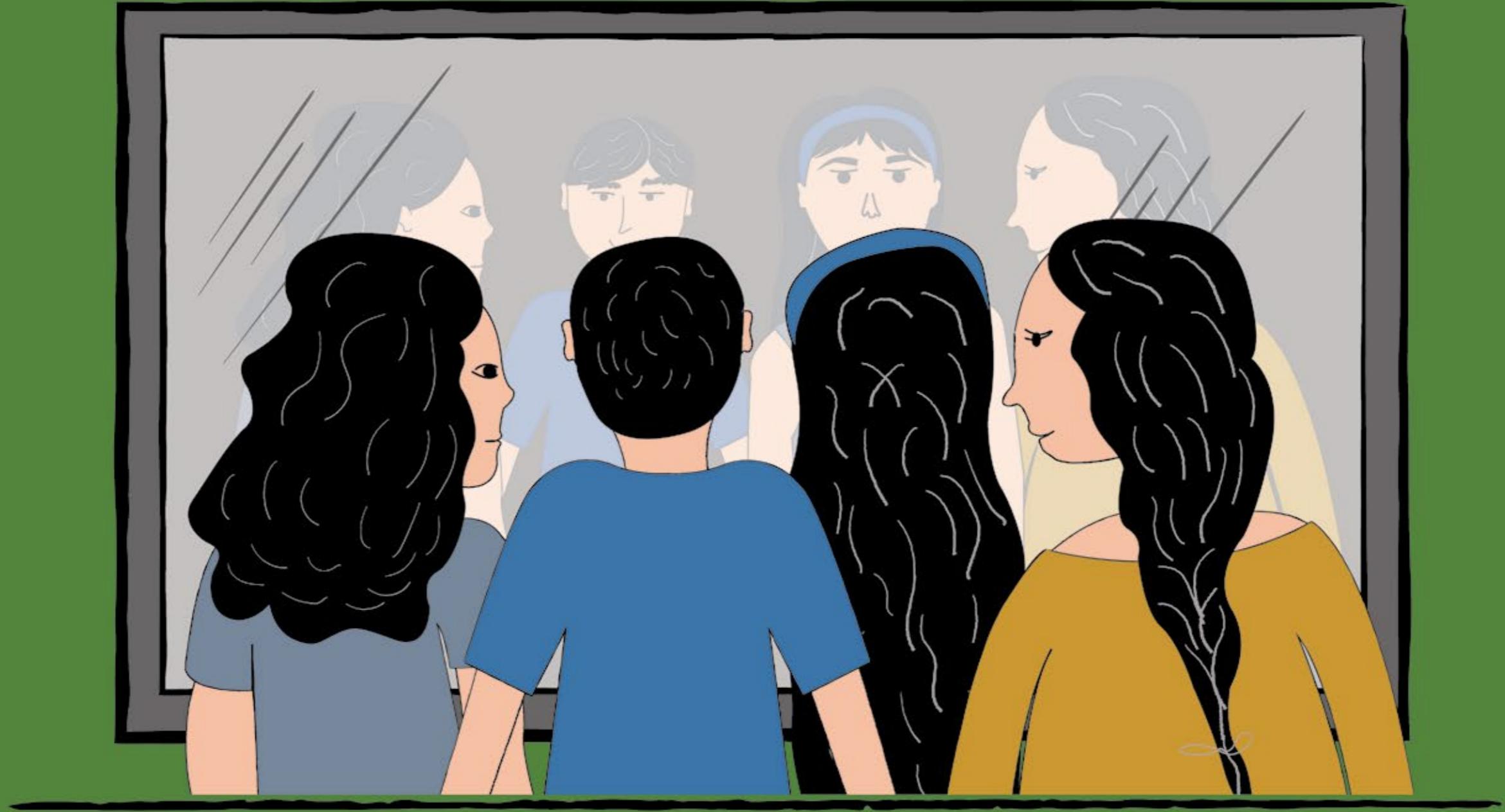
2. WHO WE ARE? AN INTERCULTURAL RESEARCH TEAM

María del Pilar Salamanca, Teresa Armijos, Alixe Ulcué, Martha Cardona, Marinela Sánchez, Julieth Katerine Escobar, Jeferson Rodríguez, Nancy Méndez, Héctor Enover Yate and Cándido Prieto

The research team that gave rise to the process we recount here was composed of researchers from two universities (the University of Ibagué, Colombia, and the University of East Anglia, United Kingdom) and leaders of eight community organizations. Each is introduced below:

2.1. THE UNIVERSITY TEAMS

The University of Ibagué participated with the research group Zoom Politikon (see Picture 1), which has worked in Southern Tolima contributing to the elaboration of Development Plans with Territorial Focus (PDET)[1], the Peace Working Groups (Mesas de Paz), and the Program Peace and Region, which takes place in all the municipalities of the department and focuses on linking the University and the territory from a perspective of development for peace.

The University of East Anglia (UEA) participated with the Global Environmental Justice group of the Institute of International Studies (DEV), an interdisciplinary team of academics interested in the links between social justice and environmental change on a local and global scale. It studies injustices in different areas of contemporary environmental governance and takes an active part in the conceptualization and support of more effective forms of environmental governance and social mobilization. It also works on the formulation of conceptual and methodological frameworks to help reflect on environmental justice from a transformative and decolonial approach. Some of its members have a long trajectory of work in Latin America on environmental conflict transformation and the management of risks and displacement due to environmental issues and armed conflicts.

Picture 1. Research Coordinating Team. University of East Anglia: Iokiñe Rodríguez, Cristina Sala, Teresa Armijos and Ulrike Theuerkauf. University of Ibagué: John Jairo Uribe, María del Pilar Salamanca, Nohora Isabel Barros, Santiago Andrés Padilla and Mónica del Pilar Álvarez.

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1 The Development Programs with a Territorial Approach (PDET) were created to implement the Peace Agreement's Comprehensive Rural Reform in prioritized municipalities. They are instruments of planning and management that aim to transform the rural areas in order to establish equitable relations between city and countryside.

Picture 2. Community organizations. II General Meeting, 2019 .

2.2. THE COMMUNITY ORGANIZATIONS

Southern Tolima has multiple forms of local organizations that see peace as a yearning for the future. The eight community organizations that were part of the project as co-researchers exemplify this diversity. Some are coffee associations of men, women and mixed-membership, and some are youth, women's and environmental organizations. Some have a long trajectory, and others are younger or even had to cease activities because of the intensification of the conflict.

Specifically, in Chaparral, we worked with the Chaparralunas Women's Network for Peace, Aprovocal, and Asocalarama; in Ataco, with Asproicol and Ascafesagrado; in Planadas, with Fupapt; and in Río Blanco, with Asomeht and Herrera Youth Organization (see Picture 2). Some were already working together on agricultural production, such as the coffee associations Aprovocal (a pioneer project in Tolima of Pijao indigenous coffee producers) and Asocalarama (a male association of coffee producers). Also, Asomeht (Association of Enterprising Women of Herrera Tolima) and Herrera Youth Organization had been meeting since 2018 to recover the memory of Herrera's elders. On their part, El Paujil's organizations of coffee producers Asproicol and Ascafesagrado started to meet as a result of this project. Below, each organization explains who they are and what they do.

2.2.1. ASSOCIATION OF ENTERPRISING WOMEN OF HERRERA TOLIMA – ASOMEHT, AND HERRERA YOUTH ORGANIZATION.

The Association of Enterprising Women of Herrera Tolima (Asomeht) is an outstanding organization made up of 15 enterprising and industrious women from the community of Herrera. Most members live in the rural areas and, for many years, experienced directly or indirectly the onslaughts of the war in their territory.

Generally guided by the responsibility of being mothers and caretakers, they have created a space that allows them to help each other on matters of survival, personal problems and, in general, emotional support.

One of the "excuses" for their encounters is knitting or embroidery, an activity through which they connect not only to teach textile skills but to share ancestral knowledge and family traditions preserved by each of them. In Mrs. Esilda's house, they have a garden with medicinal herbs that they all tend to. There, neighbors turn to them in search of attention and advice to treat ailments.

On the other hand, Herrera Youth Organization was founded to make visible the youth of the territory working for the environment, dance, culture and the recovery of local historical memory. This, as a result of their interest in knowing their *corregimiento*[2], the way they used to be, what has happened and what their roots are in order to build their present and their future. In this quest, they met with the women of Asomeht, with whom they began to work on intergenerational dialogues.

Picture 3. Association of Enterprising Women of Herrera – Asomeht, and Herrera Youth Organization.

2 A corregimiento is an administrative subdivision of a municipality, normally including a village and the surrounding rural areas.

Through diverse activities, Herrera Youth Organization and Asomeht (Picture 3) have worked and reflected on the role of women in the community, their political projects and participation. They have also intervened in the public space with demonstrations in the *veredas*[3], corregimientos and municipalities to protest violence against women and feminicide, and have participated in the commemoration of important dates around the world, such as March 8 and October 25, among others.

Based on this collaborative work, they intend to leave a cultural legacy to answer such questions as who are we? Where do we come from? And, where are we going? The dream they chose to materialize through this research was the elaboration of a "history of Herrera" through the design of a traditional dress of the municipality.

2.2.2. ASSOCIATION OF PRODUCERS OF THE ORGANIZED VEREDA OF CALARMA- APROVOCAL, AND ASSOCIATION OF PRODUCERS OF SPECIAL COFFEE OF CALARMA- ASOCALARAMA

The Association of Producers of the Organized Vereda of Calarma (Aprovocal) and the Association of Producers of Special Coffee of Calarma (Asocalarama) are located in vereda Risalda in Calarma, the hill that gives the corregimiento its name. From this hill, the splendor of its landscape and the richness of its soil can be observed.

Picture 4. Association of Producers of the Organized Vereda of Calarma- Aprovocal, and Association of Producers of Special Coffee of Calarma- Asocalarama.

The vereda's older residents narrate their struggle for the territory. Despite the presence of the FARC and the fact that the community was restrained by their dictates, the founders achieved many things in the territory, including the construction of roads in 1975 and the sports complex in 1989, a source of pride for the residents.

The residents were excluded and stigmatized as "guerrillas" after Risalda was identified as a red FARC-controlled area by the "traffic light" system implemented by the state. They always remember that part of the armed actors' strategies to maintain control was to

3 Veredas are smaller administrative units than corregimientos. They normally encompass rural areas, although sometimes they may include a small urban center.

support, stimulate, oversee, and even command the associative activity. Later, when Risalda was identified as a yellow area, state entities began to arrive in the territory, and in this context, the two associations were founded and prospered.

A common trait of both organizations (see Picture 4) is that they were established around the dynamics of coffee. To them, this activity transcends its economic nature because it also generates identity, life projects and relations with the territory. As families, they hope that the new generations, their sons and daughters, will build their life projects in the countryside, in the territory, and that it will be possible to transform the vereda.

2.2.3. CHAPARRALUNAS WOMEN'S NETWORK FOR PEACE

The Chaparralunas Women's Network for Peace is a social organization of adult and adolescent indigenous, afro and peasant women (see Picture 5). Since the late 1990s, they organized for the defense of women's rights, intending to build a political platform to support their search for an autonomous, dignified and violence-free life. Currently, the Network is composed of an Operational Committee of 15 women representing 25 organizations of six municipalities of Southern Tolima that cultivate coffee, cocoa, avocado, rice and sugar cane and work in apiculture, among others, as well as women's associations belonging to indigenous *cabildos*[4] and Community Councils of Afro communities.

[5]We analyzed: What is the economic autonomy of

Picture 5. Members of the Chaparralunas Women's Network for Peace.

4 The cabildos are structures of governance of resguardos (collective territories of indigenous communities). They exercise authority, manage community affairs and legally represent Indigenous communities in transactions with the Colombian state.

5 Created in 1993, the Community Councils administer the collective lands awarded to black communities by the

women if the resources that come to the organization are administered by men? So, we have the administrative and financial power, as well as the knowledge, to the extent that the resources of the organization are administered by the women themselves. This is why we decided to help organize associations led by women (María Ximena Figueroa, Chaparralunas Women's Network for Peace, 2019).

The Chaparralunas Women's Network for Peace strongly feels the need to transform the way of thinking of rural women and families, as women should not dedicate exclusively to the domestic domain but must be part of the social world and participate in and manage political and economic matters. They also recognize the different situations experienced by women in the territory and their daily lives due to the armed conflict. Based on these experiences, they began to activate a collective political project that has required unity and permanence in *juntanza*[6].

Based on this unity and permanence, the Network fosters a cultural process strengthening organizational processes of rural women, training female leaders and promoting women's participation and political influence. From there, they build strategies, mechanisms and tools to participate in politics. In other words, this knowledge produced by the praxis has become an extraordinary and innovative experience.

The Chaparralunas Women's Network for Peace stands for collective work, equality, struggle, self-improvement, peace, resistance, social construction, empowerment, unity, social fabric, culture, respect, love and pride. They view themselves as peacebuilders amid violence:

We build peace in the families, in society, and through our collective work with the Network (...) From the beginning, the Chaparralunas Women's Network for Peace has been building peace because it is its visional objective. Build peace in the family and, after the family, in society, through the Network's actions. When we plan a project, we do not think about solving a problem of a specific person but of a collective, the women: the Network is working with indigenous people, with the permanent cultural oppression they have experienced because of the conflict and power issues. So, how is peace built? (Well) with the different populations of Southern Tolima. (That is why) the Network represents a collective and a purpose, which is to build peace. It has been doing it from the beginning until this moment. It has not been building peace from the moment the (Havana) peace process began, but since it decided to gather a group of people to improve the quality of life. Peace is being built; it cannot be achieved from one day to the next; the Network is doing collective peacebuilding (Carmen Emilia Moreno, Chaparralunas Women's Network for Peace, 2019).

state. Their functions include the socio-economic organization of the communities, the protection of collective property rights, the preservation of cultural identity and the use and conservation of natural resources.

6 Originated in practices of Afro-Colombian communities, the word juntanza implies bonding to provide mutual help and achieve common objectives.

2.2.4. COLOMBIAN ASSOCIATION OF AGRO-INDUSTRIAL PRODUCERS – ASPROICOL, AND ASSOCIATION OF PRODUCERS OF SPECIAL COFFEE IN THE VEREDA EL AGRADO - ASCAFESAGRADO

Residents perceive El Paujil as a place of abundant water, rich soil and a variety of climates, characteristics that make it suitable for a diversity of crops. The territory is also rich in flora, fauna and water sources.

Like many other parts of Southern Tolima, this territory was identified as a red area by the "traffic light" system implemented in Colombia at the end of the 20th century. As a result, neither institutions nor resources or aid to cover their needs came to the area. The leaders remember feeling alone, kind of adrift. Then, with the arrival of some institutions and improved roads of access, they began to consider the possibility of rethinking their role in the territory with a greater sense of themselves.

In this context emerged the coffee growers' associations of Paujil Asproicol (in 2014) and Ascafesagrado (in 2004, reactivated in 2016) (see Picture 6). Although organized around the dynamics of coffee, collective work has enabled them to prosper in terms of production, establish ties of friendship and reflect on their identity, personal life, family and community projects. Asproicol and Ascafesagrado have brought many benefits to the community. On the one hand, their creation has enabled them to procure more resources. On the other hand, as a result of collective work, neighbors help one another and there is a greater unity, which has allowed them to know better the members of each association, their stories and capacities, and to integrate the youth in training on different topics. For this reason, they consider that their associations constitute a common good: "one does not need to have a degree, but empowerment over things, to have influence over them" (Dayana Martínez, Asproicol. 2019).

Picture 6. Members of the Colombian Association of Agro-Industrial Producers – Asproicol, and Association of Producers of Special Coffee in the Vereda El Agrado – Ascafesagrado.

2.2.5 ENVIRONMENTAL PROTECTION FOUNDATION PLANADAS TOLIMA-FUPAPT

This foundation is made up of young people devoted to the environment and dedicated to its care (see Picture 7). It emerged out of the possibilities generated by the armed actors' exit from the territory, which allowed the arrival of different state institutions and non-governmental organizations. Previously, there was a large gap between the people and the institutions as a result of the conflict, since residents of this territory were stigmatized as "guerrillas".

Picture 7. Members of the Environmental Protection Foundation Planadas Tolima- Fupapt.

Their work is determined by the need to offer collective solutions to socio-environmental problems related to the inadequate use of the land, the expansion of the agricultural frontier, the care of water sources, planting methods and potential mining-energetic projects that converge in the municipality of Planadas.

As residents and members of the Foundation, they carry out their work through campaigns of environmental pedagogy in educational institutions and the Community Action Boards[7]; these pedagogical activities aim to empower youth and families with environmentally friendly initiatives and farming practices protective of the environment.

Fupapt seeks to develop an "alternative" youth, politically active and disconnected from clientelistic practices, acting and choosing based on political projects that address the felt needs of the population. In 2019, they elaborated a participatory initiative of environmental public policy for the municipality. In their view, alternative youth implies openness toward diverse worldviews, understanding their origin and the differences between theirs and that of others. Also, in its organizational work, the encounter with indigenous communities in the territory emerged from the idea of "ancestrality framed in the environmental" as another way of understanding the environment.

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7 *The Community Action Boards (JAC) are non-profit, solidarity-based community organizations that work for sustainable development based on participatory democracy. They serve as forums for the articulation of the problems that affect the communities.*

3. LET'S TALK ABOUT DOING TRANSFORMATIVE RESEARCH

Cristina Sala Valdés, Nohora Isabel Barros Navarro and Iokiñe Rodríguez
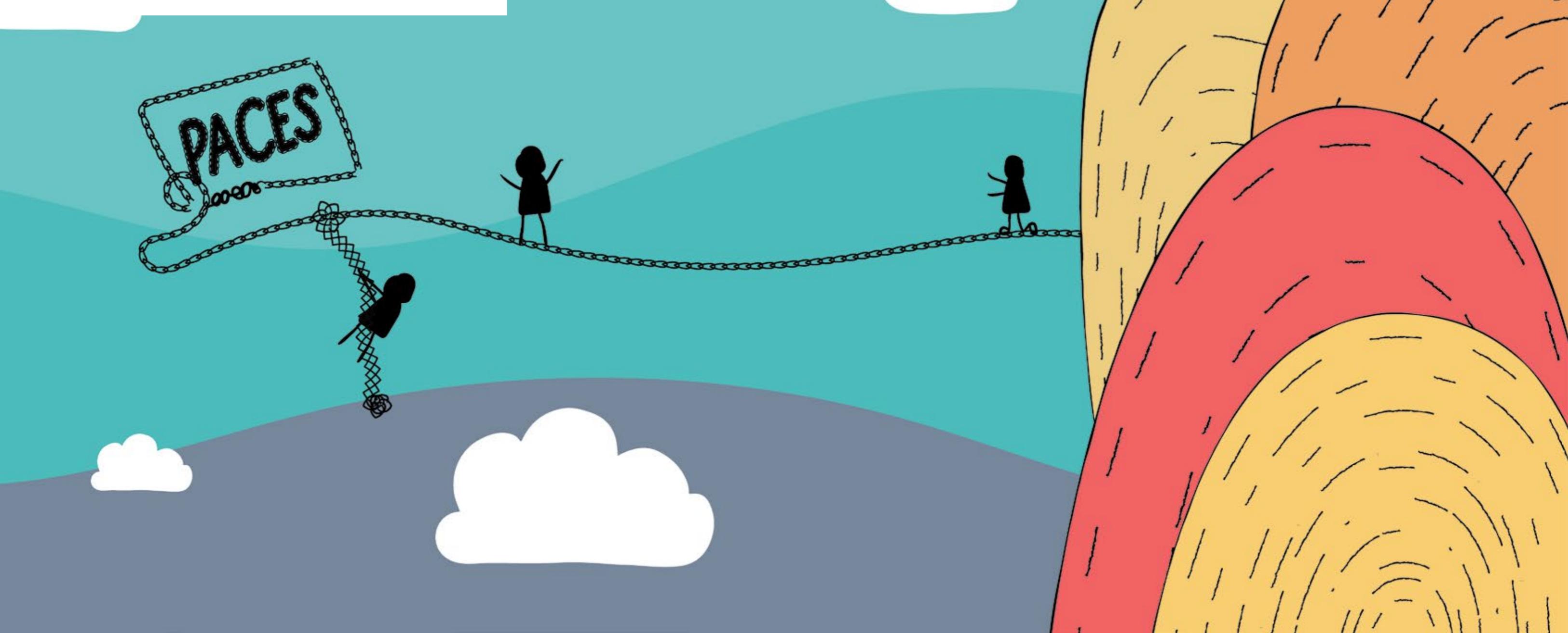
As I understand it, the community researcher must be a spokesman of reality, but also the spokesman of transformation; but taking that reality not only to the local level but to other spaces, because he will be the spokesman of the environment, of politics, of coexistence, of the way we are here. It is then an enormous task because everything falls on his shoulders; it is a responsibility, but he must take it to the outside (…) I believe that every community has conflicts, transformations that must not remain here but must be taken outside. Then, the question is how can the community researcher strengthen that relationship, because I believe it must be something larger

(William Tumbo, Indigenous Nasa, Workshop in Herrera, 2019)

We want things to become real, for people to feel it, live it and also multiply it through what we are doing

(Cándido Prieto, Asproicol, "Interpreting Peaces" Community Meeting, December 2019)

To the researchers of the project "School, Territory and Post-Conflict," researching local peace has implied establishing a pathway to make visible the extraordinary initiatives of civil resistance and the collective care of life, calling for the recognition of peacebuilding capacities originating from the community's power and strength. Research becomes thus a tool at the service of the community to help articulate, make visible and strengthen local knowledge, experiences and visions of peacebuilding. In other words, to help transform social reality.

But this methodological approach requires a conceptual framework to guide the co-construction of knowledge and the interpellation of reality. In this section, we will share a framework developed at two levels: (1) the bottom-up epistemologies of peaces that reveal how we position ourselves concerning existing theories for researching peace, and 2) decolonial research (undisciplined, based on the ethics of care, engaged, activist, solidary and ludic-aesthetic) that reveals how we position ourselves with regard to existing paradigms for the construction of knowledge.

Picture 8. Community line research input. Own Elaboration. Research Coordinating Team Meeting. October, 2019.

3.1. EPISTEMOLOGIES OF PEACES FROM THE BOTTOM UP

We also say… building peace from peace. In other words, we are in a moment of the peace process, and that strengthens our sentiment, which is to have stable peace.
(Alixe Ulcué, Asomeht, II General Meeting, 2019)

Building peace means working to reduce or prevent all expressions of violence; it is thus a sociopolitical process, pathway and project in which, as suggested by Fisas (1998):

The impossibility of achieving total peace (…) must not lead to despondency or frustrate those who confront those expressions of destructive violence, because the purpose is to get human actions to go in that direction, not the contrary, where injustice, disagreement, misery, exploitation, lack of communication, submission and inequality prevail (p.20).

In this line, Francisco Muñoz (2001) coined the term imperfect peace, breaking with definitions that portray peace as infallible, finished, distant, unreachable in the immediate future. This way of conceiving peace helps us understand it as a process, an unfinished pathway. It is not total peace, entirely present in every social space, but one that coexists with violence, interpreting and trying to regulate conflicts peacefully.

Therefore, peacebuilding as a normative horizon has a highly critical and emancipatory framework aimed at the betterment of the human condition; thus, any effort to this end anywhere in the world is a vital and effective contribution that must be made visible and multiplied. In this sense, Cándido Prieto, Asproicol co-researcher, asks:

Video "Our research framework"
https://youtu.be/IxC8IT2MDSE

How much we have evolved and how much is left for us to reach our aim, peace, coexistence, and thus be able to build a fabric of peace, not only in Southern Tolima but in the whole country, and to be like an axis for other regions (Asproicol, "Interpreting Peaces" Community Meeting, December 2019).

That said, there are two main streams of research in peace studies: the critical and the constructivist perspectives. The critical perspective produces analyses and diagnoses about different types of violence (direct, cultural, structural, among others) experienced by human beings and nature. It is important to highlight that, in line with the violentological approach that nurtures them, these studies condemn and make visible such violence, while the constructivist perspective reconstructs and makes visible human efforts to build peace while committing to search for peaceful alternatives of conflict resolution (Comins Mingol, 2018, p.150). Such alternatives establish new forms of relations between people and nature; in other words, the constructivist perspective uses a "peaceological" approach that suggests new futures in a code of peace. Cándido Prieto, co-researcher of the Project, alludes to this when he reflects on the meaning of researching about peace amid conflict:

We talk about everything related to peace, the identification of what we have, do, and are. Then, if we identify with what we are, what we do, what we have, how do we do it? Why do we do it? (Cándido Prieto, Asproicol, II General, 2019).

According to Muñoz (2001), the critical perspective is and has been hegemonic in peace research. For this reason, despite pending efforts and challenges, it is necessary to widen the horizons of peace research to include the constructivist perspective or, as we will call it in this text, peaceological perspective. Otherwise, we run two risks: transmitting a reductionist and biased view of the negative aspects of the complexities of the world that could naturalize violence (Comins Mingol, 2018, p.150); and, on the other hand, contributing to the construction of a collective imaginary of fear and impotence as a result of the lack of transformative efficacy of the violentological approach.

However, as a discipline, peace research poses three epistemological/normative challenges described by Irene Comins Mingol (2018). The first is building and sustaining synergies and interactions between peace education, pacifist activism and social intervention to channel collective efforts to reduce human and natural suffering. This calls for a permanent evaluation between theory and praxis, that is, of the theories produced and the practices promoted. Therefore, peace research must critically and constantly examine its transformative efficacy and the balance and convergence between these three elements. It is thus transformative research:

The reason for doing research is not necessarily to produce knowledge per se. It is to create transformative processes generated by reflection, by what we were saying about social constructivism. We commit to the need for support elements identified by the research in various communities to advance this peacebuilding process, discerning their initiatives or silences from their resistance…As John Jairo asserts, research is an instrument to enable people to speak about their life experiences, and there are many different life experiences they want to talk about to advance peacebuilding (Iokiñe Rodríguez, UEA, Research Coordinating Team Meeting, 2019).

The second challenge refers to the inception of an epistemology committed to values that transcends the principle of objectivity and gives way to a science for peace that approaches the research objects or situations from multi, inter and transdisciplinary perspectives to avoid an "empiricism devoid of ethical-normative content" (Comins Mingol, 2018, p.149) exclusively interested in classifying and ordering reality. In other words, it questions the old forms in which international relations and political science have, from a critical perspective, studied and understood the mechanisms of peace and violence, in order to give way to research that transcends and transforms reality (Muñoz and Rodríguez Alcázar cited in Comins Mingol, 2018, p.149), as recognized by one of the community co-researchers:

> This is something that was set into motion from the very beginning of the project and is very valuable to me, that is not like other projects proposed from a very technical and theoretical perspective but implies that we may take part in it and observe the evolution as it develops (Jeferson Rodríguez, Fupapt, Webinar "Research and Peace", 2020).

The third challenge is a situated view, for it implies openness toward other forms of inhabiting the world. This cannot be done exclusively from a critical perspective that condemns and exposes the violence of excluded communities, but from a constructive perspective that recognizes the knowledge, learnings, cultures and heritage of silenced voices[1] for peacebuilding (Comins Mingol, 2018, p.156). The reductionist rationality is replaced by one that presents a diversity of subaltern voices and narratives from the particularities of their cultures. To this end, the "locus of enunciation" of the category of victim, understood as a person dispossessed of history, voice and political presence must be transformed into one where subjects represent themselves from their own categories. This becomes the main point of epistemological departure to construct a counter-narrative or counter-discourse where the silenced and/or re-victimized voices appear as subjects that resist, develop agency and dignify their struggles: "Thus the importance of thinking from the perspective of the lives of excluded groups to fill the silences and oblivion of the disciplines" (Comins Mingol, 2018, p.156).

However, this does not mean that the local definition of agency for peacebuilding is free of controversy. For some of the co-researchers of the project, the word resistance has political connotations that are preferable to avoid, since it is associated with the idea of a block of the armed resistance, and thus prefer to define themselves as a collective force for change:

> The word resistance has a bad ring to it. I want all of us to correct it. Let us not use the word resistance. What we are doing is building a force, a power, through peace. Because we are survivors of the war! Or who can say this is not so. Let's keep that in mind (Cándido Prieto, Asproicol, General Final Meeting, 2020).

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1 Comins Mingol (2018) asserts that in the history of modern Western thought it is possible to identify three silenced voices victims of a historic, systematic process of epistemological invisibilization: women, other cultures and nature. (Comins Mingol, 2018, p.156). It is not about other forms of inhabiting the world, of changing the already existing ones, but forms that, being other, already inhabit it, based on cosmo-visions that cannot be reduced to the dominant matrix.

In contrast, the Chaparralunas Women's Network for Peace associates the word force with the masculine, and thus they prefer to identify as resisters.

What is significant in this epistemological spin is not achieving peace from research, as might be understood from the expression "research for peace." Consequently, we do not research to achieve peace, but peace is the reason we do research. In other words, we research because peace exists, and research enables reflection and awareness. Research is, because of peace. Research becomes a process of reflection-action through which people become aware of their emancipatory practices, because peace already exists in the processes of change in the territories, processes with a transformative content, as materializations of the agency of communities for peace, to build and make peaces. This way:

> Research is a tool of reflexivity. It is putting each other in contact, and the learning generated in that process is research. Research is not necessarily the elaboration of a product; it is the journey, your journey (…) The remaining challenge is to weave together these learnings. It is to go deeper; it is not only the product of helping them build their narrative through any format they may have chosen, which is where our research is put at the service of communities to help make those narratives visible and to answer the research question, but it is the reflective analysis of what happened (…). It is not only to work with the products that collect those narratives, but that reflection can really take place to strengthen the experience of their will to transform. We do not know if this happens because, after all, research is a moment within their longer lives (Iokiñe Rodríguez, UEA, Research Coordinator Team Meeting, 2019).

Because of the above, the territory, the local dimension, is the most appropriate to reflect on these agencies, make them visible and strengthen them.
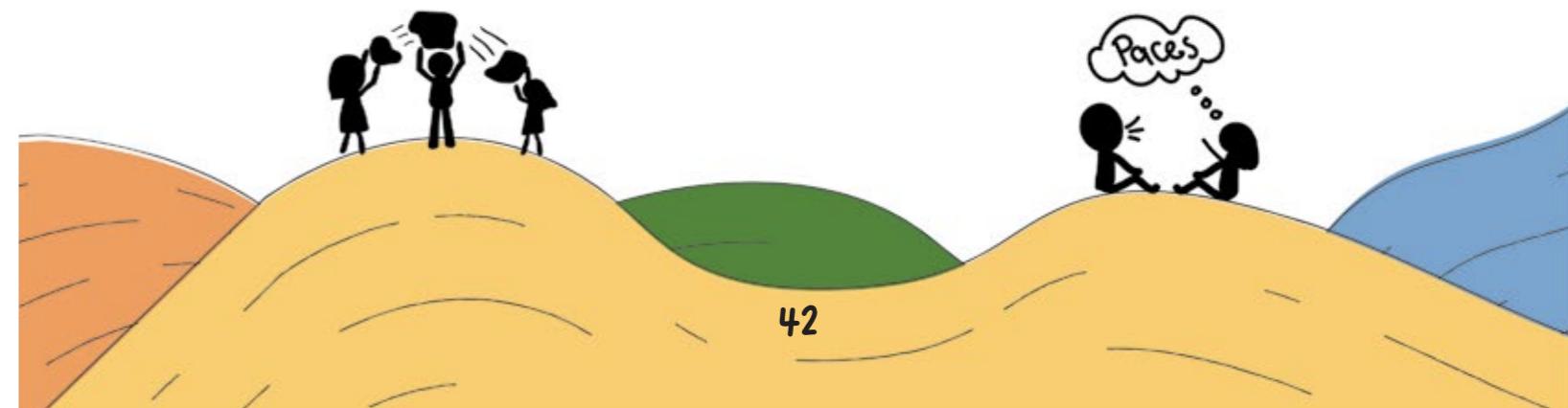
3.2. DECOLONIAL RESEARCH FOR PEACE

It is research that adapts to needs based on gender, culture and place of origin; that adapts and must respond to the needs or questions of the people in the process. I believe it is also research that tries to generate transformative processes and exploration of new languages. I believe it is very important, and, after all, doing participatory research for peaces should lead us to that: to build new languages, new imaginaries, to a more performative attitude, to daily actions based on the way the subjects are in the territory. I believe that is what it is, situated knowledge, and being situated, it can mutate and must be part of the same subjects that are there, that are building. Because, after all, we leave and that remains there, reinventing itself. Hopefully! (Nohora Barros, Unibagué, Research Coordinating Team Meeting, 2019)

A proposal for building situated knowledge for peace is linked to our ascription to a decolonial research approach. This, based on the recognition that coloniality[2] has affected research practices, strategies and methodologies, which has resulted in the production of knowledge from an extractive, non-co-participatory positioning. Decolonized research, in contrast, assumes and discusses the places, realities, power relations and identities deeply rooted in the situations or contexts that we research; in other words, it problematizes the objectivist reading of the subject-object relation, an issue that feminist epistemologies, as critical theories, have addressed in the elaboration and reflection of "situated knowledge."

Based on the work of Sandra Harding and Donna Haraway, Lucía del Moral (2012) points out that scientific legitimacy is related to participation in the forms of production of knowledge of different bodies that could be affected or subordinated. It does not depend on principles or methodologies but on the subjects involved, since, as suggested by the epistemology of the feminist perspective: a) science and all creation of knowledge is a social process and thus it cannot be isolated from power relations or conflicts in the context where it takes place; b) the illustrated ideal of objectivity is not feasible, normative neutrality does not exist and, therefore, it cannot be the criterion to demarcate good knowledge; and c) whoever speaks and the place from which he/she does it is relevant because the subject creates knowledge and discourse (del Moral, 2012, p.61).

Our research implied an effort to break free from the masculine, extractive, normative, objective and top-down tradition of "universal science" to give way to the construction of situated knowledge for peace relevant to the organizations themselves.

2 According to decolonial theory, "colonialism" came to an end with political independence in the Global South, but coloniality persists through dominant Eurocentric values and worldviews (colonial/modern) institutionalized and disseminated through education, the media, norms of behavior and languages approved by the state. Therefore, coloniality is a form of power that creates structural oppression over actors marginalized from society, such as indigenous peoples, peasants and women, whose alternative worldviews are devalued, marginalized and stigmatized in the practice of development and environmental management. From this perspective, coloniality is a mechanism and particular form of non-recognition that must be confronted to achieve emancipation and social/environmental justice.

Decolonial feminist epistemology takes distance from the dichotomies of modernity and the pretension of the universality of science to establish knowledge from multiple places of enunciation. This is what Silvia Rivera Cusicanqui (2015) calls "other epistemes", "indigenous epistemes" or "ch'ixi".

So, we said to ourselves: well, what do we do? In the whole exercise, in every conversation, there were always topics, concerns (...). Then we took those topics, those concerns and everything that comes out in the conversations as anchors. So, we have decided to do research that responds to the interests and concerns of the organizations. And in that process, when the organizations ask questions and see their process, they realize that they have been building peace for a long time. In the last meeting, a lady said: 'I never thought that having a coffee-producing association was building peace'. Then, with those concerns, with everything, we have allowed people to explore their methodologies (...) That they take the initiative to ask other people other questions while managing their concerns (Nohora Barros, Unibagué, Research Coordinating Team Meeting, 2019).

The idea is not to reproduce the epistemic violence or matrices of domination in our academic practices but to recognize research as a political practice of building relational and intercultural knowledge. This became the great challenge of this research: to understand communities in their heterogeneity and historicity and recognize ourselves as subjects that, unintentionally, configure a place and a position of power; and to ask ourselves how, from what place and to what extent our privileges could serve as engines to foster the organizations' narratives and work.

Thus, the analytical frameworks of peace research are expanded to include other worldviews. In addition, the collective subject and the place of enunciation gain epistemic relevance to answer the fundamental question: where do we belong? This is a valid question for the external and the community researchers as they engage in a dialogue with others.

Therefore, this is a political project, undisciplined, from the ethics of care, engaged, activist, solidary and ludic-aesthetic, as a way of seeing and being in the world. Below, we explain why.

Video"Decolonial action-research"
https://youtu.be/w95Nld9Gqb8

3.3. WHY UNDISCIPLINED?

> Modern colonial research supposes a rupture between space-times, a physically uncrossable abyss that simultaneously defines the place of research: crossing the rupture through methodologically administered knowledge (…) Disciplined research begins when the certainty of the existence of a problem appears, and immediately the problem becomes a symptom. Research is not such if it does not come across a symptom to interpret. As soon as I have a symptomatic problem, it describes a pathway to travel, a road that I have to traverse, with greater or lesser difficulty, following one by one the tracks that will lead us to the meaning of the symptom, to the solution of the problem. All disciplined research begins with a problem, precisely because it is the problem that promises the existence of research, just as the track promises a tracing toward a foreseeable objective .
> (Haber, 2011, pp.11–12)

The problem creates the researcher and gives meaning to his/her search for others. Through it, the researcher presents the need to answer the questions he/she asks him/herself and to continue inquiring into and scrutinizing the world: a researcher without a question is not a researcher. Because of this, the problem is formulated as a boundary, in Haber's words:

> We enunciate it as if the problem was independent of us, as if it was there and us here (or nowhere, which is the same at this point), and as if the enunciation of the problem (ours) enables us to traverse the research and, consequently, provides us with the triumphal motive to traverse it (2011, p.12).

In this author's view, believing that the problem only affects us as knowers is being part of the commonplace of modern Western science, creating a continuum, a reproduction of objectives, missions and languages of the institutionality of science of which we form part.

He then proposes to mistrust the occupied place of the world (of the institutionality of science). Such a mistrust frames knowledge that could be about social relations but is not connected to them and is not a social relation. Therefore, the relation with the problem requires a problematization of the researcher's connection with it; only then it is possible to be an instrument of the instrument.

> The purpose, then, is to make the transit to (a) research without an object (Colectivo Situaciones, 2002), that is to say, undisciplined research that, by focusing on the efforts at objectivation, deconstructs, disarticulates and averts them. We are aware that, following the argument since the beginning of this text, it will also be research without a subject, that is to say, without an investigating subject, without a subject in charge of research self-attributed to him/herself. Abandoning investigating objectification is also to abandon the pretension of investigating subjectivation. It will thus be research without a researcher (…) Undisciplined research turns a research

problem into a situation, an excuse to imagine and reveal us inhabiting the world and objectivizing not for that 'us' to be our new object, but to recognize in any case the relations in which we are already subjects (Haber, 2011, pp.17-18).

Breaking with the structures of objectivation of the institutionality of science is also breaking with and denouncing epistemic violence. This enables subjectivations from places other than those of the epistemic privilege enjoyed. Because of this, Cruz, Reyes and Cornejo (2012) call for a research practice that not only revises research strategies but assumes the reality of the place where knowledge is sought, producing methodological alternatives that effectively reclaim subjectivity in social research, since, despite relative epistemological consensus about this, it is relegated to a simple declaration devoid of content.

In the case of our project, we all have shared the role of co-researchers, interpellating each other:

> Just as you can see that you learn from us, that we may serve as examples, (…) we are continuously learning in the work with you, and that is something that gives us feedback, that comes and goes, it is mutual learning; thus, everyone in this project, with different roles, are being co-researchers (Cristina Sala, UEA, "Interpreting Peaces" Community Meeting, 2019).

Fupapt's co-researcher, Jeferson Rodríguez, describes it as:

> A learning space; I value it as an opportunity for the territory and the people to turn to academia, but also for academics and people who work in these spaces to come, to travel to the territories to learn collectively, to learn by doing. I also find designing these new ways of learning very interesting. I believe that these spaces allow us to reiterate that learning in the territories does not come only from academia and that these research processes are and represent much more value because they really depict the realities we experience in the regions.

What thus far appears as chaos, an indictment of modernity/coloniality or a politically correct and seemingly inapprehensible pretension of a researcher, is anchored in something ordinary: conversation. In it, we can explore three places suggested by Haber (2011) to decolonize research: recognition, learning and solidarity. Of them, he says:

RECOGNITION	LEARNING	SOLIDARITY
1. Exploration: it is such in as much as it allows researchers to develop a relation with a territory unknown to them or that they do not know completely; it proposes to the researcher concrete relations and relations to concretize. 2. To learn once again: re-learning enables to identify previous enunciations that refer to person/process/object. Relations with words and things are re-established, allowing to mitigate its arbitrariness. 3. Accepting: researchers recognize that reality is not as they believed. This is, above all, an attitude of openness to allow oneself to be inhabited by conversation, an authentic tactic.	From a position of openness toward recognition and conversation, it is possible to learn how to learn since it interrogates (that is why it is authentic) and touches (it is thus a tactic) reality. It is learning the ability to learn; it is to converse and learn the versions of some in relation with others. The capacity of conversation is thus an attitude of conversion. To-be-in-the conversation is not to become the other, but to convert in the relation with the other, in the flow of that conversation.	It is based on an affective research stream that seeks to develop extended subjectivities.

Source: Own elaboration based on Haber (2011).

This space of recognition, learning and solidarity is highly valued locally, as evidenced by Marinela Sánchez, Yeison Castellanos and María Esilda Ramírez:

But that is learning: dialogue, to dialogue. To understand, to comprehend (Marinela Sánchez, Aprovocal, "Interpreting Peaces" Community Meeting, December 2019).

As researchers, we find ourselves involved daily in a series of dilemmas, of problems, that lead to results that, possibly, are not the way to go; and we must restart what we abandoned thinking that it was not appropriate and ended it; we continue in that path to finally identify, have a solution to resume new initiatives, to take into account the opinion of others, participation, and have a dialogue with the communities to learn what really happened, what is happening and what might happen concerning our region (Yeison Castellanos, Fupapt, "Interpreting Peaces" Community Meeting, December 2019).

The most beautiful thing about the entire project is that we have stopped thinking about our organizations and are now thinking about our community. All kinds of communities (María Esilda Ramírez, Asomeht, "Interpreting Peaces" Community Meeting, December 2019).

It is worth stressing that Haber (2011) understands that to undiscipline the methodology is necessary to separate its assumptions: the objectivation/subjectivation relation, the lineal-temporal proposal to produce knowledge of sequence, the positioning of theoretical knowledge and of the world and the loss of practical autonomy to generate knowledge from social relations.

All social relations are strained by the colonial differential that accentuates, reproduces and sustains antagonisms of class, nationality, ethnicity and gender; par excellence, objectivation/subjectivation is defined from them. Therefore, it is not a relation of resistance, of deciding to be on one or another side, but an agonic relation in which they juxtapose. As a result, he proposes to draw antagonistic cartographies.

Antagonistic cartography allows us to describe the implicit relations of objectivation and subjectivation in research, that is, the epistemic antagonisms. For this reason, it must be assumed in solidarity and dialogue with social movements, organizations and communities, among others, because it produces:

A quick displacement along the antagonisms and a relocation or moving of the domiciles assigned to research by the discipline. This is a first but not the last relocation or moving. The relations of solidarity are established with time, and they call for responsibilities, commitments and support, but above all, trans or inter-subjective affectivities. The relations of conversation are also established with time, they develop between those who converse, just as they become in them. Conversations with popular subjects and collectives, social movements and local communities, in short, with whom we form lasting solidarities in which we recognize each other, are the situation of the research. (Haber, 2011, p.23).

In this way, it becomes an open process of permanent transformation between the bodies-researchers that engage in conversation, that is, that create a flux of intersubjective action that provokes subjectivities in relation. The product of the conversation in a changing situation will always be different from that of the researcher in the academic field or a situation specific to his/her culture.

On the other hand, we should highlight what Rosana Guber (2001) has argued: "A social researcher can hardly understand an action if he/she does not understand the terms in which it is characterized by its protagonist" (p.16). The interpretation of phenomena from the actor's perspective is not an exact reflection of their reality; on the contrary, this exercise corresponds to the theoretical construction of the researcher –his/her reflections and concepts emanating from them– in synchrony with the continuous contact with the population to be studied. It requires then "to apprehend the conceptual structures with which people act and make intelligible their conduct and that of others" (Guber, 2001, p.6). In more plain language: understanding how actors give meaning to their actions.

On the other hand, accounting for meaning from the perspective of actors without superimposing an ethnocentric view poses two challenges: first, acknowledging the researcher's ignorance previous to the fieldwork, because: "Given the extraordinary variability of sociocultural systems, even under the apparent uniformity of globalization, the social researcher can only know other worlds through his/her exposure to them" (Guber 2001, p.7); and, second, the need to interpret and make intelligible a culture to those that do not belong to it.

This exercise of constant revision of the interpretations was part of the honest and transparent dialogue of the co-research process, as expressed to the community of co-researchers in the following quotation:

> [In the co-research - coordinating team] we also make an effort to try to give meaning to everything you do, and we do it before sharing; we try to interpret everything you do, but obviously, it is an interpretation from within the group of researchers-coordinators. Today, we want to show you and share with you our interpretation of the entire process, present it for your critical review as co-researchers in the project, and hear from you whether you truly see your process as we see it. Because we cannot forget that Participatory Action Research had that cycle, if you remember what Nohora and I told you at the beginning of the year when we went through several moments: we share, we make the reflection, we share with the community, but then we put on our lenses of understanding research, what it is that we are doing, what are we doing it for, whom do we want to tell (Cristina Sala, UEA, "Interpreting Peaces" Community Meeting, December 2019).

With this, we mean that as researchers, we let the territory change our analyses and the way to do research; therefore, we opened a new space within the project to create, trial and recreate mechanisms to build relations of trust and work between us. As we build and experience these relations, it was possible to re-adjust the project in such a way as to make sense to the social and cultural world of the organizations.

3.4. WHY FROM THE ETHICS OF CARE?

As academic research, the project "School, Territory and Post-Conflict" included, in principle, methodologies to explore reality together with the community researchers as co-researchers. However, since the social organizations questioned the project's research questions, strategies and methodologies, in two particular moments we faced a series of discussions about the coherence between our theories and the practices we were generating. The first one took place during the I General Meeting with teachers and community organizations where the research project was presented and a work protocol was agreed. During this meeting the community organizations expressed that studying the impacts and transformation that the armed conflict had produced in them and their territories would cause fear, mistrust and uncertainty, and therefore it would put them at risk. Thus, we replaced the original research question to work with the communities by this one: how did you build peace amid conflict? (We will explain further in the next chapter). After the first workshops in the territories, we experienced as researchers a second tension that made us feel that we were involved in a project whose methodologies

were not in line with the times, ways of knowing and needs of the organizations.

Therefore, after recognizing our "cognitive dissonance,"[3] through an ethics of care and the recognition of local knowledge of the people of Southern Tolima, we re-elaborated and adjusted the initial methods of the research project (Muñoz, 2001, p.24), for in our approach to the research we were (unintentionally) reproducing the dominant narratives used to study the armed conflict. Likewise, we were replicating the verticality of the Western way of building academic knowledge. The adoption of a more clearly delineated undisciplined research approach allowed us to build relations of trust, dialogue of knowledge and collective reflections with our community co-partners.

The ethics of care, characteristic of undisciplined research, was also present in the way the research was conceived from the indigenous worldview of some of our co-researchers. In the Nasa culture, the understanding of time and history is linked to their own way of conceiving research. To them, the past is in front, and the future is behind; in this sense, history is not a narrative, but an encounter. In the words of Nasa co-researcher William Tumbo, "to me, research is learning our history to make visible our future" (William Tumbo, Nasa indigenous, Workshop in Herrera, 2019). Taking appropriate steps means to consult, and for that "it is necessary to take care of the *mayor*,"[4] "look after him," "give him his *chicha*[5], his food," "bring him *aguardiente*[6] to the lake" and "talk about life," and then, when a conversation is already experienced and a situation has been built, it is possible to ask/consult.

3.5. WHY ENGAGED RESEARCH?

As argued by María Oianguren (2020):

> Today we know that emotions and feelings have a prominent place in processes of social change. (...) That is why, together with emotions and feelings, the reflective yearning occupies a prominent place in processes of social change. (2020, p.97).

The "School Territory, and Post-Conflict" project enabled the emergence of an emotional community, a great research family. To us:

> (...) Research is a process where reflexivity prevails, where the construction is in how your role in a space, how your activity in a place is also beneficial for the people with whom you work. So, I like very much to talk about solidary research, about processes that feminist approaches have named affective research, loving research, with the idea of breaking with the modern idea that science is rational, pure, objective, for it also

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3 With this phrase, the author questions that peace is recognized as the objective, but violence and its causes and consequences prevail as a factor of greater epistemological relevance. Thus, he invites us to evaluate our theories and praxis in peace research.

4 In the indigenous communities, a Mayor (elder) represents the values, wisdom and material and immaterial knowledge of the community.

5 Chicha is a fermented or non-fermented beverage common in parts of the Andean and Amazonian regions of Latin America. Normally made of maize, it has ceremonial and ritual uses.

6 Aguardiente is a type of anise-flavored alcoholic beverage commonly consumed in Colombia.

must be and is related to a set of emotions, feelings, love for the people you work with, with whom you are, after all, building knowledge. In my way of understanding research, which is feminist research from the ethics of care, from solidary research, you become an instrument of others and your role in those spaces is rather how to develop the projects and activities, or how you can be helpful to others. That is why I place a word like "love." (Nohora Barros, Unibagué, Research Coordinating Team Meeting, 2019).

However, to understand the sense of emotions, meanings and things-concepts, researchers must allow ourselves to be affected by and connect to them. This method is key to participate in the universes of meaning at play in this type of research. It aims to build networks of engagement with activisms, struggles and social movements with whom co-research is done. Along the same line, Jimeno, Varela and Castillo (2019) propose the concept of emotional communities that: "does not refer to a homogeneous set, delimited and stable, but to ties of variable duration built under certain circumstances, with diverse and fluctuating spatio-temporal extensions" (p.56). Just as it may be ephemeral and limited, this concept may create strong ties that modify memory. Therefore, it is not about creating structured social identities but creating emotional ties, since as a source of civil action, they are ethical and political. Likewise:

> Other authors, such as Lynn Stephen, propose the concept of strategic emotional-political communities to highlight their multiple characters and their incitement to mobilization and political action. [The emotional communities thus forged] can also include empathetic listeners that have not experienced the same suffering but who wish to act and take risks to bring to light the horrendous events and work to prevent their recurrence. (Jimeno, Varela and Castillo, 2019, p.57).

In sum, engaged and emotional communities are constituted by their search for social justice. They are communities of meaning and affection that connect distant and heterogeneous people and sectors, in which pain, anger and sadness overcome indignation and become a political language that, being shared and public, generates a recognition that creates articulations with others and spurs political action. Thus, emotions and feelings stop being a personal issue and start to be viewed as factors rooted in a socio-cultural structure, which implies understanding emotions as a relational issue and the semantic field where the action takes place. In that order of ideas, academia gets involved with emotions and takes on a political engagement for the co-construction of intercultural citizen agency.

3.6. WHY ACTIVIST AND SOLIDARY RESEARCH?

> The problem we have in the social part of our territory, so pounded by violence, by war, where there are still consequences of everything that happened. But through this project, it is like we get out of this prison or confinement that we were in, and today we have other expectations. We can now talk about our people, about what we want to do, what we want to change, take the resources we have, and make good use of them for our benefit. To continue with our people, with our territory..
> (Cándido Prieto, Asproicol, "Interpreting Peaces" Community Meeting, December 2019)

We refer to it as activist research because this research process takes root in the political actions of the communities and activates, agitates, recovers, legitimizes[7] and makes them visible. In this succession of moments an awareness emerges that awakens or brings to the fore agencies that transform reality, beginning with the definition of a process of activist research. Activist for the peaces already existing in the territory that contains the deep meaning of the word "activist," since it is not the activism of the researcher in a concrete political action (that as sentient-thinking human beings we also have), but rather "activism for," based on a way of understanding and doing research for peaces, to recover and delve into the knowledge for peace(s) that has already sprouted in the territory.

Activist research is also solidary since, as explained by Vasco, solidary research:

> Is a methodology developed within a work of solidarity, (...) with the objective (...) of strengthening their struggles, make them advance, grow, develop (...) it is not the work of an intellectual university researcher, it is joint work, whose objective is solidarity; and in solidarity, as they suggested at that time, bidirectional solidarity, from our society to the indigenous societies, but also from the indigenous societies to our society. (Vasco, 2010, p.5).

3.7. WHY LUDIC-AESTHETIC?

We decided that research is also a space for ludic-aesthetic recreation because, from a decolonial perspective, the way to create knowledge transcends the traditional rational methods of social research, venturing into artistic forms of co-construction of knowledge like the plastic arts, sewing and weaving, theatre, museographic exhibitions, photography and video, creative writing, the use of Lego bricks for the elaboration of prototypes and, in times of pandemic, webinars.

_____
7 _Obviously, not all political actions are legitimized during the research process. Those actions of which the communities become aware as part of a broad reflection and are related to the broad objectives of the project are legitimized._

From the conception of the research project, we committed ourselves to using locally relevant research methodologies that could, in turn, be transformed into products that could help make visible the existing local peacebuilding processes. Thus, we used a wide range of ludic-aesthetic tools in a diversity of workshops and meetings throughout the research with the organizations. In addition, two community booklets, three participatory videos, four talking maps, a book of institutional memory and a traditional dress were produced as community outputs of the project. Some were proposed by the coordinating team at the beginning of the project, and others were conceived in dialogues with the organizations throughout the research. In the fifth chapter, we present in detail each of these methods/products.

Thus, the research built knowledge directly relevant for the communities and co-investigating organizations, revitalized local identities and knowledge and helped resignify the territory.
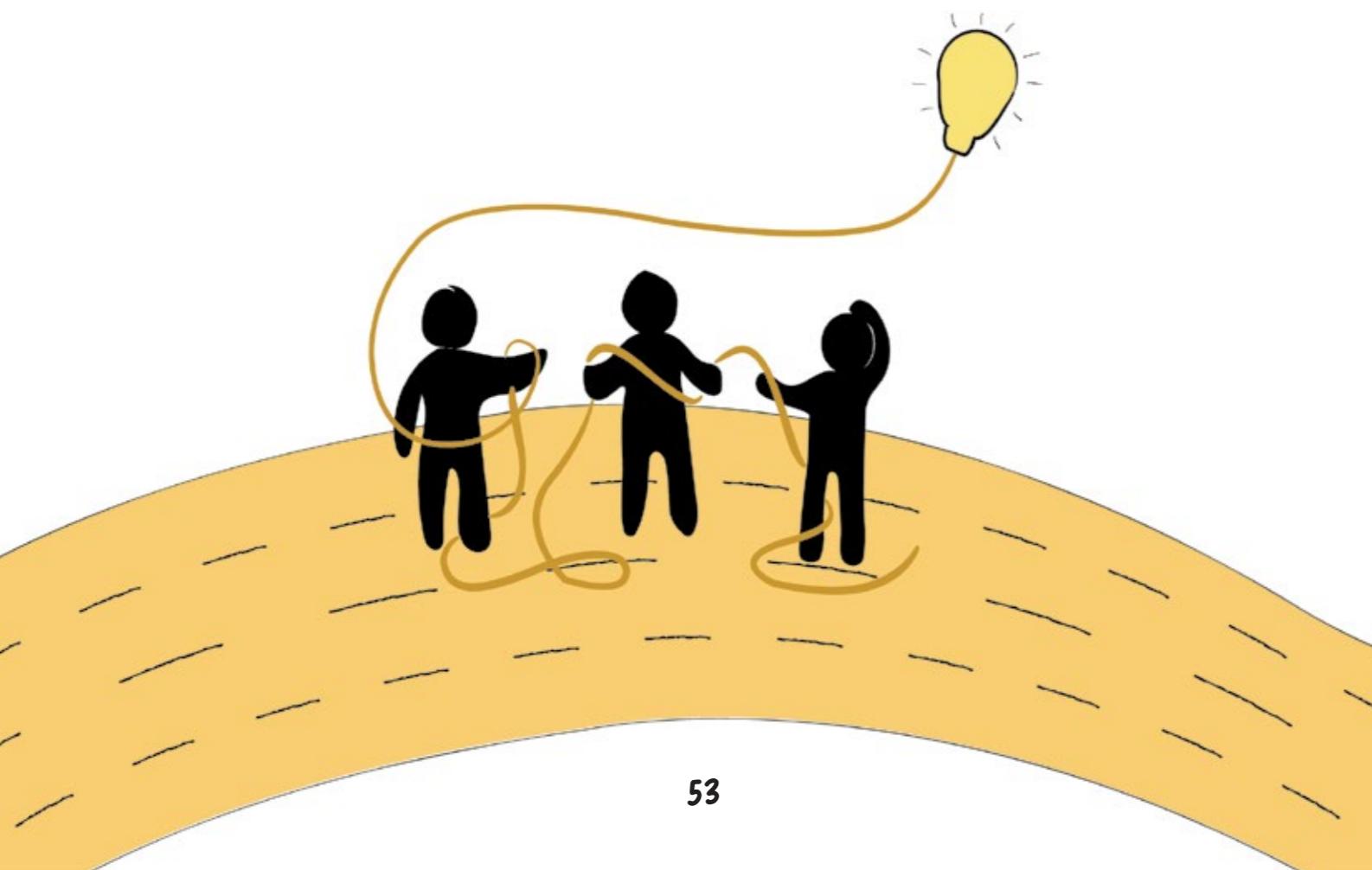
4. CONDUCTING DECOLONIAL RESEARCH FOR PEACE

Cristina Sala Valdés, Nohora Isabel Barros Navarro, Iokiñe Rodríguez and Mónica del Pilar Álvarez

As explained in the previous chapter, the research process described below adopted an undisciplined, flexible and emerging methodology that allows us to create possibilities and realities to learn, together with the social organizations, how peace is built at the grass roots level. This research process was re-elaborated along the way, and our challenge as researchers was to elicit relations of solidarity and mutual interpellation throughout its development.

Researching peace from the grassroots also set in motion a pathway to make visible the extraordinary experiences of civil resistance and collective care of life, calling for recognition of peacebuilding capacities originated in the power of the community. Therefore, the research did not differ from intervention, since in itself it was an intervention, as it generated transformations and actions in every person immersed in the process. As pointed out in the previous chapter, the project was based on decolonial research aimed at:

> • Actions for social change as a transversal commitment to re-signify and transform the territory.
>
> • The elaboration of undisciplined methodologies as a path built through conversations, situations and relations with others.
>
> • Interculturality based on dialogues of knowledge that recognize historic asymmetries in the production of knowledge.
>
> • The construction of emotional communities, in which academia is transformed through emotion and political engagement.
>
> • Solidarity and activism to strengthen the struggles and agencies of the co-researcher organizations.
>
> • Openness to ludic-aesthetic creativity and production to help give meaning and revitalize local identity and knowledge.

This process of intercultural research was developed through three types of research meetings: in-situ workshops, general meetings and meetings between organizations.

The in-situ workshops or workshops in the territory, were held in each municipality and/or vereda in spaces provided by the community: their homes, their organizations' headquarters, the community nursery, etc. The organizations' research interests and proposals emerged from these spaces of intimacy.

The general meetings were designed to socialize the participants' local research processes and generate dialogues of knowledge between the organizations, the teachers and the research-coordinating team. Three general meetings, each lasting two days, were held with all co-researchers of the project, in which the following themes were addressed: a) researching conflict and peace, b) the territory we feel, and c) building sustainable peace from the territory. In all three, museographic exhibitions and different reflective dynamics were used to promote the dialogue of knowledge between teachers and organizations

about their life experiences during the armed conflict and peacebuilding. At the end of the project, and as a result of the last General Meeting, seven proposals were concretized that condense the vision of the school teams and the organizations about ways to build sustainable peace for their territory.

Giving continuity to the collective process, the *meetings of social organizations* took place halfway between the workshops, either in a face-to-face or webinar format. Therefore, the co-research process flowed between more intimate workshops, meetings with co-researchers from social organizations of other territories, and general project meetings, where teachers and leaders of social organizations shared space, activities, knowledge and visions for the future. This is what we discuss in this chapter, offering a shared and detailed view of how the research was conducted in these three moments, with a special focus on the activities carried out with community organizations.

The sequencing of these different types of meetings was structured in four key moments of the research process,[1] as explained below:

> (1) The meaning and importance of doing research (January-April 2019)
>
> (2) Adapting the method to the context (April-November 2019)
>
> (3) Intercultural dialogue of knowledge (November 2019-March 2020), and
>
> (4) Identification of learnings (August-December 2020).

It should be noted that the description of these moments is a result of a retrospective reflection to understand and organize how the research unfolded. Of course, each encounter had clear objectives concretized in specific activities; however, our vision of the sequencing of stages only crystalized once the process ended.

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1 *This sequence of moments is not an expression of a lineal process, it does not represent a step by step, it is simply a form of organizing the presentation of the process.*

"LET US SHARE DREAMS AND PEACES" SERIES OF VIRTUAL CONVERSATIONS NOVEMBER-DECEMBER 2020

"TRANSFORMATIVE PEACES AND POWERS" COMMUNITY MEETING 19-20 FEBRUARY 2020

"INTERPRETING PEACES" COMMUNITY MEETING 2-3 DECEMBER 2019

II GENERAL MEETING 16-17 JULY 2019

I GENERAL MEETING 22-24 JANUARY 2019

GENERAL FINAL MEETING "BUILDING PEACE FROM THE TERRITORY" 20-21 FEBRUARY 2020

TIME LINE
SCHOOL, TERRITORY AND POST-CONFLICT

4.1. THE MEANING AND IMPORTANCE OF DOING RESEARCH (JANUARY-MARCH 2019)

The I General Meeting of teachers and leaders of social organizations from Chaparral, Rioblanco, Ataco and Planadas and researchers-coordinators from the universities took place between 22 and 24 January 2019.

The workshop was divided into four parts. The first was a presentation of the project to answer the following questions: What will we do? Why? and how? The aim was to build a shared narrative to motivate and mobilize participants to take an active role in the workshop. The second was a space of interaction to promote mutual knowledge and acknowledgment as members of a community with a common objective. The third part was oriented to familiarize the participants with three of the main strategies that would be used in the project: personal biography, digital social cartography and videos; this, in order to provide a general knowledge of the methodologies and to decide collaboratively how to use them in the development of the project. Finally, in the fourth part, we built agreements for the subsequent work.

In this first meeting, the universities' coordinating team explained the steps to promote a culture to foster peace from everyday experiences of the communities, emphasizing the idea of "not being recipients of peace but builders of peace" (John Jairo Uribe, I General Meeting, Unibagué, 2019). To this, the communities responded: "We were anxiously looking forward to this moment of reconciliation, peace, and fraternity", and added: "We are sure that an interesting proposal will emerge from here" (Cristina Sala, field notes, 2019).

The expectations about the project were very positive. The violence experienced in Southern Tolima had not become a barrier for the communities, as expressed by some teachers: "It is not easy to make a culture for peace, it is very difficult, but we want to be producers of a seed that we want to sow in our territory" (El Técnica Martín Pomala, 2019). On their part, the youth expressed: "we are committed to peace. We are children of the war, but we will be parents for peace" (Grupo Pijao, 2019). The women also asserted: "We are promoters of so many things, let us also be promoters of peace" (Asomeht, 2019). There was a need to "generate and resume the social fabric; to build our historical memory from the communities to preserve the memory for the youth" (Herrera Juvenil, 2019).

Throughout these three days of work, we carried out several activities to share a point of departure. We elaborated brainstorming activities about the communities' understanding of the concepts of "peace", "conflict", and "territory", and murals describing their territories. Below we share the methodologies used and the way we adapted them according to the objective of the meeting and the research.

Picture 9. I General Meeting. January, 2019.

METHODOLOGIES

BRAINSTORMING

OBJECTIVE:
To generate a space of mutual recognition among participants based on an inquiry about three concepts: peace, territory and conflict.

⧗ **90 min**

DESCRIPTION:
organized in working tables, the participants write in bibliographic cards one word or short sentence with their definition of peace, territory and conflict. Each person must write one idea per card, utilizing as many cards as needed, so that, once pasted to the wall (on craft paper), anyone will be able to read the content of their definition. The definitions of each topic (peace, territory and conflict) are pasted to the wall on different flipchart papers. The facilitator then asks participants to identify the definitions that seem to form sets of words. Later, each set of words is given a name, and the participants decide which groups are more important in their definition. Finally, the facilitators put aside the flipchart papers and write down key aspects of the participants' reflections.

RESOURCES: bibliographic cards, masking tape, paper and markers.

NARRATION- COLLAGE

OBJECTIVE:
To recognize the particularities and identities, as well as the possibilities, tensions, and commitments of the participants.

DESCRIPTION:
In working tables, the participants elaborate a mural-collage representing the organizations and schools involved. To this effect, they use photos (brought from their homes) that represent them. The mural must answer the following guiding questions: Who are we? What are the most important moments in our history? What projects are we carrying out? What would we like to achieve with our participation?

Each mural is presented in the working tables, and the facilitators write down the common elements, differences and possible associations. The rapporteurs prepare their presentation for the plenary session, highlighting potential working agreements.

RESOURCES: Photos representing the groups of participants, paper, masking tape, markers and tempera.

PERSONAL BIOGRAPHIES

OBJECTIVE:
To lay the groundwork to start writing personal biographies.

DESCRIPTION:
First, a proposal to reflect around a battery of questions is presented:

* **Identity:** Who am I? What roles define me? How has the armed conflict transformed my life?
* **Conflict:** What recollections/memories of the conflict have marked me?
* **Territory:** How have I experienced the territory?
* **Peace:** How do I imagine peace? What are the most important peace experiences and memories?

Fifteen minutes are given for participants to write the most important aspects of their reflection on each topic, keeping in mind that whether or not they manage to fill all fields is irrelevant. Space is then opened for participants to share what they wrote for each theme and contribute to the discussion. Once each topic is finished, participants move on to the next one.

The facilitator closes with a reflection on how the exercise was formulated concerning the personal and collective history.

CARTOGRAPHY OF NEW CONFLICTIVITIES

⧗ **120 min**

OBJECTIVE:
To locate in a map the new conflicts in the territories.

DESCRIPTION:
The activity takes place in five moments: (1) identification of the participants' experience in developing maps, (2) problematization, (3) elaboration of maps in subgroups, (4) socialization of maps, and (5) identification of the map's components and how it is made.

IDENTIFICATION OF EXPERIENCES. The facilitator presents and explains the purpose of the activity (for participants to identify how to elaborate a talking map to plan the development of exercises directed or led by them).

PROBLEMATIZATION. The participants are divided into subgroups (each of 6 or 7 members) to talk about the conflicts that have emerged after the signing of the peace agreement with the FARC. The aim is to identify the meaning that participants attribute to this expression and the following factors:

· Actors involved, their interests and resources.
· Alliances and relations between actors.
· Places of the municipality or the region in which these conflicts occur.
· History of the conflicts (dynamics, key moments and trends).

ELABORATION OF MAPS Once the discussion has taken place, the participants are asked to locate in a map (on craft paper) said conflicts, expressing each of the aspects addressed (actors, interests, resources, practices, interactions, history, etc.)

SOCIALIZATION OF MAPS. The participants share their results identifying common elements as well as singular aspects of each group.

IDENTIFICATION OF THE COMPONENTS OF THE MAP AND HOW IT IS ELABORATED. The facilitator asks participants to identify the elements of the map: the symbols used and the way the stories, dynamics and relations are located in the map.

RESOURCES: Sheets of paper, markers and colored post-its.

PARTICIPATORY RECORDINGS

⏳ 90 min

OBJECTIVE:
To represent in an audiovisual format the new conflicts present in the territories, based on interviews and recording of audios and images.

DESCRIPTION:
The activity has three parts:

– TASK ASSIGNMENT. The participants are divided into groups. Each group is assigned a task related to the realization of participatory videos (filming interviews, recording audios and images).

– TEAMWORK. Discussion about the topic to be addressed and how it will be portrayed audiovisually. The facilitators accompany the realization of this task. Each team reaches the necessary consensus to be able to complete the task successfully and makes the respective films.

– PLENARY TO SHARE RESULTS. The work of the teams is reproduced, and the teams present the consensus that was (or was not) reached and what led to this result.

RESOURCES: Digital camera, cellular phones, paper.

The sessions became a contact point, an exploration of concepts and a means to agree on the path where fears and tensions between the knowledge of the teachers and that of the communities began to surface. And, above all, where anxieties arose around the main research question: How has the conflict transformed us?

> Many people, as victims, have not talked about it and cannot talk about it because perhaps they want to do it, but with the counterpart, they will refrain, wondering 'if I narrate this, how far will it go?' (Co-researcher, I General Meeting, January 2019).

> The truth is that we would like to tell the story of what we have experienced because of the conflict in the rural areas, but there is fear because, sometimes, as peasants, as an organization, we do not have the right knowledge to express ourselves (Co-researcher, I General Meeting, January 2019).

> If we start to narrate the conflict that took place in our vereda, perhaps they will take reprisals against us (Co-researcher, I General Meeting, January 2019).

Faced with these fears, it was proposed to:

> Look at things from the past, whatever must be recovered, but there is also another part of the conflict, a part of the past that would affect us again. Now we want to erase what happened and have a new education in our home, our family, our institution (...) We are going to have a new education to have a better future (Co-researcher, I General Meeting, January 2019).

As a result of these interventions, the entire team decided to "look to the future" from the question: *How have we built peace amid conflict?*[2]

This question began to shape the social organizations' need to make visible their associative processes and political actions and narrate their territories from their experiences of peace. The importance of doing research was concretized in the form of community concerns because if sowing seeds of peace was important, so were the questions we were asking to begin to sow them.

With this new guiding question, we began the in-situ workshops with the organizations in February 2019, preparing a series of meetings to address the following questions: What is qualitative social research? Why is it important? Why is it a helpful tool to imagine and build the territory? What is Transformative Action Research (TAR)? How does it enable to generate transformative action?[3]

Specifically, as argued by one of the community co-researchers, in one of its early stages, the research process was perceived as something alien to and distant from the organizations:

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2 *All the testimonies collected in this section are concerns and proposals shared by the co-researchers with the researchers-coordinators when they began to reach agreements to continue the research process.*

3 *It is important to mention that we chose to develop this methodology after changing the research question, considering that, in the I General Meeting, the organizations insisted on the need to share their experiences as leaders, which motivated the implementation of a TAR, even though the proposal came from us as academics.*

We first said that it was difficult because it was not possible, it was not admissible… because we began to do research and could not do it, but now we see that it is not difficult because things have changed and we are in a country of peace, then it is possible to do the research (Cristina Mosquera, Ascafesagrado, Workshop in El Paujil, 2019).

In this meeting, it was especially emphasized that we all have the capacity to reflect and discover new facts about ourselves and the world. We realized that constantly thinking and wanting to learn is nothing else than continuous research. This is why research is the possibility to ask questions about the reality we want to transform, to share knowledge, social practices and life experiences; but it also seeks to understand our environment and learn how we perceive and imagine ourselves and our territory. In turn, it is to understand in order to be able to transform:

> I have always been, shall we say, kind of at the forefront of what has happened in my environment, right? And I believe it can be said that it strengthens me a lot, knowing the history, knowing what has happened, where we have failed; perhaps not, because as persons many times we are able to point out, but we have never had the chance to generate ideas and strategies (…) And I believe that we, as a people, based on these projects, we can strengthen that, show them 'do you see, there are leaders' (…) Then, as young people we are the ones called to transform a new society, a new society with more opportunities for ourselves and for those who come after us, the next generation. Then, meeting people like Mrs. Rosa, people who have a deep knowledge of medicine. Roberto has saved people that scholarly medicine, which is supposed to be the most advanced, has discarded, and he has been able to take those people out of that environment. How can we as youth acquire that knowledge before it is lost? Because we are not eternal. So, I believe that this is the most important aspect of the project. To know our roots to strengthen our stem, right? And to be the green, the trees. Thus we, the youth, will be those leaves and fruits of our community (Héctor Enover Yate, Asocalarama, Workshop in Risalda, 2019).

In this order of ideas, we proposed TAR as a process that is nourished from experience, from the knowledge and wisdoms of the communities about and in the territories, from which questions, tools and strategies to answer them arise. In addition, we can develop actions and build realities that generate endless interpretations and reinterpretations, in other words, it is a progression of constant transformations (Picture 10)

However, in order to concretize and start this proposal in the territory, our work focused on explaining the project and the research. The conversations with some organizations were passive, dominated by unidirectional communication (from us to them), but in other organizations, the connection with the research was more dynamic. However, this fieldwork shed light on a series of questions that the research team had been asking since the beginning of the year: What research question should guide the work with the community organizations? What methodology is best suited to their needs?

The answer to the first question was clear: the community organizations connect with the memory of the past that has a sense of the future, that is, with reviewing history to
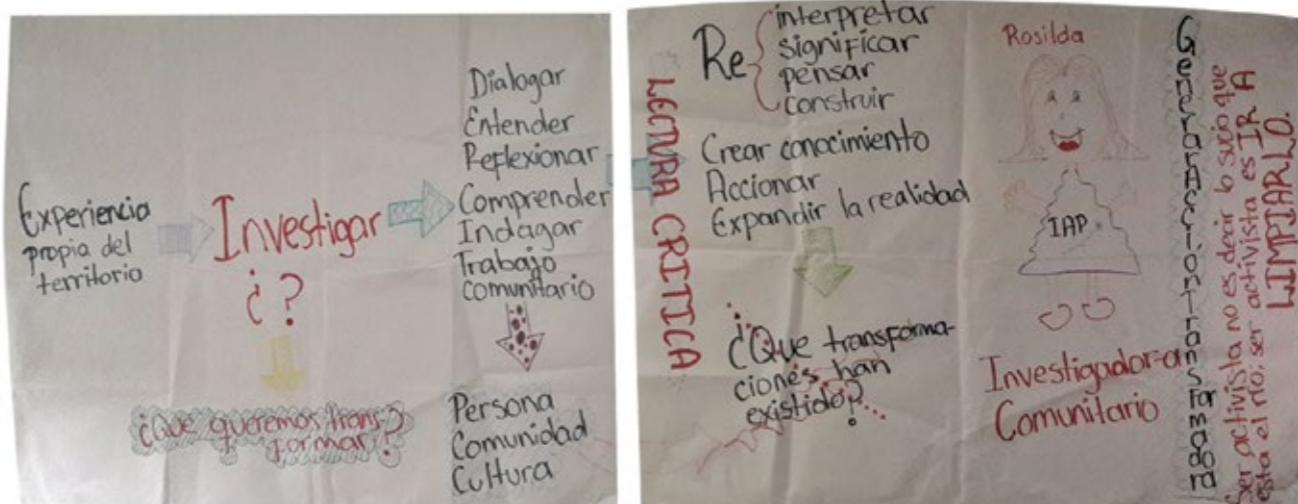
Picture 10. Conceptual framework to explain the research process. I Workshop in situ, 2019 .

position themselves in the present, but always imagining a future for the territory. In this sense, the question about how peace has been built amid violence, together with what is the desired future, guided unhindered the community work.

The fieldwork also demanded from us the possibility of generating new narratives of the conflict from the perspective of peace imagined by the communities. To this aim, the research tried to provide the communities with new elements to enable them to imagine new institutions, contexts and peaces. Likewise, the coordinating team always bore in mind the question of how to research peace in Colombia, with the idea of making more flexible the academic space to introduce the concepts of situated peaces in the territory. We did this through constantly interrogating the place of enunciation: what did we want to generate and what freedoms we provided for the expression of the other, keeping in mind the form and place of enunciation? In this logic, we strove to raise the discussion about the transformations that are taking place, instead of focusing solely on the know-how.

Concerning the second question (the most suitable research methods), the community organizations differed from other groups in the school institutions or the broader civil society in terms of capacities, training, expectations, languages and formalities. For this reason, one of the original proposed methods, the personal autobiographies about the armed conflict, became more complex with them due to three issues: the first is that the fieldwork dynamics did not allow the continuity required for the auto-narration of the autobiography of a community leader; the second, related to the previous one, was the community organizations' less familiarity with written expression in comparison to oral narration; and the third, was that the narration of a community leader's story had to be done in such a way as to prevent placing the person or the organization in a situation of risk or insecurity. Given the climate of uncertainty in Colombia at that time (February-March 2019), the research team considered that this research tool was inappropriate.

Until that moment, it was clear that "the project allows making a contribution to what civil society does in Southern Tolima, because the conflict, fear, apprehension, many things

had an impact preventing peacebuilding from being achieved" (Carmen Emilia Moreno. Chaparralunas Women's Network for Peace, Workshop in Chaparral, 2019). However, the design and the research tools proposed were not wholly in line with the organizations' social reality, needs, trajectories or expectations.

These meetings showed us that, despite having told them about building a research process based on their experiences, we were defining a priori the languages, tools and times to develop and express them: "There are products that do not match the situation of the organizations" (Cristina Sala, UEA, field diaries, March 2019). This made us feel (as coordinating team) disconnected from the social context, and hence the fieldwork demanded the possibility to build and adapt the tools to the needs of the organizations and recreate the memories and visions of the peaces imagined by the communities. Responding to our feelings and theories, as well as the proposals and silences of the organizations, we discarded the personal autobiographies as an appropriate method and made some changes to be more in tune with the context and that of our collaborators

4.2. ADAPTING THE METHOD TO THE CONTEXT (APRIL-NOVEMBER 2019)

The social organizations and the leaders that participated in this process share a "small farmers" identity whose way of producing knowledge is linked to everyday activities, production and the fellow community members with whom they build the common world. Therefore, this knowledge is created, nourished and endures through oral tradition.

Hence, the conversations and talks between the researchers-coordinators and the researchers from the social organizations were the protagonists of the meetings. At times, bringing the research into the conversation was complicated; at other times, dialogues about concerns and preoccupations that to our eyes seemed distant turned into springboards, proposals and actions to move forward. Orality then challenged us to recognize, return to, and sometimes heed our own words: "We talk too much and remember little" (Rosalbina Sánchez, 2019), said one of the older participants of Aprovocal in one of the meetings in Risalda. We then took those concerns, themes, questions and proposals as "anchors," using the allegory of sailors who weigh the anchor before setting sail and drop it upon reaching port to dock. These anchors were the engines that enabled us to build a research process and methodologies consistent with the interests, concerns and worldviews of each organization.

On many occasions, we also took up themes, questions and issues that appeared consistently in our first workshops with each organization and re-examined them to prove their validity before deciding to follow the course being charted. This, because if a broad question or concrete method were no longer to guide us, we needed to feel that we recognized and shared the communities' concerns.

The fieldwork allowed us to identify concrete themes, such as concern for the environment and the degradation of the territory; the value of roots and ancestral knowledge; the

need for an intergenerational alliance; the will to have united communities (schools, organizations and the rest of the members of the communities); the yearning for a peace that means autonomy, freedom, tranquility; and space for politics, the exploration of the economic dimension (agro-tourism), etc. We defined the differentiated anchors with which we began to work in early June 2019. Mindful of each social organization's anchors, this was the path we followed to undiscipline us and the research:

Anchors of Asproicol and Ascafesagrado: Generational relief, search for the stories that make them what they are, democratic culture, development and community work.

Anchors of Fupapt: Environmental policy, identity, coexistence, community, sense of belonging, values and alternative youth.

Anchors of the Chaparralunas Women's Network for Peace: Training, autonomy, sorority, political participation, mother's role vs. leadership, cultural diversity, management and an invitation to associativity.

Anchors of Asomeht and Herrera Youth Organization: resistance, resiliency, rebirth, strength, woman, territorial healing, political participation, memory, sense of belonging and love for the territory.

Anchors of Aprovocal and Asocalarama: Productivity and life project, alliance and generational relief, vereda stories, ancestral knowledge and recognition of women as political agents that contribute to territorial development.

Subsequently, the co-research work shifted to participatory mapping, especially the realization of interviews with senior citizens knowledgeable of the territory. It continued with the collective narration of the territory, not so much at the initiative of the academic team, but due to the need of the organizations or their members to tell their story. The mutual trust promoted by the meeting allowed familiar questions to join aspects of the research and then to let intimate narratives to return later to, for example, participatory mapping. These adjustments made progress possible in two senses: research and affection.

The social organizations and the team of researchers-coordinators began to weave political ties as a result of sharing power in territories unknown to both: on the one hand, academia, and on the other, the municipalities where the communities live. This shared power blossomed gradually as the research created spaces of reunion and encounter.

Each organization designed along the way information gathering strategies to address the questions and answers with which they began their process of community research. In response, we held the II General Meeting between teachers and community leaders on July 18-19 at the University of Ibagué, conceived precisely to facilitate a dialogue between these sectors and their questions.

Nevertheless, to consolidate these ideas, we decided to hold a previous meeting of community organizations to allow internal discussions about different visions of the territory and their role in peacebuilding in the community and the school spheres around which we could imagine and weave ourselves collectively. Thus, the objective of this meeting was to reflect on topics that emerged in the fieldwork. It was a kinesthetic proposal of reflection and revolution for different senses to work, share diverse views and realize a collective expression of cosmo-visions of resistance. Based on dialogue and reflection, we hoped to address the obvious as well as the symbolic that remained between lines or even unsaid.

4.2.1. COSMO-REVOLUTION FOR PEACE

I did not feel I was talking about the "reflective classrooms" but a little more like traversing my territory: Ataco, Herrera, Planadas. (Wilmer Matoma, Fupapt, II General Meeting, 2019)

The meeting "Cosmo-revolution for peace" took place on 16-17 July 2019 at the University of Ibagué. The sessions were structured in three phases: (1) discussion, (2) socialization, and (3) interpretation. The first phase of the discussion, "revolutionizing information," consisted of an activity based on designing reflective spaces-classrooms to discuss the main ideas proposed in the meetings of the previous months. Videos and phrases of the co-researchers, among others, fed the conversation. In the second moment of socialization, "Acknowledging ourselves," we shared the concretizations-conclusions of each thinking space and, subsequently, socialized the work done. Finally, in the third moment of interpretation, "Interpreting ourselves," the organizations resumed the work done, re-imagined ourselves, and interpreted the previous work, giving special prominence to the question: how does the work done generate new concerns or solve some of the existing ones?

The working groups and the reflective classrooms were dynamic spaces where participants could rotate, provided that the presence of between 12 and 15 people and groups made up of members of organizations from different municipalities were guaranteed. Each reflective classroom was conceived as a reflective space and was thus decorated with phrases from the communities, photographs and projectors to watch videos and listen to audios, among other audiovisual resources that contributed different perspectives on the specific topic. These photographs, audios, videos, smells and tastes helped us experience the classrooms from the senses.

In each space, a topic was formulated and a series of tools were proposed to generate concretizations-conclusions and not leave the exercise exclusively in orality. The participants circulated between three reflective classrooms: (1) sensing/thinking peaces from the perspective of Tolima's heroes and heroines, (2) integrative peace education, and (3) new citizenships.

These reflective classrooms were designed to answer the following questions: How does our perception of our territory change when we relate to it from the senses? And if it does change, how does this affect the places of enunciation of what our territory is?

These rooms were ludic-reflective spaces where participants from different municipalities conversed and exchanged experiences, life lessons, dreams of and for the territory, but also for cookery recipes, advice about ailments, grandmothers' stories, etc. Below, we explain how we conceived each classroom and the activities carried out in them.

SPACE SENSING/THINKING PEACES

Territories are sets of emotions, identities and thoughts that configure orders of meaning rooted in cultural particularities that, regardless of the place in society, belong to them and carry a mark. Therefore, thinking about territorial peaces refers to sentient/thinking and pluriversal practices interwoven in a network of emotions and wisdoms. Thus, building territorial peaces is an ontological and epistemological process that (as mentioned earlier) implies recognizing the capacities of communities, concretized in each of its members, to change their environment.

For these reasons, the space was decorated with phrases, images, videos, etc., to enable an experience from the senses. In addition, the organizers asked participants to take objects representative of their territories that made them proud, such as typical dishes, cakes, farm products, crafts, etc.

These questions help us reflect on this topic: What abilities do I have that generate peace around and within me? What abilities do others see in me? On the other hand, how do we conceive peace? How do we imagine living in peace? What do we feel when we embody peace? What does peace smell like? What does peace sound like? How do I build peace? How do I represent peace? What idea of the territory do we have and want to show? What aspects, places, actions, etc. identify us or make us unique? What actions that have taken place in our municipalities identify us? What are the myths of our territories? What are our symbolic spaces?

To develop this proposal, we suggest the following: first, identify our qualities and abilities that contribute to peace in the community and, then, make murals.

Guidelines for the classroom:

1. All objects are placed in the classroom, enabling an experiential stroll.
2. A stroll through the classroom in which each person explains the importance of the object brought from the territory.
3. Viewing of videos and listening of audios by the entire group.
4. Representation of peace in the territory from the senses/feelings. Representations preferably in the form of murals.

SPACE SENSING

INTEGRAL PEACE EDUCATION

Peace education refers to the everyday teaching of values that help build peace and create environments and spaces for peace. However, these values must be rooted in the culture of the territories. Thus, the objective of this thinking classroom is to explore an integral peace education that includes the culture of the territories. Peace education at the school level is related to the space of production, the environment, ancestral knowledge, leaders, etc., as a reflection of the concerns of the organizations.

For this task, the space was decorated with phrases, images, etc., that help explain the topic from different senses, for example, hearing, touch and sight.

These questions help us reflect on this topic: What wisdoms/knowledge of our communities could be integrated into the school around peacebuilding in the territory? What would you like them to learn from you? What would the process of carrying out this activity be like? In what spaces could these activities be carried out?
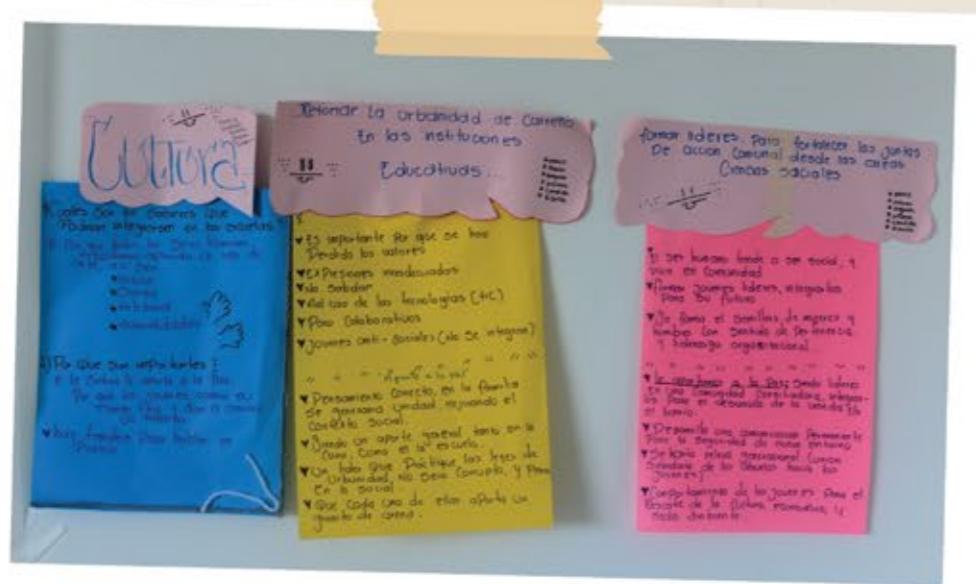
Guidelines for the space:

1. Stroll through the space to discover images, texts, audios, etc.

2. We share what we see, what it tells us, to start reflecting on the communities' wisdoms that could be integrated into the school, why they are important and what is their contribution to peacebuilding. With which activity would it be connected to the school (walks, cookbooks, etc.)?

3. Selection of a proposal on which to work. We think about what, who and for whom.

4. Design of an explanatory frieze that allows knowing the content of the proposal.

5. At the end of the activity, the newly created materials are left exposed for others to visit.

SPACE SENSING
NEW CITIZENSHIPS

Making visible peace experiences amid conflict and violence implies talking about and recognizing citizens that have enabled the construction of collective projects reclaiming the right to the enjoyment of life and the territory. These new or emerging citizenships (rural and youth citizenships with a female face) are the strength of a community network with working agendas to decolonize the word, peace and politics. For this task, the space is set up to allow a first exploration from the senses. Phrases and murals are printed and hung, etc. To the extent that is possible, it would be ideal to display material created by the participants.

These questions help us reflect on this topic: What abilities do I identify in myself that generate peace around and within me? What abilities/capacities of leadership (or community work) do others recognize in me? What practices or actions enable us to recognize ourselves and others as citizens? What situations of conflict limit the exercise of our citizenship? What enables us to be better citizens? As citizens, what do we contribute to our territory and our life projects in the community?
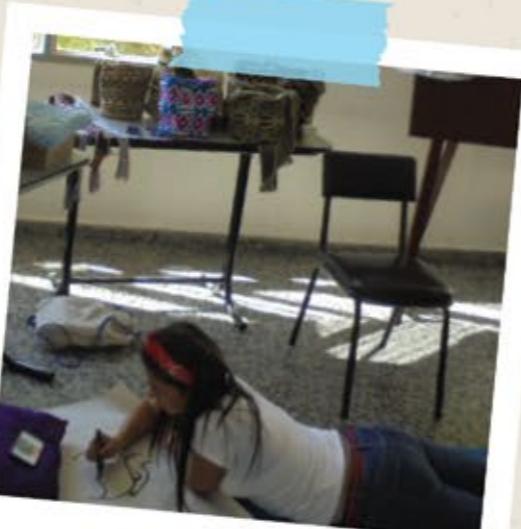
Guidelines for the space:

1. Stroll through the room.
2. Share what the room evokes and the message or messages it relays to us.
3. Representation from a silhouette/drawing of each participant as a person that contributes to the construction and wellbeing of his/her community/territory, answering the questions how and why do I contribute. The abilities, capacities and conflicts are placed in the silhouette.
4. In pairs, they record themselves and explain their representations.
5. At the end of the activity, the newly created material is left exposed for others to visit.

After the tour of the three spaces, the rapporteurs commented in a plenary session what took place in them and their interpretations and learnings.

LEARNINGS FROM THE REFLECTIVE CLASSROOMS

After the tour of the three spaces, the rapporteurs commented in a plenary session what took place in them and their interpretations and learnings.

SENSING/THINKING PEACES IN THE TERRITORY:

In the municipalities, we feel and imagine the territory in different ways. We see it more through feelings, family love, the honesty of its residents, and all that; on the other hand, we feel our territories through experiences that may have occurred and environmental and cultural issues. With the last group, we said that this diversity of views was very important. And the fact that this happened makes us incorporate the feelings of others, and also makes us think that our identification of the territory may not be the identification of the territory of other people; it may be the same territory, but people see it in different ways. Also, as I said, diversity is important, and we believe that with diversity each person can build their identity. We discussed how two people having a conversation about this topic contribute different things, but even though they are different, each builds their identity, presents it to others, and that is beautiful, enriching, so to speak. In this space, we also think that to build a community of peace many things are necessary, and some of them are external. For example, caring for the environment, consolidating our organization; the fact of building something collective through something individual is very important to achieve the desired peace we so want and are building in these spaces. (Katherine Escobar, Herrera Youth Organization, II General Meeting, 2019).

The idea that there is "one territory but a diversity of views" was a contribution from the classroom "sensing-thinking peaces in the territory" (Katherine Escobar, Herrera Youth Organization, II General Meeting, 2019). Something common to all groups was the participants' concern about water and hydric sources. The communities proposed this as an articulating theme between the municipalities of Southern Tolima:

This journey allows us to unite our territory, to understand our territories (…) To unite in the defense of water. We understand very clearly that the territory downstream is part of the Saldaña river basin, which is part of the municipality of Planadas. Most of the Saldaña river basin originates in the municipality of Planadas, and this makes us participants of the wealth of the Tolima department; the thing is that this basin produces 49.9% of the water supplied to Tolima. In other words, we are hydric stars in the Tolima department, we produce almost half the water of the Tolima department, then this should enable us to unite in the defense of the territory, in the defense of water and the defense of our life; basically, that is the lesson this journey leaves us. (Wilmer Matoma, Fupapt, II General Meeting, 2019).

CLASSROOM "EDUCATION FOR INCLUSIVE PEACE":

(…) Mainly, three very important themes: environment, culture and entrepreneurship. What do we know? The ladies told us about handicrafts. How many people know about coffee, how many people know about the environment, how many people have many more things to contribute? We know about festivities, customs, gastronomy; who does not know what a *sancocho*[1] is! (…). But they have not tried the Calarma sancochos, they taste different. So, this is what we are recovering here. From our homes, with our children, articulating it with the teachers, working on it during art hours. We said that we could work during those hours with this, with the area of natural sciences, in the areas of entrepreneurship, and especially in a theme that the school is working on called Peace Education, in the knowledge we have, as I told you: reforestation, botanic, ancestral medicine, music, short stories, leisure, traditional celebrations, gastronomy, typical dishes, diversity; and I stop here, otherwise, we will spend the night and the six hours narrating them. Well, we can do all this with a phrase I said: "education in Colombia is a book, a book written up to a certain point, but there is still a lot to be written", because it is us who are going to set up our children's education, and that education will benefit us as well, and that is what we have to keep in ourselves. An important phrase that emerged said that with that work we stop training employees and start educating dreamers. All we have here is the tradition of making infusions, herbal infusions, typical food; these are products that can be exploited economically, why not? (Héctor Enover Yate, Asocalarama, II General Meeting, 2019).

CLASSROOM "NEW CITIZENSHIPS":

(…) We understood citizenship as a balance between nature and our experiences. It is an organizational understanding of culture, new knowledge and new ideas; even though we have good things and bad things, this leads us to relate to each other. But our most important finding here was four important elements, four important things that must be included in citizenship. The first, as we have seen, is gender equality. Now we relate it a lot; initially, it was basically men who led, who were strong, who were in charge of some activity. But not anymore, now we see the relations between women, youth and children that share, that live each story, each moment. This is one of the things we find in citizenship. The other one is cultural identity. As we have seen, we also find afro and indigenous people, many interrelated things that they work on but that we never knew about and only now came to light, and the beautiful things they do are many. Another one is the different skills to practice. We were saying with the companions that not everyone has the same ability to carry out any type of work, right? Not all of us are leaders, and not all of us are workers. Thus, people have diverse jobs, their ways of expressing things. So, it's the way that each person has, the construction and formation of our lives, this is very important. (…) Most people have many abilities, because we cannot say that a person has one ability; some have patience, leadership, empathy, and sometimes we find people that have many weaknesses, but it is not an obstacle or a way of giving up in the face of situations. Those persons who are insecure, that lack confidence in themselves, and

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1 *Sancocho is a thick broth prepared with meat, chicken or fish, normally accompanied by tubers, rice and avocado.*

those who are shy in the course of their lives and in the course of our experiences and endeavors, we can remove them or recover with this, this is what my group did collectively. (Paola Andrea Reinoso, Aprovocal, II General Meeting, 2019).

The meeting of social organizations made us feel interwoven. The organizations envisioned themselves united in one body, where the territory, the economy, culture, the environment, people and peace are:

Elements to lay the groundwork to build a culture of peace. The whole issue of feeling, thinking, the sensations we have, that they know each other by their tastes, is interesting. We can connect the idea of citizenship as a balance where taking care of myself is to be a good citizen, but I cannot take care of myself if there is no support. (...) Look, after six months of getting together to find great things and what is worth doing, that is also called research. Doing research is finding things that we saw and will do that may guide us to change things and change the world, and the first part of that work is to find those things. (John Jairo Uribe, Unibagué, II General Meeting, 2019).

At the end of this process, the communities invited the teachers to visit their reflective classrooms and shared with them their reflections and learnings. In addition, they visited a museographic collection prepared by the teachers to show their progress in the research process.

Learnings from reflective classrooms

https://youtu.be/0KoEo3-6gMU

These exchanges facilitated a process of self-recognition and mutual appreciation to start imagining a joint peacebuilding path from the local level, free of stigmas and concerns, obstacles that limited peer communication and dialogue between both groups.

LEARNINGS

We learned from the leaders their attachment to the territory, the will to excel and work. They teach us teamwork paying attention to age, physical and other differences. We learned from the teachers that they had many stigmas, many life experiences in rural and urban communities. They identify themselves as people who feel, suffer and dream and have their families and their limitations to educate. In this workshop, I learned to know the teachers more deeply through corporal cartography, where they show their feelings, their moral part, bring out things that they must keep quiet about because of violence, fear or corruption. But I also admire them for their work, dedication and love for our children, the way they teach and the time they dedicate to them. (Work in pairs between two teachers and two community leaders, II General Meeting, 2019)

4.3. INTERCULTURAL DIALOGUE OF KNOWLEDGE (DECEMBER 2019-MARCH 2020)

Research as a leveler of knowledge.
(Iokiñe Rodríguez, UEA, Research Coordinator Team Meeting, 2019)

The project advanced with different in-situ workshops for each territory, depending on the questions and concerns raised for the research. As mentioned earlier, each community took its own path, and the adoption of undisciplined methodology allowed it. The anchors in Herrera were useful to start talking of "revitalization of identity through culture;" in Planadas, of "environmental peace and alternative youth;" in Risalda and El Paujil, of "territorial presence" for the generation of leadership, coexistence and visibilization of identity projects free of violence; and in Chaparral, of "peace with female face and hands." All these interpretations allowed us to express the knowledge created with the communities. Indeed, as academics, we renounced the privilege of having an idea and validating it unilaterally; therefore, this interpretation was placed at the service of the organizations to check whether or not we were describing the process as they wanted to narrate it to us.

Naturally, the next step was to examine and reflect with community organizations participating in the project on the research process of 2019, including the peacebuilding products and discourses. With this idea in mind, we organized the "Interpreting Peaces" meeting.

4.3.1. "INTERPRETING PEACES" COMMUNITY MEETING

Colombia can learn from El Tolima that we are, above all, tenacious and courageous people but with great potential and a love for peace. That we are very conscientious, that we do not want to live in war again and that we are giving the best of us so that there is no more violence, of any kind: gender, armed, drug trafficking, anything like that.
(María Esilda Ramírez, "Interpreting Peaces" Community Meeting, December, 2019.)

This workshop took place on 2-3 December 2019. It sought to open a space of collective reflection for organizations to inquire about their work and for us to present to them our interpretations as academic researchers, making visible the need to imagine the collective territory as a space to build diverse and interconnected peaces.

The different associations were the protagonists of a session of intense reflection, creativity and analysis of the territory in which their everyday family lives and peacebuilding and

economic activities take place. The role of the co-researchers-coordinators was to serve as a mirror for communities to consolidate their self-recognition as researchers and builders of peaces, ready to participate in scenarios of cooperation with other actors in the territory.

The meeting included a variety of support materials. On the one hand, timelines for each process of territorial research marking the milestones, the questions and methodologies used to answer them and continue making progress. In addition, what we called notes of interpretation, which contained the synthesis of the process –until that moment– and the revision with the communities of the academics' interpretations of their processes of construction of peaces. There were five handcrafted notebooks of interpretation for the five research processes in the territories.

Picture 15 – 16. Posters hanging on the walls facilitated the work of reflection and interpretation.
"Interpreting Peaces" Community Meeting. December, 2019.
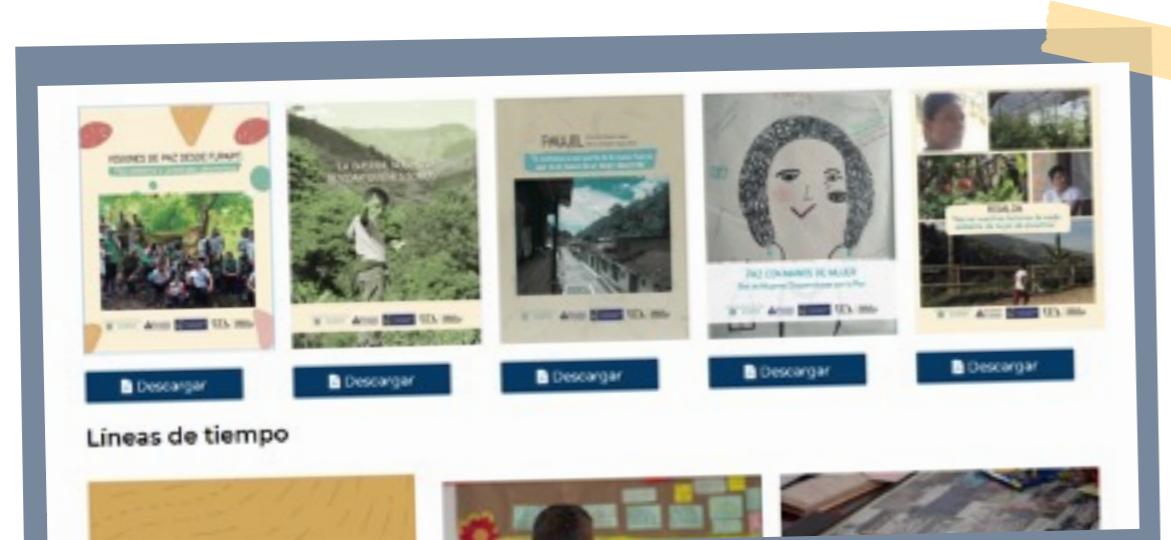
Timelines and interpretation notebooks can be consulted here

https://pluriversodepazentolima.net/analizando-2/

The social organizations also exhibited in the walls of the space reserved for the meeting the participatory maps, campaigns and flipcharts they elaborated throughout 2019. The materials and timelines were readily visible. This facilitated a dialogue between all and made the processes in each territory known.

As a result, the meeting provided many moments of reflection. It began with the writing of expectations of the participants

> [To identify] how the knowledge of each one has grown and to see it reflected in the cartographies, conceptual maps and flipcharts. To see the conclusion of the work and efforts of each one and see how this project has impacted the youth. (Co-researcher's note, "Interpreting Peaces" Community Meeting, December 2019).

> To learn about the processes of the other communities, interact in similar processes, gather new knowledge and experiences. (...) To understand more about this project and learn more about what it brings to us. To have a deeper knowledge of my territory and learn from what we have done to envision a better future for our communities. (Co-researcher's note, "Interpreting Peaces" Community Meeting, December 2019).

There was a yearning to share new findings with the rest of the communities of the territories. For some, the need was not to interpret but to understand where the research was leading us, where it was heading. Others had more clarity, since they wanted "to identify everything that defines us as a peace territory" (Co-researcher's note, "Interpreting Peaces" Community Meeting, December 2019).

The second important moment was the activity in which each participant asked him/herself: Who am I as a researcher? In this individual exercise, the community researchers choose from magazine clippings images, phrases or words that represent them.

Sharing with the rest of research partners, the researchers mentioned that:

> The process of the project increases, even more, the love for the territory. (Marinela Sánchez, Aprovocal, "Interpreting Peaces" Community Meeting, December 2019).

> We have realized that the grandparents are gone, and some things must be recovered. (Cesáreo Gonzales, Asocalarama, "Interpreting Peaces" Community Meeting, December 2019).

> We do not know the problems of the community. (Maira Alexandra Gonzáles, Aprovocal, "Interpreting Peaces" Community Meeting, December 2019).

> I learned to be a fish, inquire and dive into the deep. (Bertha Barbosa, Asomeht, "Interpreting Peaces" Community Meeting, December 2019).

> Moreover, there were dreams behind many of the motivations that encouraged the co-researchers to continue in the process: "we do this to build our dreams" (Flor Astrid Reinoso, Aprovocal, "Interpreting Peaces" Community Meeting, December 2019).

In the next day's session, we began to build a dialogue of knowledge on different scales. The first positioned us with regard to individual and collective (even countrywide) peace, and, finally, the conversation led us to revise the visions of peace re-discovered by each organization in its research process. For this exercise, the handcrafted notebooks were fundamental; with their help, we recognized that each organization had (and has) built peace from their everyday experiences, imbued by their relations with others, their interests as collectives and communities and worldviews. In this sense, we speak of four visions of peace: (1) environmental peace, (2) peace with female faces and hands, (3) peace as resignification from culture, and (4) peace based on territorial presence.

Based on this exercise, some of the co-researchers asserted: "Now I understand what the peace process is. I used to think that peace had nothing to do with it, but now I understand that it does" (Darío Murcia, Asocalarama, "Interpreting Peaces" Community Meeting, December 2019); and concerning the research process: "Now I finally know what we are doing and where we are heading, because before, I did not understand anything" (Marleny Quilguanás, Asomeht, "Interpreting Peaces" Community Meeting, December 2019).

Picture 17. "Interpreting Peaces" Community Meeting. December, 2019.

This gathering allowed us to concretize the research process in a series of products and concepts increasingly clearer to the social organizations. Thus, in Herrera, the community organizations decided to weave a traditional dress to represent peace as cultural heritage and an initiative to change history. In Planadas, they deemed it important, as a working proposal, to empower youth, families and the community on environmental care. Understanding peace as community strength, in El Paujil, they emphasized work oriented to community unity and coexistence. Questions like: who are we? and who can we become? oriented their reflection on, and interest in, the work of cartographies of the territory, and thus, they elaborated a booklet to work with the community on what they are and have, as well as on cultural and integration activities. On their part, in Risalda, they expressed concern about coexistence and the scarcity of resources in the territory, and as a result, their research process inquired about their history, their coffee associations, the affective fabric, environmental care and reforestation. In this municipality and El Paujil, they showed interest in elaborating a pedagogical booklet telling their history for children to study it in Risalda's schools.

In the final plenary, where they brought together the understanding and interpretation of how they were building peace in the territory, they stated that they were beginning to see and feel themselves like a "cobweb that each person spins" (co-researcher, 2019):

Just as we sowed a brace to that dress, we also want Fupapt and the booklet to get a brace from us because we want all to work interlocked, because it is everybody's problem, even though we have different tasks. What you feel, I feel, the neighbor feels, it is like a feeling of what we see happening to us. It is where we are gathering all these characteristics to be able to make one conglomerate of what we have done until today. (Cándido Prieto, Asproicol, "Interpreting Peaces" Community Meeting, December 2019).

The organizations left this meeting reflecting on the value of making participatory maps and weaving a traditional dress as methods to help make visible their peacebuilding processes and dreams. Meanwhile, the research-coordinating team planned the next community meeting to take place 18-20 February as a forerunner to the General Final Meeting.

One question lingered in this team: is community strength the power that builds peace in the territories? Thus, the General Final Meeting aimed to help organizations reflect on their work and make visible the need to imagine the collective territory as a space of building diverse and interconnected peaces.

RESEARCH TIMELINES

OBJECTIVE:
To orderly present the research process of each community of co-researchers by the research coordinating team.

DESCRIPTION:
the timeline shows the research work sequentially, allowing observation of the questions that guided each step in the process and the methodological tools used to move forward.

⏳ **60 min**

WHO AM I AS A RESEARCHER?

OBJECTIVE:
To reflect on our role as researchers in the territories.

DESCRIPTION:
Individual exercise, subsequently shared collectively. It starts by inquiring into the following questions: What does the research bring me? What has been more meaningful for me in the research? What have I learned? What obstacles have I faced as a researcher?

RESOURCES: Magazine clippings, an image that represents us as researchers (request in advance to have it already at the meeting), poster board and glue.

INTERPRETATION NOTEBOOKS

⏳ 120 min

OBJECTIVE:
To reflect on the interpretation of building peaces in the territories, based on a product designed by the researchers-coordinators.

DESCRIPTION:
The activity is divided into two moments:

MOMENT 1: in groups, the facilitators present the interpretation notebooks designed for each community. Each notebook has two parts: (1) a similar part in all showing the key concepts and theoretical pillars orienting the research process (peace culture, peace research and dialogue of knowledge), and (2) a second part that includes how each community re-interprets peacebuilding in its territory.

MOMENT 2: The co-researchers intervene in the interpretation notebooks crossing out, changing, explaining and/or adding to what was already written

RESOURCES: Interpretation notebooks.

4.3.2. "TRANSFORMATIVE PEACES AND POWERS" COMMUNITY METING

This research project aims to strengthen peacebuilding processes that you are already carrying out, but peace cannot be strengthened if the power that prevents peace from advancing is not challenged and subverted.
(Iokiñe Rodríguez, UEA, "Transformative Peaces and Powers" Community Meeting, 2020)

A final community workshop took place on 19-20 February 2020 as a preliminary meeting to the General Final Meeting. To prepare this meeting, we used the materials created for the "Interpreting Peaces" Community Meeting.

By then, the communities' research processes had started to create a greater awareness of the transformative powers of the communities fostering the resignification of the territory and political life. To report on the process followed and continue inquiring about these and other powers in the territory, the meeting was structured into two key moments: the first analyzed the concept of power, and the second presented, in an exhibition format, the main concepts shaping the research process, the first interpretations of the actions of the transformative powers in the territory and the mapping of peaces and powers realized by the entire research team: organizations, the University of Ibagué and the University of East Anglia.

Today as a step further to enrich our conversation we will use some conceptual and methodological tools to further scrutinize power. Because, ultimately, as John Jairo said, peace is not built because some people are not interested in peace being built the way you imagine it; instead, there are other peaces. We must undertake a reflective analysis to understand why progress is made or not made. We will do this in a very didactic way to understand how power operates and how this relates to peace. (Iokiñe Rodríguez, UEA, "Transformative Peaces and Powers" Community Meeting, 2020).

We thus carried out a community workshop about peace and power. The first working session was structured in four parts focused on analyzing the concept of power:

- Reflection on the participants' personal experiences with power. Three fundamental ideas guided the selection of experiences: visible power, hidden or manipulated power and invisible power or worldviews underlying our ways of acting.

- Theater staging of some moments shared by the participants.

- Reflection on and analysis of the forms that power is expressed in different situations.

- Mapping of powers present in the territory.

- This process was important to give a conceptual foundation to the collaborative design of proposals in the General Final Meeting two days later.

Picture 18. Mapping transformative peaces and powers. "Transformative Peaces and Powers" Community Meeting. -February 2020.

Picture 19. Mapping transformative peaces and powers. "Transformative Peaces and Powers" Community PMeeting. -February 2020.

ANALYSIS OF POWER

⏳ **120 min**

OBJECTIVE:
To understand the different types of power with which one interacts in everyday life at the personal level, to discuss subsequently how different forms of power (hegemonic and transformative) are expressed daily.

DESCRIPTION:
This activity is carried out in four moments:

1. The first moment focuses on sharing different views of the concept of power with the participants so that they connect with them individually and facilitate a dialogue around their experiences with these concepts. These personal experiences with power are shared and discussed in a plenary session through theatrical representations and dramatizations.

2. In a second moment, excerpts from texts or video clips of case studies alluding to conflict or peacebuilding situations are analyzed to understand the type of power at play in each of them and how they are expressed.

3. In a third moment, there is a discussion around the types of peacebuilding processes taking place in the territory to analyze them later from a perspective of power, differentiating between those that respond to hegemonic interests and those with greater transformative potential from the communities' perspectives.

4. In a fourth moment, a mapping of different peaces identified by the participants in their territories is facilitated. To favor a horizontal dialogue between participants and facilitators, the resulting maps enter into conversation with other maps of peaces and powers previously realized by the research coordinating team.

This exercise aims to help differentiate between strategies that may effectively strengthen peacebuilding processes from the local level (building new relationships, strengthening identity, new institutions, new ways of life, etc.) and those that seek to consolidate external control over these processes.

RESOURCES: Selection of cases of power to be analyzed.

The idea that "the power of guns has marked us, but we have exercised a power of struggle and resistance to remain" was very present in all groups: "The cradle of the guerrilla is today a place-cradle of coffee (Notes of systematization of the General Final Meeting, 2020).

In the mapping of powers present in the territory, the participants highlighted the importance of the rights of peasants and natural resources to generate sustainable peace:

> Well, in brief, the rights of peasants promulgated by the UN not long ago, and the transformative power (…) or the pledge in terms of peasants' rights, give us guarantees to sow our own seeds, to have our crops, to take care of the water. But other hegemonic powers want to do away with the word "peasant," and we cannot let them take away that privilege. For example, (…), today the extensionists[4] come to the countryside saying that if you have a farm, you are not a peasant, that you are an entrepreneur, a rural entrepreneur. With just a change in that word, they take away many of our rights; from one day to the next, we can have our own seed, but we will not be able to sow it, we will be monopolized by those large companies. So, it would be good to start working on the rights of peasants within the organizations, that is a very important theme. (Wilmer Matoma, Fupapt, "Transformative Peaces and Powers" Community Meeting, 2020).

Picture 20. Mapping transformative peaces and powers. "Transformative Peaces and Powers" Community meeting. February 2020.

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4 The extensionists are professionals working for public or private agricultural entities, whose function is presumably to provide technical, financial, and social assistance to rural families. Previously, it was a program mainly developed by the National Federation of Coffee Growers, but with the creation of the Rural Development Agency (Point 1 of the Havana agreements) it was strengthened through the agricultural extension law 1876 of 2017, and more institutions currently contribute in these processes.

The debate generated deeper reflection on the need to resituate the concept of resistance that we were working on as part of the research. The need to clarify the idea that communities do not resist if that implies a passive process, but that they generate changes amid re-existence in the territory became evident:

We are rising from nothing, and we want to do something to make it emerge, for the wellbeing of all, but through peace, gaining awareness, with our journey and what we have gone through. I wanted to contribute that. (Cándido Prieto, Asproicol, "Transformative Peaces and Powers" Community Meeting, 2020).

We agree that we want to build community power. We do not want to oppose something but also to build. (John Jairo Uribe, Unibagué, "Transformative Peaces and Powers" Community Meeting, 2020).

In this order of ideas, the process of analyzing the communities' transformative power in peacebuilding was fundamental to level power in the production of knowledge between teachers and community organizations in the prelude to their dialogues.

The second part of our meeting was the exhibition to systematize the entire research project. Entitled "Let us share dreams and peaces," the exhibition was divided into three blocks:

> • First stop: we pondered on the concepts that guided the work of the organizations and were continuously expressed in the process (dialogue of knowledge, peace culture, etc.)

> • Second stop: we delved into the pluriverse of peaces of the organizations based on photos, timelines and interpretations of their research process.

> • Third stop: located on maps, we observed the power relations and the visions of peaces present in the territories. At this stop, a guide or list of questions examined various issues that fed the work of collaborative proposals in peacebuilding.

This exhibition was both a descriptive display and an invitation to others to review, question, problematize and complete the process. To accompany the exhibition and reflection, we printed guides indicating the visitors' steps and allowed them to write down and share their reflections with the rest.

Picture 21-22. Exhibition "Let us share dreams and peaces" III General Final Meeting. February 2020.
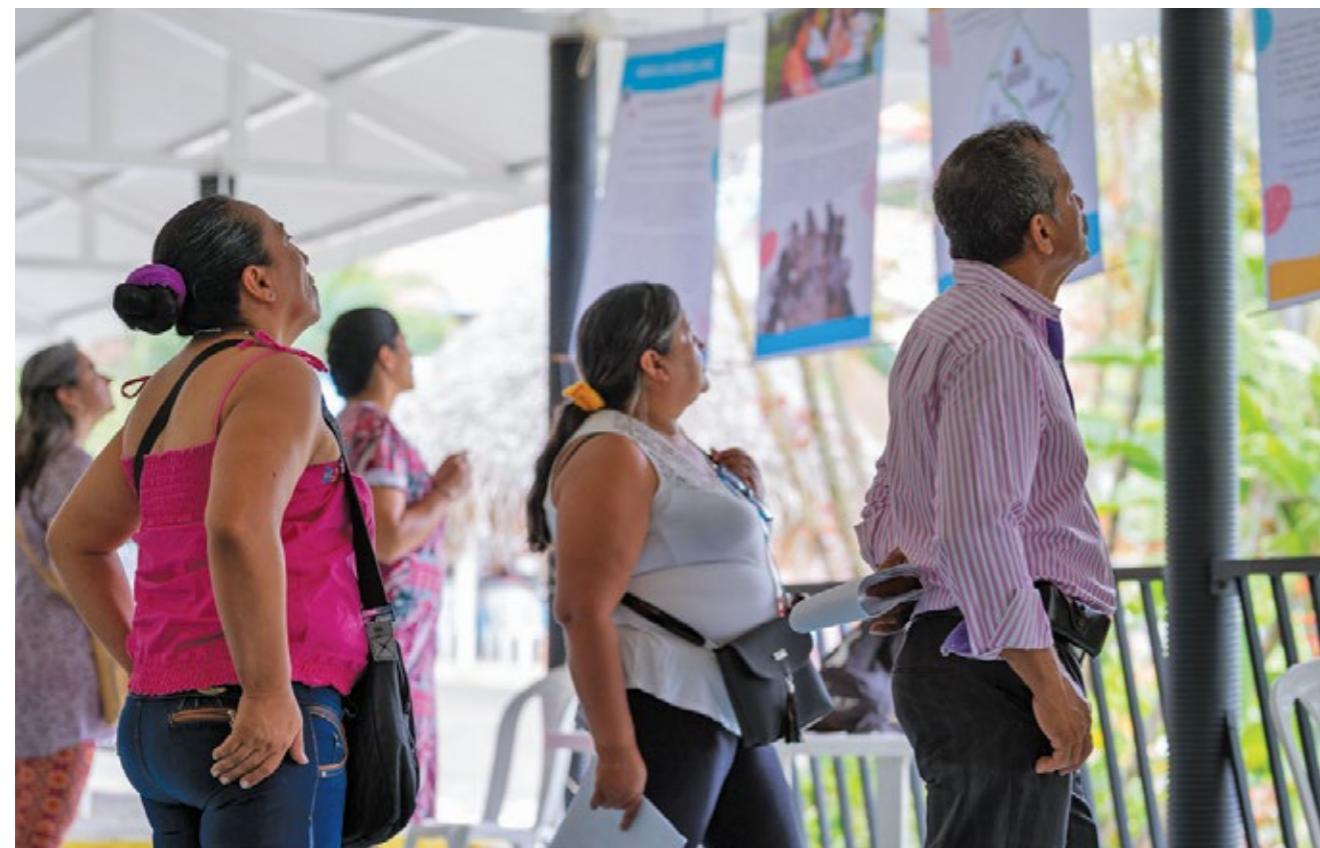
This dialogue of knowledge in symmetric power relations allowed the school teachers to welcome the organizations' peacebuilding agendas as something new and valuable within and outside the school space.

4.3.3. GENERAL FINAL MEETING: "BUILDING PEACE FROM THE TERRITORY"

The General Final Meeting was conceived as a space for the teams of local co-researchers to meet and, through reflexive and creative work, design proposals to build a culture of/for peace, nourished by the results of the 2019 process and the understandings of peace, conflict, territory and identity built thus far. The methodology proposed by Eureka Educativa for the collaborative design of proposals was *Design Thinking*.

LEARNINGS

It was a very enjoyable and personally enriching work. I do not know if everyone had the same experience. Two groups with different visions and thoughts about the project. We, focused on the educational perspective with our children and youth; then a group comes to unify us: the associations and others, with a different context of envisioning the region, its environment. It was very enriching because there was a homogeneous work, conclusions and agreements about the ideas and proposals and a focus on the problems raised by all of them. In truth, we leave with a very clear and precise idea of it, totally contextualized with what you said: it is work about getting forces involved but not getting resources or handling money. It is work from the heart, of reconstruction of the social fabric, of struggling and working side by side with the communities and the children, leaving a pathway toward an uncertain future at this point within the desired point of peace. (Teacher, El Manuel Murillo Toro, Chaparral, General Final Meeting, 2020).

Picture 23. Exhibition "Let us share dreams and peaces" III General Final Meeting. February 2020.

DESIGN THINKING

OBJECTIVE:
To generate prototypes of concrete proposals presented by the groups to respond to particular challenges.

DESCRIPTION:
the participants are organized in pairs (one person from the organizations and one from the schools) and go through a five-step process:

EMPATHIZING

It is about understanding the nature of the challenge, building a culture of/for a sustainable peace for the territory, "putting themselves in the shoes" of the boys, girls, youth, fathers, mothers, teachers and organizations that inhabit the territory; understanding, in addition, the context of the research: the educational institution and the territory, bearing in mind that schools and organizations have different ways of resignifying the territory. In this part of the workshop, the work is articulated around the pathways and interventions produced by the exhibition of the teachers' work during the workshops in-situ four and five (realized in September and November of this year, respectively): cartographies of the future with fathers, mothers and students, and the children's dreams of peace. Together with the work carried out around the biographical space in these workshops, this provides inputs for defining the main challenges identified by the teachers. As for the organizations, they present what they have done throughout the year (cartographies of the territory we feel, cartographies of peaces and dreams, cartographies of violence, timeline, traditional dress, campaigns and booklets). This material enables us to answer the following questions: What peaces are being built in the territory? How do we define peace from everyday peacebuilding experiences? What is the territory we imagine for the future?

DEFINING

It is about interpreting the problem in unconventional ways, understanding why the proposals that normally come to or are implemented in the territory have not worked (or their limits), drawing on different perspectives within the team. These perspectives let us know about concerns, political influence, violence, peaces and dreams, among others.

BRAINSTORMING

Brainstorming is used to propose alternatives of new and unconventional solutions to respond to the challenge and as the foundation for the development of the proposal.

BUILDING PROTOTYPES

In this phase, the teams build a prototype of a proposal to show others its approach, its components and different aspects at play in the process.

EVALUATING

In this exercise, other participants give feedback about the proposal, generating opportunities to improve its design.

RESOURCES:
Sheets of paper, cardboard, masking tape, colors, pencils and Lego bricks.

Interestingly, an important part of the collaborative proposals was envisioned from a perspective of non-violence against women, children and adolescents, identity and culture revitalizations, and production and the environment, additionally to ones that were envisaged to take place in the school setting (see table 2).

Table 2. Proposals elaborated by teachers and organizations of Ataco, Chaparral, Planadas and Rio Blanco for the joint peacebuilding work.

PROPOSAL	TEAM
Project against violence against children	Chaparral, El Manuel Murillo Toro and Chaparralunas Women's Network for Peace.
Valuable woman transformer of life.	Risalda, Chaparral, El La Risalda, Aprovocal and Asocalarama.
Cultural evening: weaving of thought	Rioblanco, El Francisco Julián Olaya, El San Rafael, Asomeht and Herrera Youth Organization.
Weaving and cooking like grandma	Rioblanco, El Francisco Julián Olaya, El San Rafael, Asomeht and Herrera Youth Organization.
Planadas: my cradle, my big heart.	Planadas, El Santo Domingo Savio and Fupapt.
Education in peace culture from the perspective of coffee production, art and recreation.	Ataco, El Santiago Pérez and Asproicol.
Building pedagogic environments.	Ataco, El Martín Pomala and Ascafesagrado.

Source: Own elaboration.

Picture 23 – 24. Collaborative peacebuilding proposals as results of the Design Thinking process. III General Final Meeting. February, 2020.

4.4   SOCIALIZING THE LEARNING (AUGUST-DECEMBER 2020)

*The research itself becomes a process of analysis,
reflection and healing.
(Nohora Isabel Barros, Unibagué, Research Coordinating
Team Meeting, 2019)*

A few weeks after the General Final Meeting, the coronavirus pandemic impacted our lives and, naturally, the research project. We first had to postpone and then suspend all planned activities in the territories. In early March, we had proposed organizing exhibitions in towns where the entire communities could become part of the collective narratives of the municipalities. Yet in April, we realized that we had to rethink the follow-up of the process making use of the remote communication tolls.

Connectivity in the rural areas of Colombia where the project took place is limited. Except in towns like Chaparral, the municipal headquarter, the participants from Risalda, Herrera, El Paujil and Planadas faced a myriad of obstacles that forced us to redefine part of the processes and carry them out from a distance. Although the meetings by the organizations continued, as we were closing the processes and producing the collective books, booklets, talking maps, participatory videos, etc., we could not gather the co-research team to discuss what the project had meant to the organizations, how it had impacted them and whether transformative strategies had become (or not) more relevant in their political commitments as social organizations. To hold this meeting, we decided to create a series of webinar discussions to explore these issues.

4.4.1.   SERIES OF VIRTUAL CONVERSATIONS
### "LET US SHARE DREAMS AND PEACES"

Beyond the format of presentations, the moderated conversation allowed us to ask questions to the guests and engage in a dialogue with them. For this reason, we designed a cycle called "Let us Share Dreams and Peaces", in which co-research organizations from Southern Tolima told us about their peacebuilding work from the grassroots and their learnings in this research process. Between November 18 and December 17, 2020, each weekly session was dedicated to a different area: environment, women, coffee, culture and research.

A moderator from the research-coordinating team facilitated the conversation in four stages. In the opening session, the organizations introduced themselves and explained who they are, where they live and what they do. Based on a drawing, a poem or a photograph, some of them narrated a significant moment of the organization's process. In part II, we talked about the goals of each organization concerning one of these topics: environment, women, coffee, culture or research. In part III, we discussed their visions on the environment, culture, women, etc., and their relation to territorial peacebuilding. In part IV, we focused on the learnings of the research process. Afterward, there was

a space for questions from the audience, and, finally, based on what was discussed, a commentator tried to structure the ideas and offer some conclusions. In the last session, we switched roles and the co-research organizations asked the universities' research team what they had learned in the process.

Session 1 was dedicated to "Environment and Peace", with the participation of Fupapt, Herrera Youth Organization and Aprovocal. In session 2, coinciding with the International Day for the Elimination of Violence against Women, we addressed the theme "Women and Peace", with the participation of Chaparralunas Women's Network for Peace, Asomeht and Aprovocal. Session 3 was dedicated to the relation "Coffee and Peace", where we talked to Asproicol, Ascafesagrado and Asocalarama. In session 4, "Culture and Peace," we met with Asomeht and Herrera Youth Organization. Finally, in session 5, we participated with the University of Ibagué and the University of East Anglia. The transmission was always made from the Facebook page of the Project.

In the sixth chapter of this document, we include many of the lessons learned throughout the project mentioned by the organizations in these conversations. It should be noted that this cycle of conversations allowed us to corroborate how the organizations recognized each other and what they did in the project. In this sense, the project was a space of encounter, where research allowed us to systematize knowledge not previously registered.
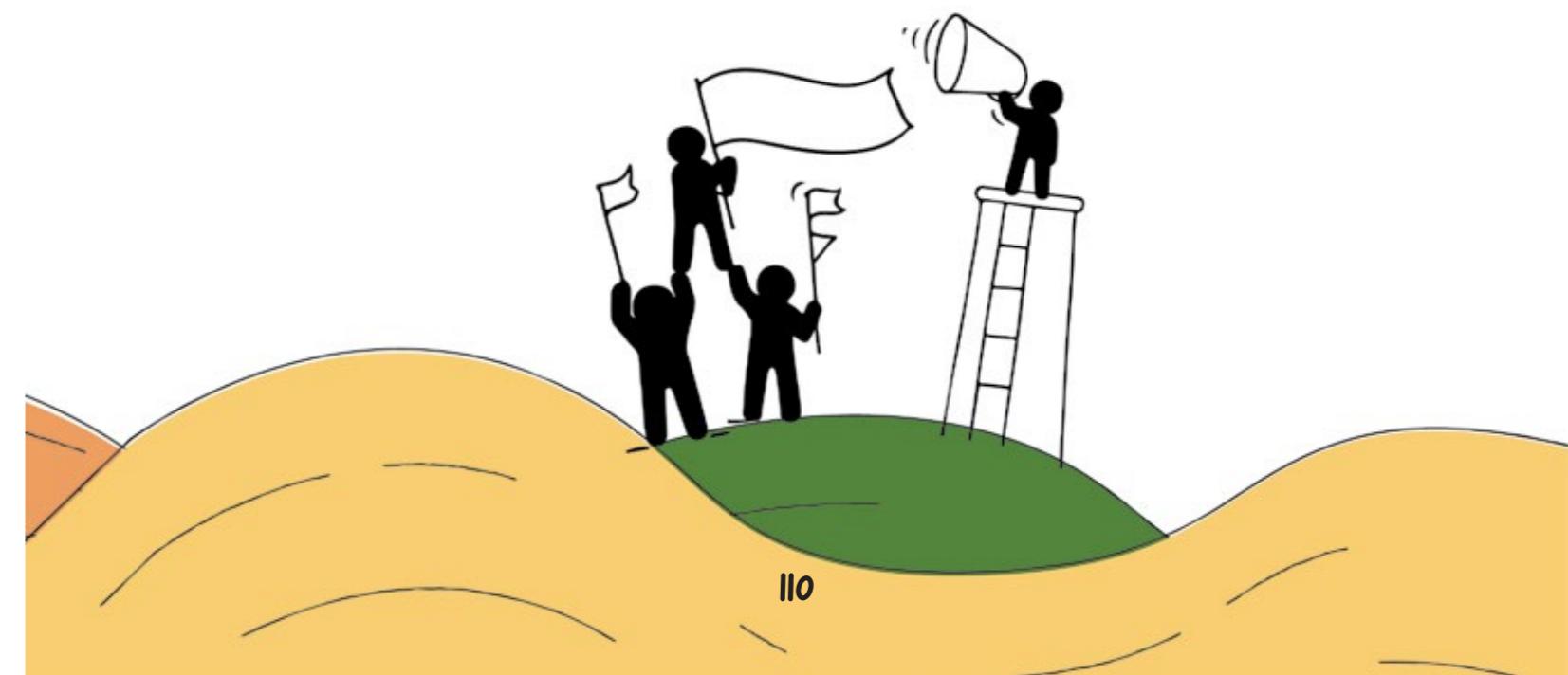
5. METHODS THAT INVITE US TO IMAGINE THE PAST, THE PRESENT AND THE FUTURE

Cristina Sala Valdés, Nohora Isabel Barros Navarro and Iokiñe Rodríguez

As explained in the previous chapter, the project "School, Territory and Post-Conflict" had proposed a standard methodological approach with teachers and social organizations. In the line of research of the social organizations, the process had a similar beginning but started to diverge as the communities in the territories expressed their concerns, wishes and dreams for the future. From that point onwards, around the second and third months of the project, the researchers set about rethinking the processes.

We no longer followed the same structure of research meetings in all the territories but designed different meetings for each organization. We then had five research processes based on different participatory tools. These processes began to converge in the community gatherings explained in the previous chapter, either in the format of gathering for social organizations alone or as part of the broader general meetings. Each territory designed a diverse pathway and followed different steps, as recounted in the following pages.

As already mentioned, we accompanied each other as co-researchers in five processes:

- The process led by Herrera Youth Organization and Asomeht in Herrera, Rioblanco.

- The process led by the Chaparralunas Women's Network for Peace in Chaparral.

- The process led by Asproicol and Ascafesagrado in El Paujil, Ataco.

- The process led by Fupapt in Planadas.

- The process led by Aprovocal and Asocalarama in Risalda, Chaparral.

As explained in the previous chapter, the workshops in the municipalities began in February 2019. From that moment onwards, and once we confirmed that the question that interrogated the organizations was *"How do we build peace amid conflict?"* we began to establish thematic and conceptual anchors to allow us to move forward. A fundamental characteristic of the process was that our objective was not larger than that established by the social organizations in each step. The methods and products we had agreed upon with the social organizations would be carried out, but we came to this through a process of interpellation and joint creation between the co-researchers-coordinators and the co-researchers of the social organizations.

The organizations' research interests and proposals emerged in the spaces of intimacy provided by the meetings in the communities. Eight workshops in-situ were carried out with different methodologies to help systematize, critically analyze and give meaning to the diverse forms of local peacebuilding in Southern Tolima. The methods were adjusted to each organization, depending on their ways of peacebuilding and their choice to research, reflect and promote themselves: to make themselves visible. The following tools were used with different organizations:

Life lines: all the organizations began their research process creating a personal life line that allowed them to reflect on their journey of personal, family and organizational life,

achievements and challenges to overcome. Youth or elders, leaders and community members reflected based on the following questions: Who am I? Who have I been? Where am I? How did I get here? Where am I going?

Participatory mapping: in Risalda, Herrera and El Paujil, this method allowed us to re-visit common places in the territory and re-name them based on the characters that give them life, past stories, the ancestors' legacies, what makes them proud (like human and natural richness) and their dreams for the future. In Herrera, this process was based on the making of a traditional dress.

Collective narratives: mainly orally, the organizations inquired about their reason for existing, the difficulties or challenges that moved them to organize collectively, their political commitments and the lessons learned along the way.

Communicative campaigns: focused on a series of collective concerns, the communicative campaigns allowed us to inquire and delve into nuclear values that have articulated community life in El Paujil and Risalda and allowed residents to maintain strong collective ties or, in contrast, to reflect on the ties needed to enable an active and strong community.

Timelines: This method made visible the processes of Fupapt and the Chaparralunas Women's Network for Peace. The timelines generated conversations from which the steps taken by the organizations were ordered and valued from a municipal, regional and national perspective.

Cartographies of the body: The women's organizations that participated in the project used this method in recognition of the body-territory as a place of struggle and vindication, where memories are harbored and dreams, wishes and frustrations emerge.

Community photography: In Risalda, Herrera, El Paujil and Planadas, photography was the method used to delve into and understand the importance of the key concepts that emerged and shed light on the processes carried out by the organizations. Concepts like environmental peace, alternative youth, leadership and coexistence became photographs of the territories.

Participatory videos: The pandemic prevented the participatory videos from following their original course and turned them into a collective process to which the coordinating team contributed to from a distance. In this process, the organizations Herrera Youth Organization, Fupapt and Chaparralunas Women's Network for Peace reflected collectively on the story they wanted to tell and how they would do it. This approach, which included a phase of reflection, planning, recording and editing, activated the search for meaning and connected present-past-future, unleashing processes of re-signification intuitively derived from previous methods.

Collective Narration and writing of institutional memory: based on collective writing workshops, which included the creation of the timeline and the realization of emblematic drawings, the Chaparralunas Women's Network for Peace reflected on its historical and political process as an organization: who the important figures in its narrative were, the transformations that took place throughout the years, the collective achievements, etc.,

giving rise to the chapters that make up a book published with its organizational history and memory.

Below, we share these techniques/tools and how they were used, taking as an example their application in one of the organizations.

5.1. DESIGNING A TRADITIONAL DRESS TO RESIGNIFY THE TERRITORY: ASSOCIATION OF ENTERPRISING WOMEN OF HERRERA, TOLIMA (ASOMEHT), AND HERRERA YOUTH ORGANIZATION.

> We are making this dress to let people know about it, we are going to show it to all countries and the entire world so that they realize that we (the people of Herrera) do not carry violence, death, or war. That we fight for our dreams, that we have diversity.
> (Marleny Quilguanás, "Interpreting Peaces" Community Meeting, December 2019)

The objective of Asomeht and Herrera Youth Organization with the project "School, Territory and Post-Conflict" was always clear: to recover Herrera's memories and weave inter-generational ties. This objective may have gradually become more complex, but the questions they were interested in asking remained clear: Who are we? Why are we the way we are? Where do we come from? Who are our ancestors?

The dynamics of war may have put the weight on the side of a violent past, cruel stories, death and uncertainty, but Asomeht and Herrera Youth Organization balanced that weight by emphasizing life, resistance and resiliency. And they guided the co-research work along this pathway.

Our first meeting in Herrera took place at the "grandmother's house," the home of Asomeht's leader María Esilda Ramírez. The organizations' work was dynamic, participatory and proactive. They expressed their wish to "learn our history and visualize our future" and to "know the needs and potentialities of the territory" (billboards Herrera, Workshop in Herrera, 2019). While acknowledging that Herrera has already experienced some transformations, that there is greater "tranquility" and "women's liberation", they expressed concern about "degradation of identity," the "loss of the embroidering trade," etc. This process of collective reflection took us gradually on a path that materialized in the design of the Herrera traditional dress.

ILLUSTRATION 2. RESEARCH TOOLS OF ASOMEHT AND HERRERA YOUTH ORGANIZATION. OWN ELABORATION.
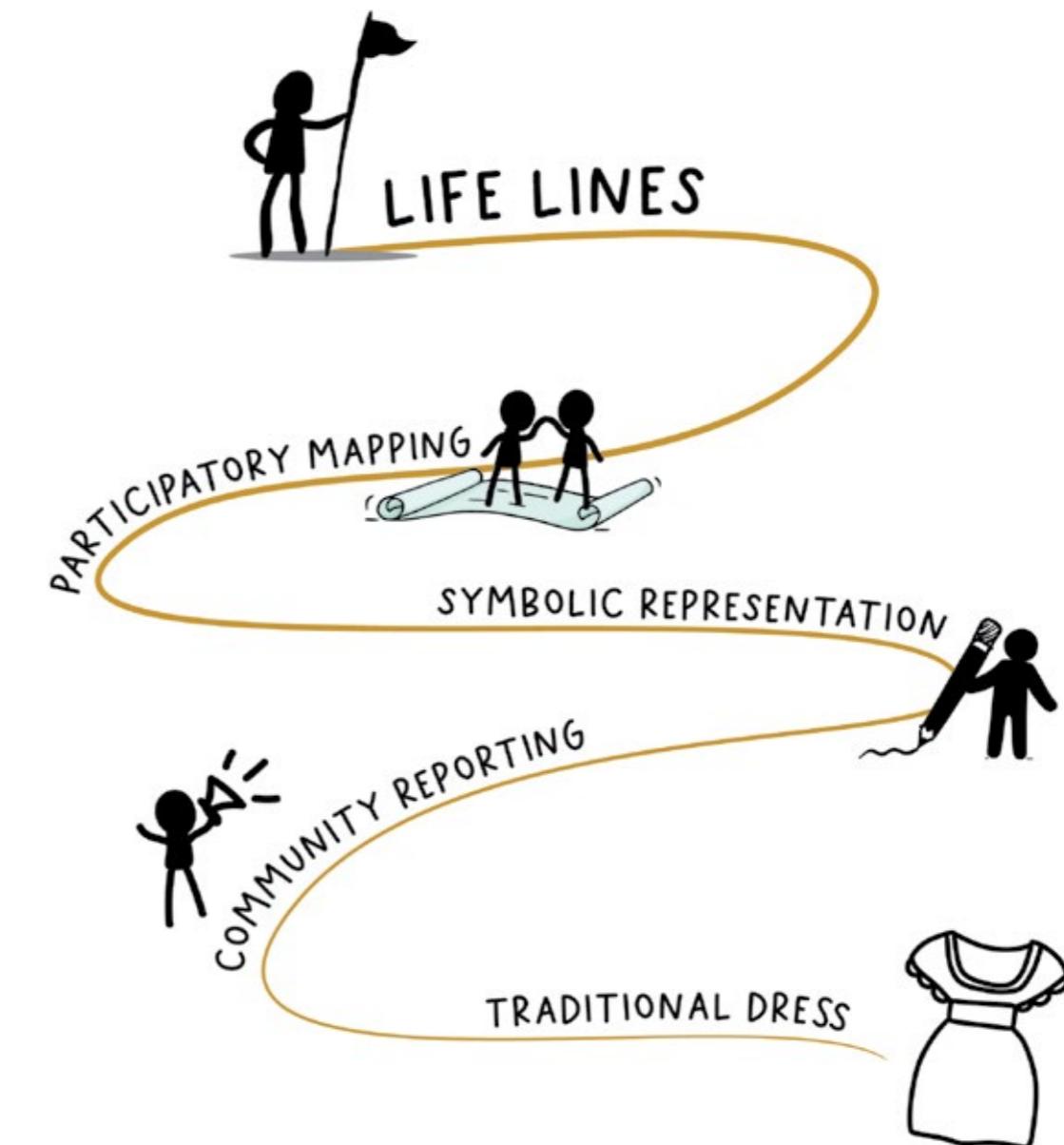
With the objective to take an introspective journey that would give account for the statements and stories brought to the research work by everyone, we proposed the realization of life lines. The drawing and the conversations were moments of enjoyment and sharing; in fact, the recordings of these sessions are full of laughter and phrases that show the bliss for "socializing" in the territory.

LIFE LINES

OBJECTIVE:
To travel the territory without walking it to identify on a map a series of elements that allow participants to remember areas, spaces, routes, places, itineraries and everything that represents their experiences within it.

DESCRIPTION:
Each participant needs a sheet of paper. He/she is asked to freely draw the map of the municipality that does not necessarily correspond to the cadastral map. They should locate on it some important geographical landmarks that may be used as benchmarks in the development of the exercise. Once the map is drawn, the participants must locate the following elements based on colors, pennants, drawings, stipplings, clippings, symbols and threads, among others:

- **Everyday routes or trajectories in the territory, based on the following questions:** where does my daily life take place in the territory? What activities do I carry out in each of them? What are my daily trips in the territory? At this point, the person marks in a different color the route he/she enjoys most and adds a phrase explaining why it is that he/she likes it.

- **Important places of the territory from a personal perspective, based on the following questions:** Which places of the territory do I consider important in my personal and family history and the history of the community? Why are these places important? For this exercise, it is essential to think about places that have changed and that used to be in a different location, even places that no longer exist but that at some point were important in their lives.

- **Subsequently, one by one, the participants share their experience,** socialize their map and mention the most significant aspects of their relationship with the territory as a space that is traversed and inhabited daily and where their life story (or part of it) takes place.

For the development of this dialogue, the maps are displayed on the walls, visible to everyone. At this point, the facilitator should be attentive to the management of time to avoid affecting the development of other activities.

- **To conclude the exercise,** the facilitator focuses the group's reflection on those trajectories and journeys that intersect and meet and on values shared concerning the importance of specific places of the municipality.

RESOURCES: craft paper, wool, markers, colored cardboard and adhesive tape.

Picture 25: Cartography of the territory we feel, from Asomeht and Herrera Youth Organization. Febrero 2019.

In the following day's session, we did a brief participatory mapping of what we called "The territory we feel."[1] To make this cartography, we divided the group into three teams and suggested allowing between 40 and 60 minutes to photograph, film and take notes on those places that were significant within the participants' lives (places from the past that no longer exist, that interlock and become places of encounter, for fun and enjoyment, etc.).

The themes that stood out were related to:

1. Environmental concerns due to actions carried out in the territory (installation of energy towers, contamination by improper landfills, mining, logging, etc.). In this sense, the youth group reported that they had allied with other projects to explore jointly the territory. In March, they made their first trip to the Paramo in Herrera.

2. Intergenerational alliance to prevent the loss of identity (handicrafts, etc.)

3. Space for political participation: politics needs to take place in everyday spaces.

4. Different concepts of peace: peace as tranquility, peace as greater autonomy, and peace as the possibility to receive training in the post-conflict phase. But also, peace related to less criminality.

Although the mapping was interesting to the entire team, it did not mirror their reflective yearnings. In other words, the process they wanted to undertake was to write Herrera's biography.

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1 This methodology is extensively developed in section 3 of this chapter.

As we talked, we realized that there were many "Herreras" and concerns to narrate Herrera's past, present and future. A centripetal force was pushing towards a series of themes to explore, but there was no concretization or decision as to which these should be. Since choosing what path to take was hard, we decided to start a new activity that would allow us to know essential topics, characters and places to talk about. For this reason, we shared with them the possibility to do a new exercise titled "Imagining our history...building legacy," which consisted of drawing a maximum of six boxes in which to place Herrera's essential aspects, stories, characters and places in the narrated history of the corregimiento.

Picture 26: Cartography of the territory we feel, from Asomeht and Herrera Youth Organization. Febrero 2019.

⏳ 45 min

SYMBOLIC DRAWING

OBJECTIVE:
To specify the main elements in order to narrate a collective history.

DESCRIPTION:
Each participant draws six empty squares on a sheet of paper. Each square represents a topic that must be included in the story. Inside the squares, they draw objects, people, landscapes, products and situations that tell the story. Afterwards, they collectively share and make decisions about the themes that will be used to tell the collective story.

RESOURCES: Sheets of paper, colors and pencils.

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The exercise brought to the fore topics that had already appeared in previous conversations:

• Coffee and peace: "For me, coffee is the symbol of peace; that is why to talk about Herrera, we must go to the farms and talk to the coffee growers. 'A coffee with the ingredient of peace' would be the phrase I would use to talk about production in Herrera" (Deibison Carvajal, Herrera Youth Organization, 2019).

• The role of youth: "I would like to make youth visible as agents of change, because, for good or bad, we already are; Thus, I would like to show us as a symbol of transformation" (Julieth Katerine Escobar, Herrera Youth Organization, 2019).

• Environment: "I am very concerned about the environmental issue; the [electrical] towers are an example of how the territory can be damaged. I would place it high above, related to the lungs, to the Paramo, what we must protect" (Johan Esteban López, Herrera Youth Organization, 2019).

• Herrera as a peace territory: "An important moment in Herrera's history was when the FARC guerrillas ordered everyone to participate in an agrarian strike in El Guamo. We do not know who was the brave person who organized this march, we have not been able to identify him. That time we all went out to the streets. I was ten years old, we all dressed with white shirts and carried flags, we all went out together! That was the first time that I saw so many people in Herrera. Seeing this, the guerrilla had to abstain from that idea (...) that was perhaps around 98 or 99" (Alixe Ulcué, Asomeht, 2019).

• Women's role: "Weavers of peace, building dreams that we turn into realities with the embroidery" (Ofelia Ramírez, Asomeht, 2019).

• Senior citizens as fundamental actors of the story: "Now we are at peace. This generation has not experienced the real war" (María Esilda Ramírez, Asomeht,2019).

The group agreed to "resignify the history since the foundation of Herrera. To resignify the tree of life, as well as being from Herrera. In Colombia, to be from Herrera is to be a guerrilla" (field notes, Cristina Sala, 2019). So we went back to the starting point: although our objective was clear, we did not know how we would approach the process. The exercise of Herrera's biography implied talking about "roots, dashed dreams, resistances" (field notes, Cristina Sala, 2019). There was a pain in many words ("our dreams as young people were broken"), but also a forward thrust.

In the following day's session, we concluded that time constraints would prevent the effort to narrate Herrera's biography in a book. However, during the meeting, someone stated: "what unites Asomeht and the youth group is the traditional dress" (Alixe Ulcué, Asomeht, 2019), and that is how the will to create a traditional dress to narrate Herrera's history from other perspectives arose.

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Picture 27. First designs of the traditional dress of Asomeht and Herrera Youth Organization. April, 2019

The women were eager to embroider it and the youth to design it and to provide narrative content. The coordinating team remarked that the dress could be imagined as a piece of art that told stories in and of itself, stories that could be along the lines of common symbols, meanings and referents. We then decided to work on a pattern for the dress.
The type (blouse and skirt) and style of the dress were clear to everyone. We began to place in each section of the dress (shoulders, abdomen, bottom, sleeves, etc.) parts of the story that they wanted to tell: the resistances were placed on the shoulders, production on the abdomen, the tree of life at the center of the blouse, etc.

Picture 28. First designs of the traditional dress of Asomeht and Herrera Youth Organization. April, 2019.

From that moment on, the project focused on making a traditional dress that would enable us to talk about Herrera from the local culture, ancestors and natural resources, while vindicating the political presence of women and youth in the transformation of the territory and peacebuilding.

We started to work on various patterns using a symbology of colors to represent different aspects of Herrera's history and culture: the tree of life, the muleteers, the marigold, etc. The same day, the first pattern was cut on paper and the women of Asomeht began to sew.

The next visit we brought fabric, paint and lace for the women of Asomeht and the Herrera Youth Organization to "rehearse" (as they referred to it) the traditional dress. The meeting started by dividing the group: the women of Asomeht began to cut the fabric and sew, while the youth group filmed the process and conducted interviews about the motivations and hopes of the women and youth to make the dress. The young people began to ask the women of Asomeht questions: why are you here and not in your homes or elsewhere working? What interests you most about making the dress? Why was there no dress? And then, they asked questions among themselves: Why are you here making a dress instead of doing everyday activities like going to class? What is the young people's interest in making this dress? One of the answers was:

> We are here because we are interested in the project, and we can contribute; making this dress is a dream of all of us. We can acquire and express our knowledge for young people to know our history, to become interested in embroidering, which is a tradition worth rescuing. And we are not here because we are not busy, we did our chores before coming here, we come here because we have a space to leave a mark. (Marleny Quilguanás, Asomeht, 2019).

Pciture 29. First designs of the traditional dress of Asomeht and Herrera Youth Organization. April, 2019

When the day was over, the first design was ready, and the women of Herrera Youth Organization took pictures with the dress designed by the women of Asomeht.

In the next workshop, they began to talk about the double story of the dress: "This dress symbolizes a union between the women of Asomeht and the Herrera Youth Organization. It means a combination between the experience of women and the interest of the youth in knowing our history" (Alixe Ulcué, Asomeht, 2019).

Indeed, on the one hand, this dress tells the stories of Herrera, the characters, landscape, etc.; and on the other, it is the process of elaboration, in which Asomeht's women, embroidering the streets and symbols of the territory, expressed their memories, pains and resistances.

We then divided into groups of three people, and each took a part of the dress to describe its symbols. The objective was to narrate their meaning and why they are an essential part of the dress and Herrera's history. The narration was done in three phases:

  • Past (With what experiences or social roots are these symbols connected?).

  • Present (What do they tell us today? What problems or conflicts are associated with them?).

  • Future (How do we imagine it and project it?).

Picture 30. Description of the symbols included in the traditional dress designed by Asomeht and Herrera Youth Organization. August, 2019.

Picture 31. Traditional dress designed by Asomeht and Herrera Youth Organization as shown in the exhibition "Let us share dreams and peaces". III General Final Meeting. February, 2020.

The women and the youth expressed some concerns related to how to make the dress known, if the people of Herrera would be interested in wearing it, what they would think about this process, and what they could contribute to it. Consequently, we continued with an exercise of community reporting in which the participants went to several places in the town to ask people in the park, stores or streets:

  - What is Herrera's traditional dress?

  - Do you know if Herrera has a traditional dress?

After some members of the community answered these questions, they were told about the idea of making a traditional dress representative of the municipality, and, in the end, they asked again:

  - What would you add to this dress?

  - Would you wear it at a farmers' celebration, a school presentation or any other cultural event?

The activity came to a close watching and listening to all the reports, and they committed to get the fabrics, threads, needles and other material needed to embroider the dress. Finally, the last version of the dress was presented during the General Final Meeting, in Ibagué, as one of the research products (see Picture 31).

5.2. WRITING COLLECTIVELY TO MAKE MEMORY: CHAPARRALUNAS WOMEN'S NETWORK FOR PEACE.

> I think we should dedicate a chapter to talk about permanence, what has made us strong, how we have overcome obstacles, the challenges we have faced and still face, because permanence is a form of resistance.
> (Martha Cardona, Workshop of collective writing agreements, Ibagué, 2020)

As with all the other organizations, we started a conversation with the Chaparralunas Women's Network for Peace about their imaginaries, myths and ideas on the meaning of doing research. This was a free-flowing meeting, with a conversation in both directions, and we engaged in an exchange of experiences and knowledge about how to research, why and for what purpose from two different research placements: they, based on an empirical, self-managed and self-taught exercise, and we (the members of the research-coordinating team), based on academia, what we had learned and what each had re-elaborated in their work.

We also found that the women of the Network have invaluable knowledge about doing social research since, in the last six years, they have carried out two projects of participatory research. The first was a survey on gender-based violence in the municipality of Chaparral, and the second was a diagnosis of the needs of the women of Planadas to elaborate a baseline to serve as a tool to develop municipal public policies. They narrated both experiences based on what they had learned, which for us was an interesting and admirable process.

They stated that "the research conducted by the Network is social, qualitative and participatory research" (Ingrid Gómez, Chaparralunas Women's Network for Peace, 2019), as it includes all women in the process. Moreover, because of their different roles as leaders, community mothers, housewives or social agents, all of them must have a place, voice and vote in the drafting of documents and the socialization of results. In their view, this characteristic differentiates them from state institutions because "the state only does quantitative research, it does not go further, it does not make an effort to delve into the social contexts, especially to understand the causes of women's problems" (María Ximena Figueroa, Chaparralunas Women's Network for Peace, 2019).

In one of the initial dialogues, Ingrid Gómez asserted forcefully: "the purpose of research is to offer solutions" (2019). She conveyed the idea that research must explain, clarify and give solutions to the problems studied. In consequence, in the case of the research in Planadas, they did not limit themselves to making a diagnosis of the situation of women in the municipality but dared to include the proposals, initiatives and priorities they chose and are carrying out. And this is one of the Network's main contributions in its political work: it has generated knowledge through research based on women's voices.

Consequently, the need to reflect on themselves as the Network, inquire about their learnings, the transformation of their personal projects and their fundamental role as

part of the future of women taking part in this process emerged naturally. Thus, they outlined their research path and purpose: to make a book narrating the history of the Chaparralunas Women's Network for Peace based on the personal experiences of each of its members. In their words, to make an "autobiography of the Women's Network," and as researchers-coordinators, we facilitated their exercise of personal and collective memory.

ILLUSTRATION 3. RESEARCH TOOLS OF THE CHAPARRALUNAS WOMEN'S NETWORK FOR PEACE. OWN ELABORATION

The following tools were used for the collective writing of the institutional memory of the Chaparralunas Women's Network for Peace:
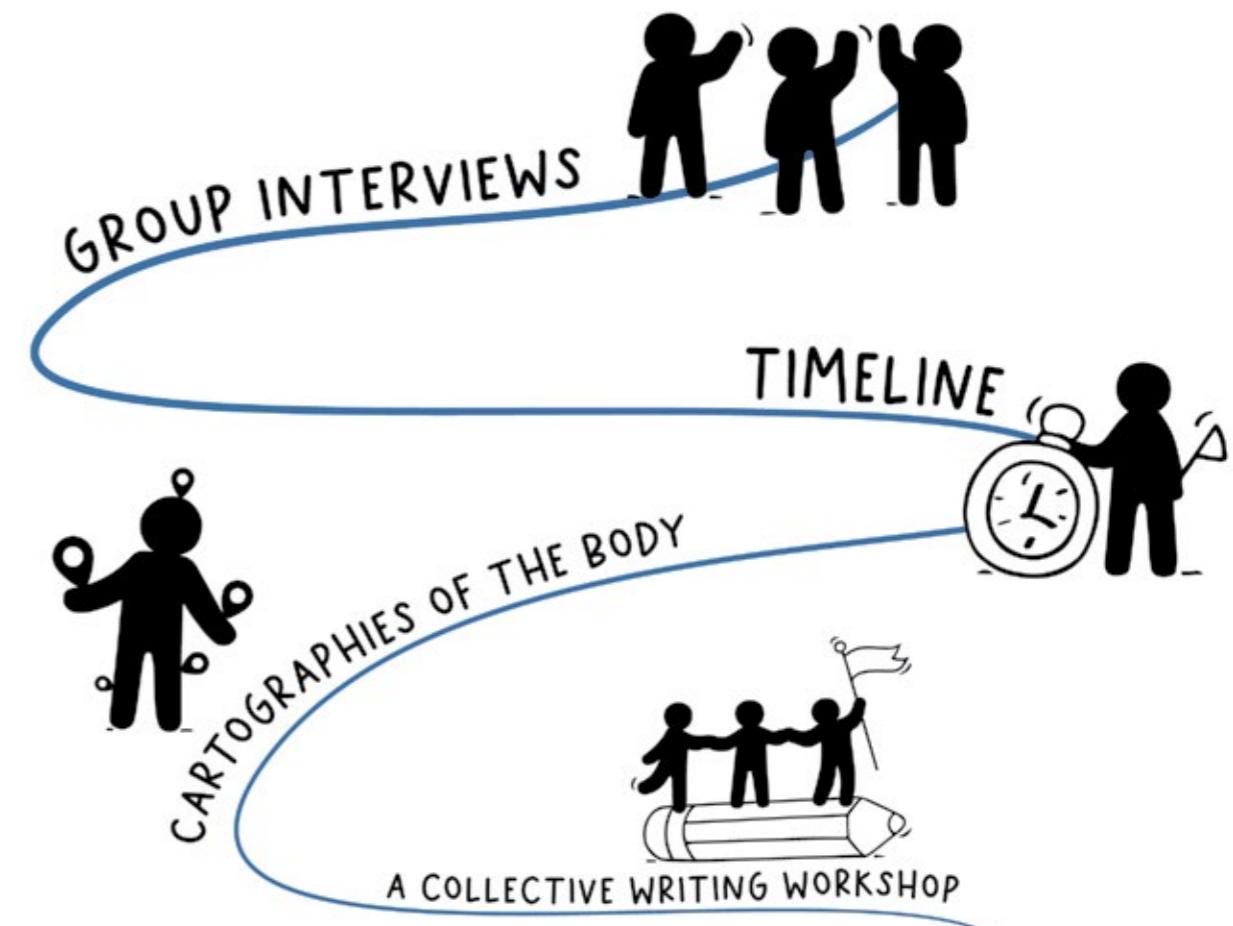
The group interviews enabled the members of the Network to make a pause to think about themselves, to tell and reflect on their personal histories amid their activities.

The members of the Network were organized into two groups. On the one hand, the more mature women that founded the Network: Gloria Méndez, Dagmar Hernández, Carmen Moreno and Zoraida Montes; and, on the other, the younger women that joined the Network sometime later with María Ximena Figueroa: Martha Cardona and Yuri Morales.

Each group conducted the interview on their own terms. The first group asked the following questions:

- How did we meet?

- Where was the empathy?

- How was the idea of creating the Women's Network born?

Meanwhile, the conversation in the second group took place based on these questions:

- How have we coped with our roles as mothers and leaders?

- How has the Network managed to endure?

Picture 32. Group interviews among Chaparralunas Women's Network for Peace. April, 2020.

As in every meeting with the Network, all of us were moved to the core, especially when we talked about how the political project, work and activism stands in front of motherhood, embedding itself in the body as a tension. Moreover, from these conversations emerged a narrative about how the founders of the Network came together and founded the organization from different identities and places of social work. On the other hand, some of the topics that emerged would become a fundamental part of the narrative of their history: autonomy, social organization, mother's role vs. leader, cultural diversity, training, political participation and generational connection.

To further inquire into their memories, we proposed to elaborate a timeline. For this purpose, we explored their archives, which contain press releases, photos, correspondence, recognitions and registration sheets of the women that have joined the Network. While we reviewed this great material, they read, reminisced and told stories. Finally, this timeline, created collectively, displays the obstacles, actions, allied organizations and persons, projects carried out and milestones of the organization between 1998 and 2019 (see Picture 33).

Picture 33. Timeline Chaparralunas Women's Network for Peace.

We also made cartographies of the body to keep exploring the story behind each of the Network's women. During this workshop, emotions flowed naturally. Many of them cried as they presented their cartographies and narrated their scars, fears and ailments; for this reason, some parts of the meeting were not recorded, as they were too intimate, and, out of respect for their stories, we decided to leave them in this safe and trustworthy space.

Furthermore, they stated that, despite attending workshops for several years, this was the first time that they focused on themselves and connected with their bodies, recognizing the places where memories, desires, resistances, frustrations and fears are stored. It was a healing space for many, and thus they expressed interest in adapting and using this methodology with other women of the Network in the future.

CARTOGRAPHIES OF THE BODY

⏳ 4 Hours

OBJECTIVE:
To connect with the body, recognizing the places where memories, desires, resistances, hopes, frustrations, fears and future projects are stored.

DESCRIPTION:
To start, each person takes craft paper and, with the help of a companion, draws his/her silhouette and looks for a comfortable place to work. In this silhouette, each person freely draws the places of his/her body evoked by the following questions:

- What is my first childhood memory?
- What are the scars of my body? What did these scars teach me?
- In what part of my body do I place fear?
- Where do I feel the strength of my body?
- Where do I harbor my dreams and hopes?
- Where does love embed itself?
- Where do I carry the organization?
- How does the territory become involved with my body?

Each person presents his/her cartography. No time limit is established, and laughter, crying or any other expression that comes out in the exercise is allowed to flow freely. To close, people are asked how they felt taking this journey through their bodies, and the facilitators guide the exercise towards the reflection of giving a place to corporality, emotions and personal trajectory as an important point in the history of the organization.

RESOURCES: Craft paper, paints and paint brushes.

Given that the Network had limited time to write, we proposed to read the text collectively while they gave feedback, clarified or suggested different ways of writing. This proposal ended up being the first chapter of the book, telling the history of how the Women's Network was born. Since the exercise was effective, we agreed that this is how we should work.

To achieve this, we organized a Collective Writing Workshop before the General Final Meeting to structure the chapters together. We also collected their testimonies to allow them to read them and choose the chapters in which to integrate them.

The coordinating team compiled the material and structured the narrative to make it into a book. In addition, it created an editorial committee within the Network to read it, make corrections, provide feedback and corroborate that the work agreements were reflected in the final version. We decided that, although narrated in the first-person plural, the book would have a space to tell their personal stories, the timeline, some complementary archival images and a web and printed version distributed free of cost with ISBN to be sent to national and departmental public libraries.

The writing of the book of the Chaparralunas Women's Network for Peace was completed in April 2020. It is available at the following link:

Tejidos de paz y sororidad
Memorias de la Red de Mujeres Chaparralunas por la Paz

Libro Tejidos de Paz Digital

https://pluriversodepazentolima.net/wp-content/uploads/2021/06/Libro-Tejidos-de-paz-digital.pdf
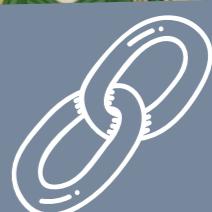
5.3 MAPPING THE TERRITORY TO RECOGNIZE OURSELVES AS COMMUNITY LEADERS: COLOMBIAN ASSOCIATION OF AGROINDUSTRIAL PRODUCERS (ASPROICOL), AND ASSOCIATION OF PRODUCERS OF SPECIAL COFFEE OF THE VEREDA EL PAUJIL (ASCAFESAGRADO) (EL PAUJIL, ATACO)

> In these cartographies that we are making, we let people know the important points: those related to nature, endangered species and water. So, here we have hot weather and cold weather. In these 13 veredas there are mountain ranges and many water sources. We can look in the cartography; the points in blue are water sources that belong to the region. (…) Here we have other maps of the veredas, other cartographies; some of them, like Las Perlas and Las Gravas, are very rich in water. We see that in the areas of mountain ranges we have to take care and protect the water, which is what is leading us to become dry.
> (Cándido Prieto, Asproicol, "Interpreting Peaces" Community Meeting, December, 2019)

As in the rest of the territory, our work with Asproicol and Ascafesagrado began with the explanation of the project and the meaning of doing research. In these dialogues, the community was very quiet. It was the first time that they were going to put on the researchers' vest. There were doubts and hesitations, but a clear view to the future: "How will we do it, why will we do it and how will everything be done in an orderly fashion to do a good and clear research" (Luis Felipe Polanía, Asproicol, Workshop in El Paujil, 2019).

The life lines tool allowed us to know the stories of the territories in the voice of the co-researchers. They outlined the personal trajectory, marked the fundamental milestones, the ups and downs, the changes, etc. The partners of the associations Asproicol and Ascafesagrado emphasized the importance of the family, the community and associativity because:

> Through the association, we provide many benefits to the community. (…) We must create associativity, not one person working alone but together. Acquire from every partner, from the persons that take part, their respective values, attitudes, viewpoints, expectations concerning the association, the territory. (Yelizze Dayana Martínez, Asproicol, Workshop in El Paujil, February 2019).

El Paujil is home to this entire community. They have come to the territory, often after being displaced by violence, to form a family, create businesses and associations. For this reason, the participatory mapping was of interest to the co-researchers, since they interpreted it as an opportunity to reconstruct history and the cultural meaning of their territory; a history and territory that had been silenced by the armed conflict.

ILLUSTRATION 4. RESEARCH TOOLS OF ASPROICOL AND ASCAFESAGRADO. OWN ELABORATION.

LIFE LINES

CARTOGRAPHY OF THE TERRITORY WE FEEL

COMMUNITY CAMPAIGNS
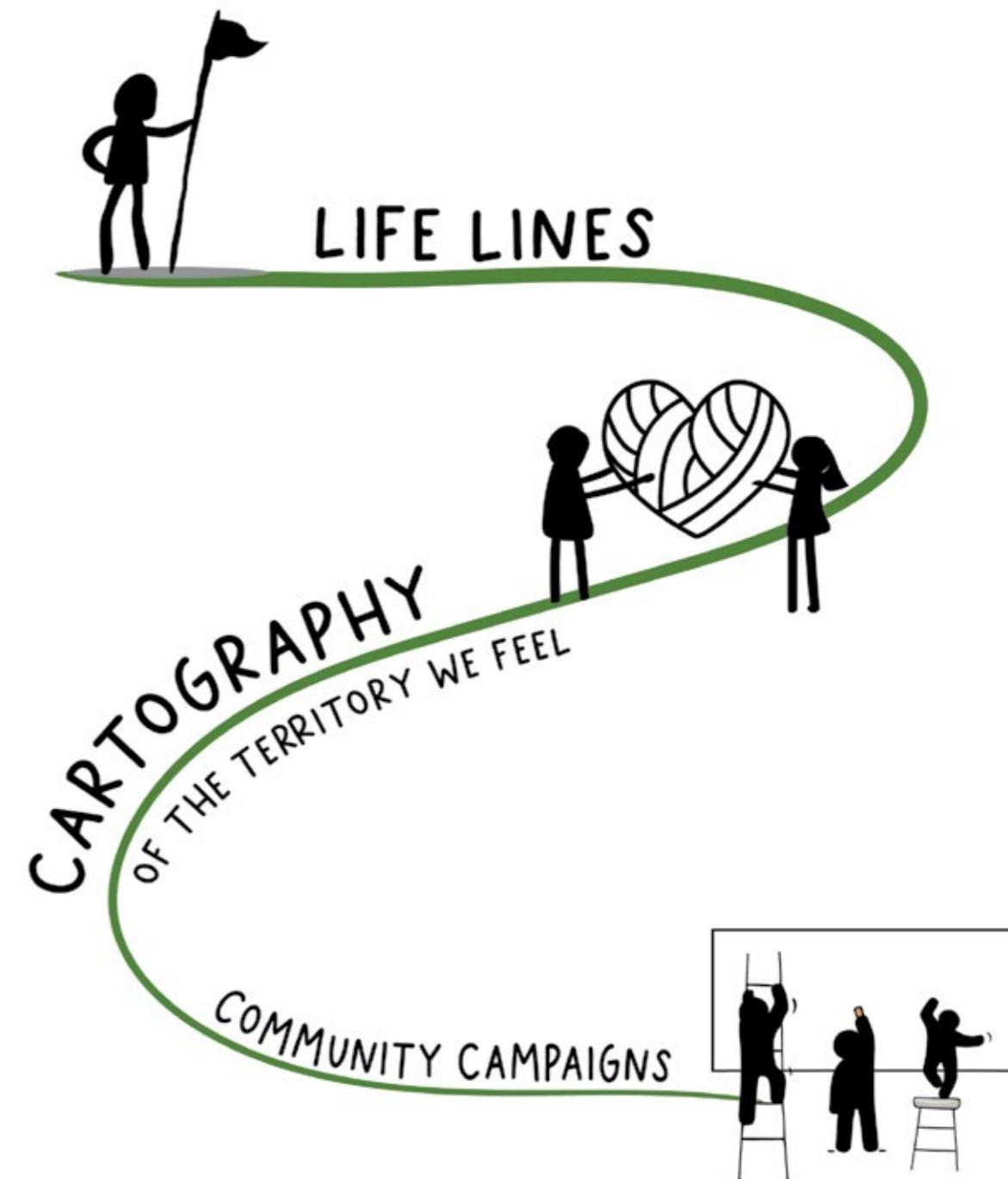
CARTOGRAPHY OF THE TERRITORY WE FEEL

OBJECTIVE:
To collectively map the places in the territory that mark their histories.

DESCRIPTION:
The development of this exercise requires a minimum of two meetings. In the first meeting, the participants choose a route that they would like to traverse collectively. The walk follows the routes chosen on the dates scheduled by the participants. During the walk, the group explores some dynamizing questions. The answers are shown on the map based on different representations, and complementary referents like drawings, photographs, recordings of the ambient sound, interviews excerpts, among others, can be generated. The questions are:

- What does our territory sound like? To the extent possible, when asking this question, it is suggested to record the ambient sounds (soundscapes); this can be done with the voice recorder of the cellular phone or a photographic camera.

- What sensations do these sounds produce in us? If we close our eyes, what memories or emotions do the sounds we hear awaken? Do we like them? Where else is it possible to hear sounds like these?

- What aspects of the environment attract our attention (water sources, crops, trees, characteristics of the houses, of the park, animals, flowers, the air, the roads)? Besides drawing the map, leaves, flowers, sand or any other element that evokes some referent of the territory traversed can be collected and pasted on the moving map or in the logs.

- Based on this walk, what flavors from the territories come to our minds? Why are these flavors important in the life of our community?

- What places and persons did we meet during this walk (neighbors, farms, houses, institutions, among others)?

- What problems did we identify during the walk?

- Of what we observed, heard and felt during the walk, what attracts our attention most?

During the walk, it is also possible to take pictures, make videos or drawings to complement the reflections shown on the map and the logs. The inputs and reflections generated must be shown on the map and the logs.

Finally, participants shared their findings. This collective dialogue can take place the same day once the walk is over, or on a different date agreed upon by the group. It is important that the group participates and that the inputs generated during the activity are taking up again.

RESOURCES: Sheets of paper, notebooks.

Asproicol and Ascafesagrado researched the veredas Madroñal and Las Perlas. For this purpose, they interviewed older residents, walked the roads, took pictures and made videos. They also conducted additional interviews to complete the history of El Paujil.

Ruth Dainary Secué, daughter of Asproicol member Apolinar Secué, surprised the research team with her innate skills as an interviewer and reporter. As a resident of Madroñal, she had the responsibility to travel around her vereda and delve into the residents' past and dreams for the future.

The members of Asproicol and Ascafesagrado worked together to create the map of Madroñal and place the information they had collected and produced (photos, videos and audios). The coordinating team indicated how they could systematize and codify the information. From that moment, the community began to work with great agility in the process of participatory mapping.

At our next meeting, we had the idea to continue exploring participatory mapping with the co-researchers. As 13 veredas make up the nucleus, much work had to be done and much information had to be compiled. We began by analyzing the work done in participatory mapping. Once the exhibition of the photographs and videos, projected on the Wall of the communal hall normally used for the meetings of the Community Action Board, was done, we chose and coded the photographs that best described the places.

Asproicol and Ascafesagrado continued working on the participatory mapping and completed eight of the 13 veredas. The pandemic prevented the completion of the work in all of them. However, the cartographies of the eight veredas are part of a talking map that includes the cartographies done in Herrera, El Paujil and Risalda, which are available at the following link https://mapas.pluriversodepazentolima.net/. The residents of El Paujil still have the illusion of completing the work in the 13 veredas.

Even though there are 13 veredas, we feel as a single community, a single feeling, a single need, so we aim for all to have, let us say, coexistence, that we may have influence and begin with something; that is the basis for us to develop in all aspects, in coexistence, first, in works, in development, in leadership, because that is what we are wasting. (Cándido Prieto, Asproicol, Workshop in El Paujil, November 2019).

5.4 SCRIPT, MAKE AND RECORD A PARTICIPATORY VIDEO TO REFLECT ON ENVIRONMENTAL PEACE. ENVIRONMENTAL PROTECTION FOUNDATION PLANADAS TOLIMA (FUPAPT)

We come from a history where we created a foundation, telling the process of our beginnings and the making of the policy, of all the decisions we have made to get to that, what we have become, and how we created a process of appropriation of the environmental resources of the territory.
(Jeferson Rodríguez, Fupapt, Participatory Video Workshop, October 2020)

The knowledge of Fupapt's young members comes from their experience as farmers and their accompaniment and training on environmental care in the community. They have also adopted strategies to influence local decision-making. Throughout 2019, they developed an environmental public policy initiative at the municipal level and joined the project at the end of the process.

Since we started working with Fupapt, members of the association expressed interest in making a participatory video to communicate and make visible their vision of environmental peace for Tolima. Although we knew that this would be one of the products materialized by the research work, we first used a series of tools to explore their work and commitment to territorial peacebuilding, up to the actual process of participatory video.

ILLUSTRATION 5. RESEARCH TOOLS OF FUPAPT. OWN ELABORATION.

TIME LINE

CARTOGRAPHY

PARTICIPATORY PHOTOGRAPHY
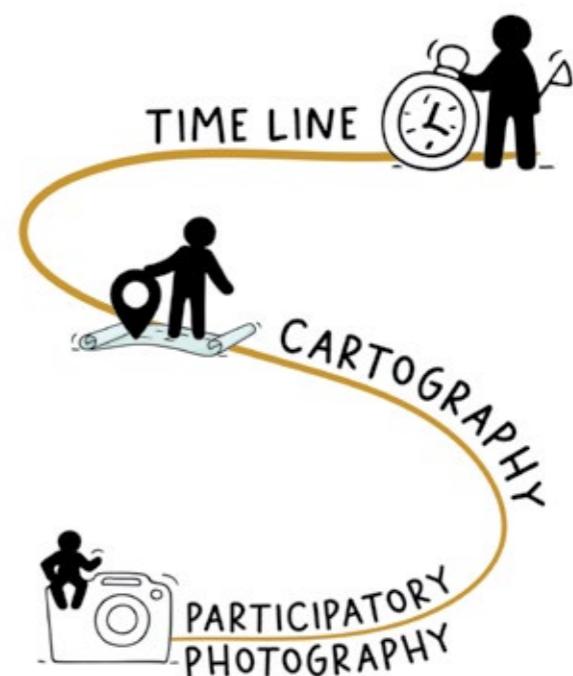
The creation of a timeline of conflicts in Planadas allowed us to place Fupapt's work in perspective:

In the timeline, we discovered the participation of a series of non-governmental organizations, international cooperation and, naturally, the national government. SENA,[1] ICBF,[2] Cortolima and the associations of coffee producers, mainly from the municipality of Planadas, stood out. From 2007 to 2012 onwards, more organizations began to arrive in the territory; Aconguaira Foundation, Modes, Tolipaz and Salvateria Social stand out. Fupapt was founded in 2014 as an initiative of young people to bring about environmental change. Subsequently, more organizations and agencies continued to arrive. The post-conflict process begins with the surrender of weapons. Organizations like the National Land Agency,[3] the Agency for the Renewal of the Territory,[4] the Agency for Normalization and Reincorporation,[5] and later, the Rural Development Agency[6] were created and continue contributing to the territory (Yeison Castellanos, Fupapt, "Interpreting Peaces" Community Meeting, December 2019).

We agreed to continue working on environmental conflicts and Fupapt's role in the territory, based on participatory mapping. We explored environmental conflicts in the municipality of Planadas in two specific scenarios: war and the post-agreement phase. We decided to structure the work into three moments: (1) the elaboration of a map with the most important milestones of the municipality in terms of war and the post-agreement scenario, (2) a presentation of mining maps per year to evidence the development of this activity in Southern Tolima and to invite the organization to dialogue about this problem, and (3) the creation of an institutional timeline to account for the deployment of state and non-state institutions in the municipality.

We began to elaborate a map exploring temporally and geographically the relevant facts of war and peace in the municipality of Planadas. On it, the co-researchers located important moments in the war scenario:

• The presence and control of the FARC guerrilla throughout the territory.

_____

1 The National Training Service (SENA) is a public institution that offers free education in technical and technological programs focused on the social, economic and scientific development of the country.

2 The Colombian Family Welfare Institute (ICBF) is a state institution for the protection of children and adolescents, especially those that are threatened or whose rights are violated.

3 Created in 2015 to help in the implementation of the Peace Agreement, the National Land Agency seeks to guarantee access to land to landless peasants and formalize the ownership of those who have not legalized their titles.

4 The aim of the Agency for the Renewal of the Territory is to coordinate the implementation of projects for economic and social reactivation and institutional strengthening in areas affected by the armed conflict and prioritized by the government. The Agency for Reincorporation and Standardization (ARN) is in charge of accompanying the process of individual or collective demobilization of former combatants and their transition to legality. The Rural Development Agency is responsible for the management and financing of agricultural and rural development for transforming the countryside and improving the living conditions of its residents.

5 The Agency for Reincorporation and Standardization (ARN) is in charge of accompanying the process of individual or collective demobilization of former combatants and their transition to legality.

6 The Rural Development Agency is responsible for the management and financing of agricultural and rural development for transforming the countryside and improving the living conditions of its residents.

Picture 34. Elaboration of timeline and map exploring the relevant facts on war and peace. June, 2019.

• The existence and growth of poppy crops during the 1990s, whose environmental effects were identified as the cause of deforestation, expansion of the agricultural frontier and impact on water sources. Mention was also made of the state's response to this problem fumigating with glyphosate.

• The implementation by the Colombian security forces of mechanisms to control the peasant population as part of their counterinsurgency strategy (such as population censuses, control of the circulation and consumption of food or the use of agricultural inputs). The presence of key multinationals in the exploitation of the municipality's natural resources was also emphasized.

• The violent confrontations between the Colombian army and the FARC guerrillas that began in 2006.

Relevant events in the territory were also identified. On the one hand, the co-researchers observed the presence since 2014 of projects to build hydroelectric plants deemed detrimental to the wellbeing of the population and the environment. At this point, a dialogue ensued around the perception that the entry of such projects was made possible by the FARC's absence from the daily life of the municipality. However, Fupapt members distanced themselves from this discourse, pointing out that, more than an obstacle, the post-agreement scenario is an opportunity to collectively build alternatives to this type of natural resource exploitation. In contrast, they pointed out that, working hand in hand with the mayor's office in the elaboration of an environmental public policy, they identified as a major obstacle the civil population's distrust of state institutions that have been reluctant to construct collectively within the framework provided by them (the institutions).

Two concepts began to appear in Fupapt's discourse as we talked about their work in the territory: alternative youth and environmental peace. To delve into the content of these concepts, we decided to carry out a participatory photography workshop.

PARTICIPATORY PHOTOGRAPHY

⏳ 2 hours

OBJECTIVE:
To examine the imaginaries behind the concepts/ideas.

DESCRIPTION:
each participant takes an individual stroll with his/her camera or cellular phone to photograph the concepts or ideas suggested by the facilitator. They can take one or several pictures of the same concept. Once finished, the participants describe the content of the concepts/ideas, socializing the results to promote a collective discussion to explore different visions or nuances around them. From that moment, the discussion of the concept includes new subtleties and/or clarifies previous ideas.

RESOURCES: Digital camera and cellular phone.

The images were a helpful tool for unfolding a dialogue around the concepts of environmental peace and alternative youth. They allowed us to examine different perspectives about these concepts, capturing their polysemic and broad character.

However, the pandemic posed great challenges to our work of participatory research. Just as we prepared to start recording the participatory videos, traveling in and to Colombia was restricted. So, we reinvented the way to continue the process and restructured the methodology of participatory videos into a distance methodology with online working meetings. In addition, in August 2020, we started a training program in audiovisuals to acquire some general notions to render more agile the design and making of the participatory video.

In October 2020, we began the planning workshops for the participatory videos. Their objective was to capture Fupapt's process and message with a different type of language. We decided to start by recalling the research process with a series of questions:

- What story do we want to tell?
- Why do we want to tell this story?
- What are our objectives?
- If it were a novel, how many chapters would it have and what would we tell in each chapter?
- What characters appear?
- What places?

These questions gave way to dialogues about ideas, messages and rationale of Fupapt's participatory video. Thus, the co-researchers decided to structure the video into four parts:

1) Fupapt's genesis.
2) Strengthening.
3) Elaboration of public policy.
4) Outcome: approval of the policy as such and analysis of what is being done to implement it.

The co-researchers met the day before to determine the direction they wanted to give to the video. They decided that the purpose of the video was to "give visibility to the public policy, as the cross-cutting issue in all aspects we have in the municipality" (Jeferson Rodríguez, Fupapt, Participatory video workshop, 2020): environmental peace, peacebuilding and alternative youth. But also, to raise awareness, to show that they are changing the environmental vision of the people of the municipality of Planadas; to tell other people what has happened with the public policy, as a form of accountability; to turn the video into a support tool for other environmental organizations; and, finally, to show the people's commitment to contribute to and defend the context or environment of what Planadas means.

Having started the evaluation and discussion in June 2019 facilitated the planning and scripting of the video. The content was filmed at the end of 2020.

PARTICIPATORY VIDEO

OBJECTIVE:

To foster community participation in the construction of collective narratives that delve into social change.

DESCRIPTION:

- Creation of a community team (men, women and youth) to make the film.

- The participants quickly learn to use their video equipment through videos and exercises.

- The facilitators help the groups identify and analyze important problems in their communities by adapting diverse "Participatory Rural Evaluation" tools.

- A storyboard or script of the movie is made.

- Participants make videos and short messages.

- Footage is shared and discussed at daily screenings to verify that it captured what was intended.

- If necessary, some footage is filmed again.

- The final draft is analyzed and approved at a community meeting.

- A dynamic process of learning, exchange and debate with different people from the community is implemented to discuss and socialize the content.

RESOURCES: Flip charts, video camera, microphone and tripod.

The making of the participatory video allowed Fupapt to meet again, as the pandemic had prevented opportunities to work together. It allowed them to observe their entire process and objectives and to reactivate collective dreams and goals. The participatory video recorded by Fupapt can be watched at the following link https://youtu.be/TnBjy_xtyCg

Peace from an environmental perspective. Fupapt's work in Planadas, Tolima

https://youtu.be/TnBjy_xtyCg
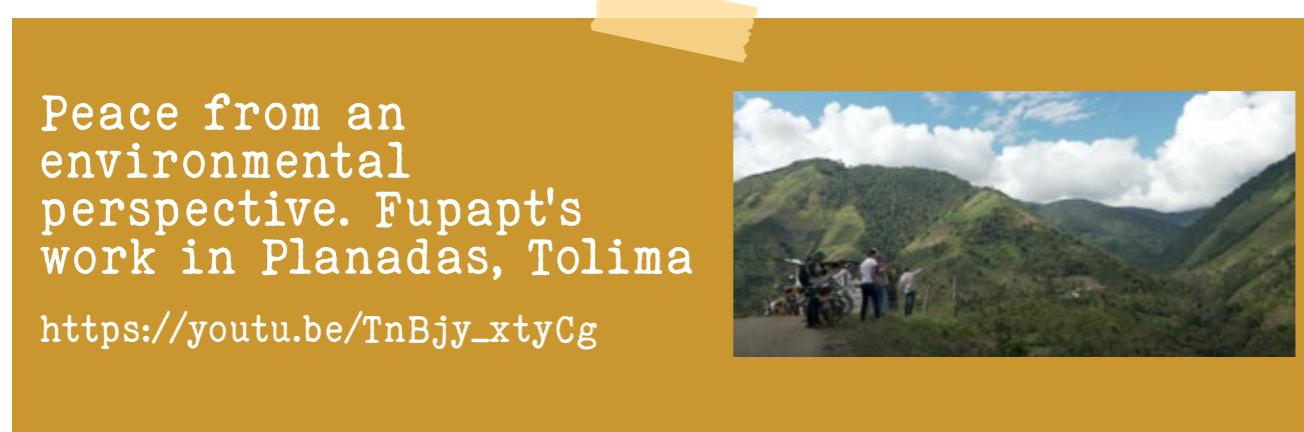
5.5 CREATING CAMPAIGNS TO SUSTAIN COMMUNITY WORK. ASSOCIATION OF PRODUCERS OF THE ORGANIZED VEREDAS OF CALARMA (APROVOCAL), AND ASSOCIATION OF PRODUCERS OF SPECIAL COFFEE OF CALARMA (ASOCALARAMA)

> Everything I am, I owe to the association, that is why I think how to make them (the community) see, to open their eyes, and that is why I would like to know how the old leaders sustained what they did.
> (Marinela Sánchez, Workshop in Risalda, 2019)

The first in-situ workshop in Risalda began like all the others, exploring the imaginaries about what research is and what they would be interested in researching. In this conversation, some narratives genuinely emerged combining the indignation, hope, love and solidarity that characterize rural life, being a farmer and the importance of the countryside for the livelihood of the cities and the national economy, even though this work is undervalued and done under precarious conditions:

> I would like to work on the transformation and improvement of educational knowledge. We do not value what we have, and I believe that I would like to change that young people can acquire knowledge from our ancestors. There are things that not even an agronomist engineer knows as well as we do. For example, one told me to plant so many coffee trees of one meter, but I told him why would I do that if I already know that the tree is produced from the bud to the root, it does not help me to produce only in the crown. I think that parents have failed to transmit that knowledge (…) People have passed away and their knowledge is lost (…) about 20 years ago my grandfather told me that there was no road here and it was them who managed to get that road with picks and shovels; they organized pageants to pay

Picture 35. First Workshop in situ with Aprovocal and Asocalarama. February, 2019.

for the fuel of the machinery for the pavement, sewage, everything has been done by our leaders. So, how good would it be that as young people we can learn how they did it, without having so much education, they managed to have so much that we have today. I think that is the most important thing. (Héctor Yate, Workshop in Risalda, 2019).

Subsequently, we worked on the personal life lines. The co-researchers pointed out how valuable this sharing was for the associations since, despite knowing each other for many years, they had no in-depth knowledge of the experiences of their companions:

> (…) It is something very beautiful because, let us say, one sees everything that a person has gone through. It helps us reflect because, sometimes, one is locked in the labyrinth of one's life, in that my life is very difficult, but they have faced harder obstacles, and they have come out ahead. Listening and sharing is a very beautiful experience, and it gives you a reason to be happy, to remember, because you do not remember, you just work, you do not remember what you have done. (Marinela Sánchez, Workshop in Risalda, 2019).

ILLUSTRATION 6. RESEARCH TOOLS OF APROVOCAL AND
ASOCALARAMA. OWN ELABORATION.
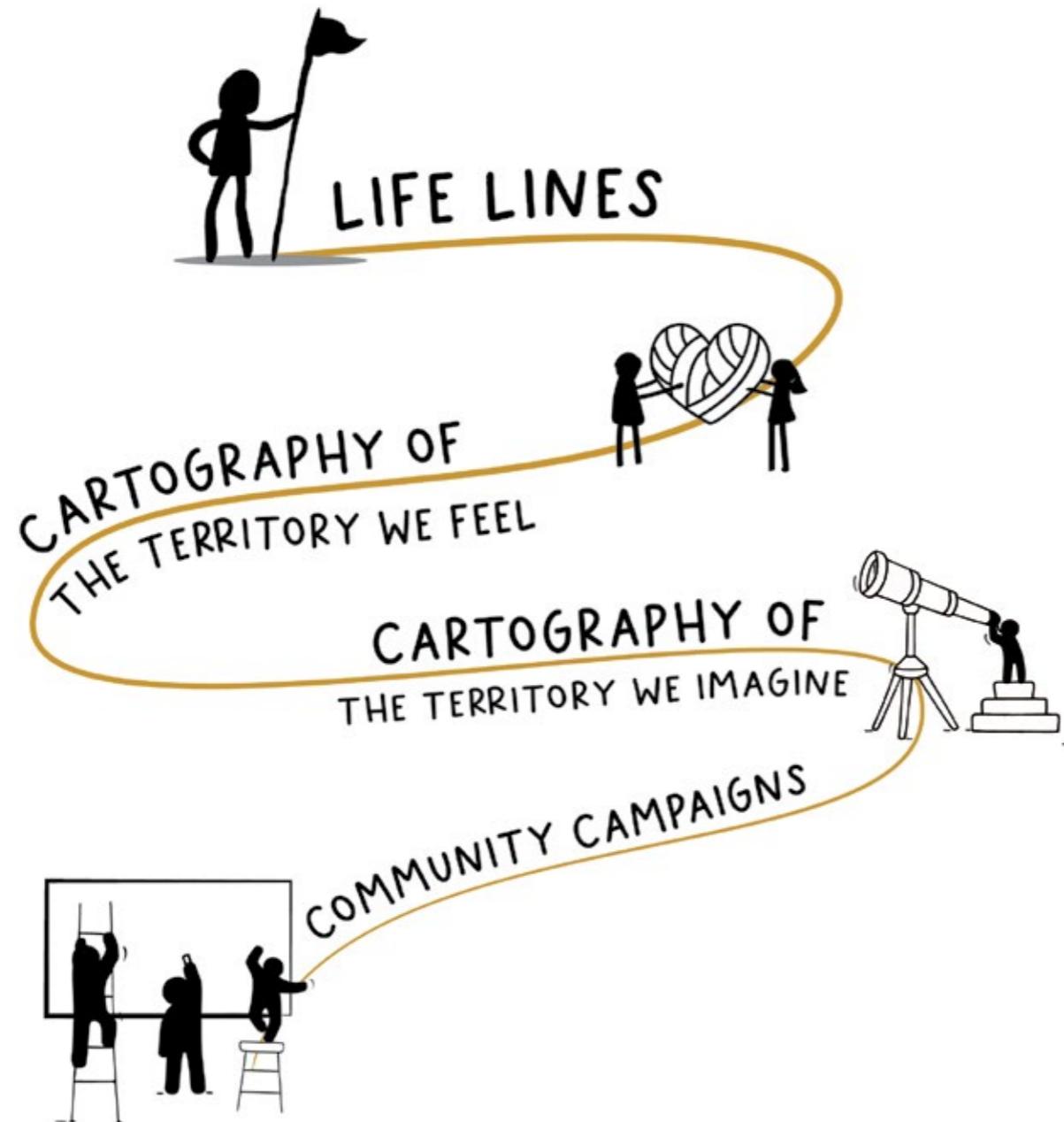
Every person that participated in the life lines talked about important places for themselves and the community. This interest connected naturally with the proposal to map the territory from feelings.

This tool unearthed the stories of Calarma: myths, legends and culture that have remained as a memory and not as part of the present. For this, Marinela Sánchez, Mayra Gonzáles and Héctor Yate visited two elderly leaders of the *corregimiento* that helped build roads, plant coffee and make the first improvements; Cesáreo Sánchez, his sons and daughter

and Roberto Madrigal visited a lagoon that the association has taken care of for years, lookouts and the cemetery, among other places mentioned in the first workshop.

As we looked at the pictures of the tour, we selected those that would be part of the cartography to show them the mechanism for systematizing and placing them, with the idea that they could move forward without our presence. Other people in attendance showed us pictures of their farms and the roads they walk, images that they keep on the cellular phones, while telling us about the importance of the place or a story remembered by someone else.

This tour of the community to do the "cartography of the territory we feel" allowed them, on the one hand, to inquire who they are, where they come from and who their ancestors are. Recalling past stories filled them with great optimism, as the territory has undergone significant transformations unthinkable to the previous generation. However, their dreams and the environmental threats are fundamental parts of their territory. Consequently, the co-researchers also mapped their dreams:

> (...) This cartography reflects the map of dreams, what we want to have in a few years in the territory. As Héctor said, the upper part has been deforested by man's ambition. So, it would be good to see it reforested in the future. Also, the lagoons, approximately eight of them that have been discovered in the corregimiento. And also, that at some point some entities help us protect these lagoons...We are being trained, acquiring more knowledge of our region, we see that they are of vital importance for those of us who live in the territory, and that is why we should take care of them. The lagoon of La Siberia, the lagoon of San Pablo, the lagoon of Palco, the lagoon of Las Hermosas, the lagoon of Las Estrellas, which is the one we know best, the lagoons of the Farm El Encanto and the Quinta. Likewise, the lagoon in the Vereda Alto Redondo called la Laguna, and the lagoon la Osa, which are some lagoons that have been discovered. (Marinela Sánchez, Workshop in Risalda, 2019).

To integrate other languages, we suggested that groups make a video inviting a relative that had left the territory, since conditions and opportunities to live in the vereda are better now (a future time when hypothetically the video is recorded). This, because the idea of working toward their dreams is to generate roots and dignified life in the rural areas for the present and future generations.

The exercise of participatory mapping produced two cartographies of Risalda accompanied by photographic material, videos and audios. These cartographies are part of the digital project "Feeling, dreaming and resignifying Southern Tolima: Talking maps of the communities of Herrera, Paujil and Risalda," which can be consulted here: https://mapas.pluriversodepazentolima.net/

Towards the end of our work in Risalda, we accompanied a moment of crisis within the community. Some important leaders stepped down from their roles within the organizations, some leaderships were questioned and commitments to the project were sidelined. Even so, we continued meeting with a group of co-researchers interested in persevering in the process. However, conversations notoriously turned into venting sessions in which several persons expressed their tensions, concerns about the problems

they were having leading and working collectively on their own initiative and the lack of rootedness and sense of belonging. However, amid the sadness, frustration and anger, questions were also asked to feed the hope of working selflessly for the benefit of the community, which was also reflected on a personal level:

Not all persons have that (the ability to lead). It is a very important God-given gift. That is why in this community, we are the way we are; it is because of the leaders, those people who had so much to give. Because it is not just what I can give to my family, but what I can give to my community to help it grow. And let us say that all those great leaders, if we name them, led and brought this road all the way here, with much effort, now electricity as well (...) (Marinela Sánchez, Workshop in Risalda, 2019).

As a coordinating team, we pondered how to draw strength from this situation. There were mixed feelings about the implications of being a leader and abandoning community management processes and meetings to work collectively, but there was also an interest in motivating people to lead and/or participate in the activities convened by the association for the common benefit.

We then suggested starting a community campaign to mobilize causes around this concern. We formed two groups to address two topics: community work and leadership, and we set out to work in the development of the campaigns. We ended the activity with the socialization of the proposals of both groups and the interest to elaborate radio pieces, comics and community events to spread these messages.

Although the number of participants in the meetings dwindled continuously, the co-researchers that had led from the beginning sustained the process.

In a new workshop, we continued with the idea of strengthening the campaigns, so we discussed possible radio formats to elaborate communicative pieces to disseminate the messages of the community campaigns. We borrowed examples from magazines, commercials and radio soap operas. Finally, we decided as a group to make a radio soap opera inviting the community to work as a team. We wrote the script and recorded the voices together.

CARTOGRAPHY OF THE TERRITORY WE IMAGINE

⧗ 2 hours

OBJECTIVE:
To map the common dreams in the territory.

DESCRIPTION:
Before starting the mapping process, the challenges and opportunities are collectively identified and prioritized. For the mapping, the following questions can be used as a guide for reflection:

– What transformations would we like to see in the next years?
– What projects, in particular, would we like to see in the territory?
– What will life in the territory be like in ten years?

RESOURCES: Maps, post-its and colors.

COMMUNITY CAMPAIGNS

OBJECTIVE:
To make activities and communicative pieces accessible to the communities within the available time and economic resources.

DESCRIPTION:
Each campaign will have the following elements:

– **MENSSAGE:** The idea that we want people to take with them. Example: "Give a second chance to the elements you have at home."

– **IMAGE:** The symbol, picture or drawing around which we will develop the campaign, based on how we imagine a leader, community work or what the love for the territory represents. In this sense, it is something that inspires and represents.

– **ADVICE:** Recommendations to improve people's personal and community life. Example: "Do you love your vereda? Clean your park" "Do you love your leader? Do not overload him/her with work".

– **INVITATION:** It captures the appeal of the campaign and what they wanted to say to the neighbors and themselves, in the form of questions or answers. Example: "What would you do to change the problem of the deterioration of native plants?" "What would you do to transform the apathy of some young people and members of the community?" Become part of the association, give your heart and transform your region."

– **DISSEMINATION:** Reflection on the places, media and format to transmit these messages.

RESOURCES: Colors, paper and masking tape.

LEARNINGS ALONG THE WAY
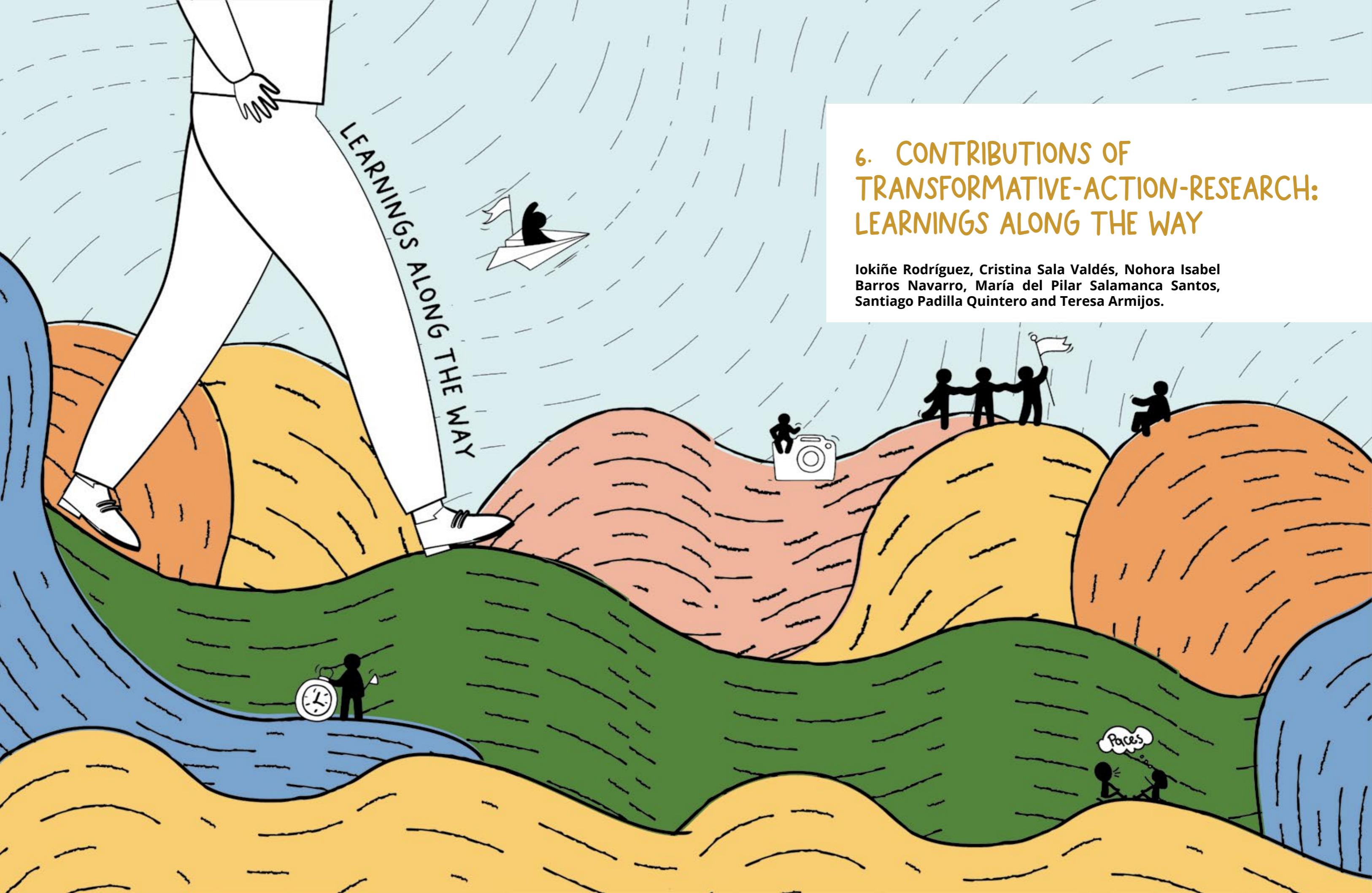
6. CONTRIBUTIONS OF TRANSFORMATIVE-ACTION-RESEARCH: LEARNINGS ALONG THE WAY

Iokiñe Rodríguez, Cristina Sala Valdés, Nohora Isabel Barros Navarro, María del Pilar Salamanca Santos, Santiago Padilla Quintero and Teresa Armijos.

I BELIEVE THAT THE RESULTS OF EVERYTHING THAT WAS MENTIONED IN THIS MEETING AND WE DID THROUGHOUT THE COURSE OF THE PROJECT HAVE ALREADY BEEN REFLECTED. I DO NOT THINK THAT WE HAVE TO WAIT FOR THE POSITIVE RESULTS OF THIS PROJECT TO BE SEEN IN THE FUTURE. THIS BEGAN TO HAPPEN FROM THE VERY BEGINNING OF THE PROJECT AND IS VERY VALUABLE TO ME. IT IS NOT LIKE OTHER PROJECTS THAT ARE APPROACHED FROM A VERY TECHNICAL AND THEORETICAL PERSPECTIVE, FOR IT IMPLIES THAT WE CAN TAKE PART IN IT, AND WE CAN SEE THIS EVOLUTION AS IT DEVELOPS. FROM MY PERSPECTIVE AS A CO-RESEARCHER IN THE PROJECT, I FIND VERY INTERESTING THE CLOSE RELATIONSHIP BETWEEN YOU AS RESEARCHERS AND THAT IT TRANSCENDS THE TECHNICAL AND THEORETICAL ASPECT, AND ALL OF YOU EXPRESS IT THAT WAY. IT IS SOMETHING MUCH MORE EMOTIONAL. YOU MANAGED TO ESTABLISH A CONNECTION WITH THE PROJECT, WITH THE TERRITORY, WITH EACH OF THE ELEMENTS THAT CONSTITUTE US AS A TERRITORY, AND I BELIEVE THAT, FROM THIS PERSPECTIVE, IT ENRICHES THE ANALYSIS AND CONTRIBUTES INPUTS FOR FUTURE RESEARCH. BECAUSE I BELIEVE THAT THIS IS THE BEGINNING OF SOMETHING THAT CAN START TO MATERIALIZE IN OTHER ACTIONS FROM THE TERRITORY. I BELIEVE THAT THESE ASPECTS AND EVERYTHING YOU MENTION BASED ON RESEARCH, ON EXPERIENCE, AND THE PRODUCTS THAT WERE CREATED, BOTH PHYSICAL PRODUCTS BUT ALSO PRODUCTS EXPRESSED IN EXPERIENCES, WILL HELP THE ORGANIZATIONS IN THE TERRITORY GENERATE COMMON WELFARE IN THE SOCIAL FABRIC IN SPECIFIC SPACES THAT ARE PART OF PEACEBUILDING IN CONCRETE WAYS. I BELIEVE THAT THE EFFORT MADE FAR TRANSCENDS WHAT WE PERHAPS IMAGINED AT THE BEGINNING WHEN WE GOT TOGETHER AND TALKED, PROJECTED AND PLANNED AND PERHAPS WE WERE SURPRISED THAT THE PROJECT REACHED THIS STATE WHERE WE ONLY SEE EACH OTHER'S FACES THROUGH CAMERAS, BUT WE CARRY ON WITH THE SAME ENERGY AND POSITIVISM TO CONTINUE WORKING.

(JEFERSON RODRÍGUEZ, WEBINAR "LET US SHARE DREAMS AND PEACES", 2020)

These words of community co-researcher Jeferson Rodríguez, director of the Fupapt Foundation, capture the essence of the School, Territory and Post-Conflict Project: a research situated in the experiences of the community co-researchers. Likewise, they capture its value as a process of mutual learning, where we all learned by doing. They also reflect the value of transformative-action-research for producing changes from the research process instead of waiting until the results are published to generate impacts. In addition, they capture the openness in the research process towards emotions in two directions, from academia and the organizations, as an intrinsic part of the process of co-construction of knowledge. All this was part of the project's ethical, political, epistemological-sentient-thinking, solidary, self-care, engaged, intercultural and ludic-aesthetic qualities.

More specifically, and based on remarks of the community co-researchers (captured throughout the project in workshops, products, conversations in social media and webinars), we can say that the spaces of individual and collective learning and reflection created by the research made an important contribution in two ways: a) resignifying peacebuilding as a process, and b) strengthening peacebuilding processes implemented by the organizations. Below, we discuss these impacts in greater detail.

6.1. RESIGNIFYING PEACEBUILDING

6.1.1. FROM RECIPIENTS TO AGENTS OF CHANGE IN THE POST-CONFLICT POST-AGREEMENT

The first dimension in which the project generated an important process of resignification was the conception of agency of change within the new social and political scenario created by the signing of the peace agreement. Since the protagonists of the peace agreement were the state and the FARC and the peacebuilding policy was generated from the state, at the beginning of the project the communities had a strong feeling that peace is built from the outside. However, this started to change when attention was paid to different ways in which the organizations build peace in the territories amid conflict:

Despite the war, we remained in the struggle. We emerged with processes, like growing coffee and taking it to the world. Nowadays, we are building a new country, a new reality. As an association, we have been able to build peace because we are the ones that lived that permanent process of struggle, , of many sacrifices, where perhaps many relatives fell at the hands of the war, but we have also been able to move toward our dreams. We never stopped dreaming. It was the slogan of our ancestors and of all of us who have remained in the territory. For us, building peace is not to look at the past, in terms of what we suffered, but to learn to be thriving, which is what has characterized us as farmers. To be the Phoenix Bird, able to rise from the fire to emerge stronger. This is how we, with organizations, through our personal endeavors, are able to build peace. With strength, fortitude and daily struggle. (Héctor Enover Yate, Asocalarama, Webinar "Coffee and Peace", 2020)

In the Chaparralunas Women's Network for Peace, in these 15 years of survival, we managed to resist without leaving the territory. For many years we had to keep a low profile while receiving training and validating our primary and high school education. Now, as professionals, we influence women's public policy, the prevention of violence against women, and we occupy spaces for participation. Ours is a story of highs and lows and peacebuilding amid violence. (Dagmar Lucía Hernández, Participatory video Chaparralunas Women's Network for Peace, Project School, Territory and Post-Conflict, 2020).

In some cases, associativity as part of a local peacebuilding agenda only began to be valued as a result of the reflective processes opened by the project: "I never imagined that in creating an organization to grow coffee I was building peace" (Cristina Mosquera, Ascafesagrado. II General Meeting, 2020).

Interestingly, this learning was also expressed by the teachers co-researchers that took part of the process when they learned about the initiatives developed by the organizations and reflected on their own peacebuilding efforts in the educational context::

We always think that peace policies must come from outside and that they are like miracle formulas for our whole community to change and function perfectly. In other words, something from the outside to fix what they do not even know. The fixing must begin at home and must come from ourselves... The educational institutions are in a process of transformation taking into account their social, natural and economic context, generating safe practices and environments for boys, girls, youth and adolescents to develop their life projects in the territory and help in the reconstruction of the social fabric to prevent a repetition of the armed conflict, making known how the armed conflict was born, how it developed and ended as a life lesson to transform us as active subjects for peace. (Kip Wilson, teacher of the municipality of Planadas, Educational Institution Santo Domingo de Planadas, El Silencio, General Final Meeting, 2020).

This resignification does not imply, however, a denial of the importance of the peace agreement and the role of the state and other actors in the construction of a new institutionality, but rather valuing it as an opportunity to promote and strengthen processes and dreams already existing, latently or silently, in the communities:

The peace process has made us bloom, like the tree of life. (Alixe Ulcué, Asomeht, Webinar "Women and peace", 2020).

Interestingly, we also see that strengthening the sense of local agency for change has led to an appropriation of the post-conflict scenario, not so much as a state project, but as a project of the communities:

PEACE IS A CHALLENGE BECAUSE IT IS BUILT DAILY. THE PEACE AGREEMENTS ARE VERY DIFFERENT. THEY HAVE GIVEN US AN OPPORTUNITY FOR GREATER PARTICIPATION, THEY HAVE GIVEN US THE POSSIBILITY TO BUILD COLLECTIVELY, TO ASSOCIATE. AND WE SEE THAT MANY THINGS ARE MISSING, BUT WE ARE OPTIMISTIC THAT IT IS POSSIBLE, THAT THE GREAT CHANGE BEGINS WITH US. IT IS US WHO BUILD PEACE. FOR EXAMPLE, WE SEE THE PDET. THOSE PDET DEPEND ON THE POLITICAL WILL OF THE RULING GOVERNMENT, BUT WITHIN OUR TERRITORIES, WE ARE BUILDING, WE ARE EDUCATING, WE ARE ACTORS OF CHANGE BECAUSE WE ARE CALLED TO GENERATE THAT CHANGE FROM OUR TERRITORY. BECAUSE WE HAVE BEEN ABLE, THROUGH THESE PEACE AGREEMENTS, TO BEGIN TO TRANSFORM, TO LEAVE THE ROLE OF HOUSEWIVES TO GO OUT AS LEADERS TO STRENGTHEN OUR ORGANIZATIONAL PROCESSES.

(MARTHA CARDONA, CHAPARRALUNAS WOMEN'S NETWORK FOR PEACE, WEBINAR "WOMEN AND PEACE", 2020).

For me, as part of this project, each one of us, not a government, makes the post-conflict, because if you take into account the history of Colombia, no government has ever cared about our right to live in peace. You cannot imagine how nice it is to live in post-conflict and hope that one day it will become a perfect peace. I have an eight-year-old son and a six-month-old baby and you do not know how happy it makes me that they are not experiencing what I had to experience: anxiety, fear, horror, anguish, the frustration of my most precious dream. And the worst part is that I normalized the war to the point of being incredulous of peace. True, the government is not helping us at all, but many of us already know what is like living and having peace in our territory, and we will not let them take away what we have dreamed of for so long. (Alixe Ulcué, Asomeht, Facebook conversation, 21 October 2019).

Greater recognition of local agency in peacebuilding leads to a resignification of peace itself, with a focus on building a resilient social fabric, new values and a vision of the future with a place for youth in the territories and not at their margins, as has been the rule of an armed conflict characterized by its centrifugal force of expulsion of the younger generations:

Peace is a fabric woven daily, not necessarily as an agreement between a state and an armed group. It is built to the extent that values and meanings are changed. (Alixe Ulcué, Asomeht, Webinar "Women and Peace", 2020).

Peace implies envisioning a better future for our children and in our territories. (María Esilda Ramírez, Asomeht, Webinar "Women and Peace", 2020).

Peace has brought the possibility to express ourselves without fear in any context. Peace has also given us young people a rootedness in the territory that we lacked before. Perhaps because of fear, our parents sent us to study elsewhere; or even our own fear, since, for the same reason, it was quite complex to remain in the territory. All that has changed the stigmatization of our territory, it has generated new visions of it, not just for us, but for other people who want to know it and used to have a negative concept of it. (Julieth, Katerine Escobar, Herrera Youth Organization, Webinar "Environment and Peace", 2020).

6.1.2. RESIGNIFYING THE IDENTITY OF TOLIMENSES:

The project also generated important processes of resignification at the identity level of the co-researchers as a result of processes of revitalization and cultural recovery and a reconnection with the territory:

This project has allowed us to recover what the war had taken from us, what belongs to us, our past and identity erased by the war, our knowledge, medicinal plants, our history. (Alixe Ulcué, Asomeht, Webinar "Women and Peace", 2020).

ALSO, THIS RESEARCH PROCESS HAS BEEN VERY NICE BECAUSE, PERSONALLY, IT HAS ALLOWED ME TO REALIZE THINGS ABOUT MY COMMUNITY THAT I IGNORED, FOR EXAMPLE, PEOPLE THAT USED TO BE GREAT LEADERS, THAT CONTRIBUTED GREAT THINGS TO THE CORREGIMIENTO. TO KNOW PLACES THAT ARE IMPORTANT FOR THE ECOLOGY, THE WELLBEING OF THE COMMUNITY, AND, IN GENERAL, THE ENVIRONMENT. TO KNOW SHOCKING STORIES OF IMPORTANT PEOPLE THAT I DID NOT KNOW. I USED TO TALK TO THEM, BUT I DID NOT KNOW IN DEPTH THE MANY THINGS THEY HAD EXPERIENCED IN THEIR LIVES. SO, IT IS VERY NICE TO FIND THIS IN EVERYTHING WE DID IN TERMS OF CARTOGRAPHY, DRAWINGS, TRAINING, DIALOGUES, SHARING EXPERIENCES IN THESE ENCOUNTERS THAT ARE SO MISSED.

(HÉCTOR ENOVER YATE, ASOCALARAMA, WEBINAR "COFFEE AND PEACE", 2020).

But perhaps the most valuable aspect of the research process in terms of resignification of identity was the opportunity to develop agendas of cultural revitalization based on the interests of the organizations. Thus, as we saw in the previous chapter, some organizations chose to reencounter with their past and their identity through more academic methodologies, like social cartography and talking maps; others, like Asomeht and Herrera Youth Organization, chose to do it through the reconstruction of a traditional dress. By weaving an inter-generational dialogue, the women of Asomeht, and the Herrera Youth Organization and community grandparents re-constructed the identity and the past of the herrerunos:

Through the dress, we are narrating what was and what currently exists in the territory. For us, each drawing tells a story. For example, people did not know about the muleteers and how we appeared here. There are other stories, like the tree of life and the heron tree that allude to the hospitality of the herreruno people, and we also have stories about displacement and return and what peace means to us. (…) The dress as a symbol of peace also allows us to tell the children that there are other ways to occupy their free time, for instance, dancing, creating art, painting, embroidery, and that makes our youth fall in love with our context, the environment. To the extent that the youth are connected with the idea of protecting the environment, that makes peace exist. (Alixe Ulcué, Asomeht, Webinar "Women and peace", 2020).

The project also opened the possibility for the younger organizations to imagine and define themselves according to the objectives pursued by their emerging organizations, with a focus on new agendas and priority issues for peacebuilding, such as the environmental:

With this research project, we began to talk about Alternative Youth and Environmental Peace. This type of analysis offers us the possibility to imagine ourselves from within,

but also to have a vision from outside the organization. So, when we see everyone and not just the Fupapt people, but other organizations of the municipality that are also carrying out very important work –because it is no longer just us, many producers' organizations begin to have that environmental sense–, all this begins to be a chance to build peace. And not just peace within the harmony between people, the nonexistence of the armed conflict, but environmental peace that we see as actions that we carry out inhabiting the territory that do not generate negative impacts, like doing ecological tourism or a clean agricultural production. So, all these concepts, like Alternative Youth and Environmental Peace, emerge from here in Planadas. (Jeferson Rodríguez, Fupapt, Webinar "Environment and Peace", 2020).

6.1.3. RESIGNIFYING THE TERRITORY

This is the third dimension of resignification, derived from the two previous ones, in which the project had an important impact on the territory.

When I joined this beautiful project, I immediately focused my life on how to build the territory. The most beautiful aspect is how we began to build from that foundation, from the sense of belonging that each one of us carries inside, and how we can, through time, affirm our descendants and make that sense of belonging even more beautiful. That people struggle more for the territory. True peace is when we can emerge and have more opportunities in our territories. (Héctor Enover, Asocalarama, Webinar "Coffee and Peace", 2020).

The project has helped us know our territory better and to love it deeply. I believe that this is something I will take with me as a person from this project: to know so many stories that have taken place in the territory. For me, this is very important, it is something that motivates me to keep working, struggling and contributing to the social development of this region. (Marinela Sánchez, Aprovocal, Webinar "Coffee and Peace", 2020).

In addition, strengthening the sense of rootedness and reconnection with the territory has made important contributions to envisioning reflectively a different future:

For me, the project has been a great opportunity because it has given us the possibility to envision ourselves, identifying first each of the elements we have, that in one way or another we have acquired in the process of associativity: how we have changed, how the processes from which we have benefitted have made us better. It is good to transform the whole process of coffee growing, and now we are focusing more on that and how we can begin to reconstruct and see what we did wrong and what we did right, and how we can correct some things so as not to make the same mistakes. (Héctor Enover Yate, Asocalarama, Webinar "Coffee and Peace", 2020).

As a result, the community co-researchers started resignifying not only the past but also the possible future of Southern Tolima, especially for the younger generations:

The most beautiful message I have for the youth is that a life project can begin anywhere, especially in our territories, not just in the big cities as they would often have us believe. (Héctor Enover Yate, Asocalarama, Webinar "Coffee and Peace", 2020).

In this process of territorial resignification, the protection of the environment emerged as a common future agenda in all the organizations; not only in those that have incorporated environmental issues in their guiding principles, like Fupapt, but also in those that have not done so:

The environmental issue has not been alien to the conflict. If we analyze the origin of the conflict, in addition to all the nonconformity that existed, there was also an environmental aspect with the farmers. So, if we are going to create a peace agenda, we have to include the environment, apart from everything else, because it is in the rural areas where people have suffered most and where the armed conflict as such has had and still has many consequences. Now there are development plans, and we have to take advantage of all those themes in this context to be able to achieve, within the public agenda, these environmental initiatives. And in the peacebuilding agenda, we cannot even think about the possibility of leaving aside or minimizing the environmental action because peace is like a synonym of the environment. And here in Colombia, as the second most biodiverse country in the world, and with our hydric wealth, these are things from which we cannot disassociate. (Jeferson Rodríguez, Fupapt, Webinar "Environment and Peace", 2020).

In particular, water and the importance of preserving Southern Tolima's water sources emerged as an articulating element of the territorial peacebuilding agenda in the future:

We have decided to launch a campaign to reject plastic, because the plastic is going to the water basins and is damaging the water sources. As a territory, we should become aware that, without water, we could not live anywhere, because water is life and we must teach our children that water is life. So, we must not damage the water basin and downstream; we throw too much paper and plastic into the water sources and thus I would say that for us to protect our territories we must first take care of our water sources. (Cristina Mosquera, Ascafesagrado, Webinar "Coffee and Peace", 2020).

IN THE FOUR MUNICIPALITIES, WE FEEL THAT THE ENVIRONMENT UNITES US, THE SALDAÑA RIVER UNITES US, THE WILL TO DEFEND THE RIGHT TO WATER UNITES US... WE FEEL THAT THESE RIGHTS UNITE US AND CAN LEAD US TO WEAVE A UNION OF ALL TO BUILD PEACE.

(JULIETH KATERINE ESCOBAR, HERRERA YOUTH ORGANIZATION, II GENERAL MEETING, 2019).

We should not expand the agricultural frontier because we would leave unprotected our water sources. The problem with plastic in our water courses is also linked to our sense of belonging, loving our territory and knowing that we are going to enjoy it but that many generations will come after us. The main thing to protect the territory is to love it, to feel it, to live it. I do not believe that it is pleasant or good to find landslides, erosion, so many situations in the territory. So, when we feel, we love the territory and struggle to transform it, to preserve it. Thus, the most important is a coffee-growing economy not driven exclusively by the love of money but also by the love to protect what will belong to our children in the future. That is the most important slogan: We are here today because tomorrow our children and grandchildren will come, and they also have the right to live what we have lived in a territory that we can preserve and leave in better conditions for them. (Héctor Enover Yate, Asocalarama, Webinar "Coffee and Peace", 2020).

6.2. STRENGTHENING PEACEBUILDING PROCESSES

Reflecting on its contributions, the community co-researchers indicated that, besides the processes of resignification, the research strengthened significantly their peacebuilding processes in several ways.

6.2.1. STRENGTHENING HUMAN CAPACITIES.

First, the research offered a new space for reflexive learning, self-evaluation and systematization of the organizations' experiences and trajectories, which, besides its importance for the reconstruction of their historical memory, is of great value helping to bring to the surface the human capacities of members of the organizations that remained latent or invisible because of the armed conflict.

We feel that the project has been a great help for us to bring out what we had kept inside. We lived for a long time in repression, where we could not think or express ourselves, and all this has allowed us to bring to the surface all our ideas, what we want; we have had a great opportunity together with you. We have shared many dreams of the people of Ataco, Planadas, Chaparral, we have shared anecdotes, and we have also seen differences, for the better. (Alixe Ulcué, Asomeht, Webinar "Women and Peace", 2020).

We have been surprised by everything we have discovered, not only about us as people who come from this conflict, about fear and threats, but also, analyzing things, we have been surprised by what we have been able to do as women and to orient a group of young people. Until now, we had not looked back on the trajectory of what we have and have been able to do. One, that as women, we were in fear, with the culture of machismo accentuated further by the armed conflict. So, I have been surprised by what we have been able to do. The ability of the teachers/researchers to awake in all of us these capacities has also surprised me. Without pretending, they have set for us some goals that they have not told us about, that we have discovered and have awakened us a lot, and we would like to continue researching to analyze all the things that we have done and can do. Why? Because it is like we cannot stop

once we begin all these tasks, all this work that we have been doing. Look, now people search for us to ask what can be done in such and such case, asking our advice as leaders. We have a commitment with our people and our territory that does not allow us to stop the work we have initiated with the learnings from the project…So, we can say that the learnings and experiences from the project have strengthened us. With your training, guidance and accompaniment, you have given us the strength to carry on. (María Esilda Ramírez, Asomeht, Webinar "Women and Peace", 2020).

The project has been a learning experience that has helped us sit down to compile our experience of these 16 years of work in the territory. Because sometimes we do things and do not sit down to look at our past, how we managed to get here, and it is through this project that we have, from the Women's Network, reconstructed our past, remembered the recognition to many women that have been part of this organization. (Martha Cardona, Chaparralunas Women's Network for Peace, Webinar "Women and Peace", 2020).

6.2.2. STRENGTHENING ONGOING PROCESSES

Another important contribution has been the value of situated research for strengthening the organizations' ongoing processes:

The research process was something completely new to us and it is very rewarding to know that we can participate in a research and not that someone is analyzing us and drawing conclusions, but that we can contribute to the research to, between all, build and realize a very grounded interpretation or what our territory is, the real problems we have and where we want to go. So, this research project has definitely helped us in the sense that we can analyze ourselves utilizing the methodological tools provided by the universities and use that analysis as a tool to gather momentum and begin to carry out actions within our organizations. I believe that this research process will contribute to our future in the sense that we will draw some good conclusions to take as inputs for the next actions that we may want to carry out from our organizations, realistic actions, about the type of influence we want to exercise and where to begin, since we already have something consolidated, our organizations, which are already positioned in the territories. So, I believe that the research has contributed a lot to us as persons and as an organization (Jeferson Rodríguez, Fupapt, Webinar "Research and Peace", 2020).

6.2.3. STRENGTHENING THE SENSE OF DIGNITY

In addition, we see that the commitment to engaged research that contributes with relevant and helpful products for the organizations is important for strengthening their processes and the sense of dignity of their members:

What are the results of this way of doing research? That we are the protagonists. For the first time, we see that what is produced, for example in the participatory videos and the maps, is told by us. (Jeferson Rodríguez, Fupapt, Webinar "Research and Peace", 2020).

6.2.4. STRENGTHENING TIES AND NETWORKS WITH OTHER ORGANIZATIONS

The organizations also mentioned the important contribution of the research to strengthening the local social fabric for peacebuilding through processes of dialogue and exchange between the organizations and the teachers that were involved in the project.

The project has helped us very much to establish contact with the women's association (Asomeht), and the relationship has been constant since then. Knowing other people and organizations from other territories that we did not know before, their experiences, their work, has been very enriching. (Julieth Katerine Escobar, Herrera Juvenil, Webinar "Environment and Peace", 2020).

The project has also helped us interact with other organizations, to know their work in their territories, their struggles and everything they have achieved through collective work. It has been a formidable experience. We thank this School, Territory and Post-Conflict project for allowing us to share, know, strengthen the leadership and teamwork, and to the partners from the other organizations that have shared their life stories that also help us grow. This has been a process of personal and collective growth. (Martha Cardona, Chaparralunas Women's Network for Peace, Webinar "Women and Peace", 2020).

KNOWING THESE TERRITORIES THROUGH THEIR NARRATIVES AND EXPERIENCES MADE US REALIZE THAT WE ALL SHARE THE SAME DREAM OF INHABITING AND CONTINUE INHABITING OUR TERRITORY, MAKING IT MORE PRODUCTIVE, TAKING OUR PEOPLE INTO ACCOUNT. IN SOUTHERN TOLIMA, OUR WEALTH IS OUR PEOPLE. THIS RESEARCH PROJECT HAS ALLOWED ME TO SEE THAT THE RICHES OF OUR TERRITORY ARE OUR PEOPLE, EVERYONE THAT I HAVE MET IN THIS PROJECT. WHY? BECAUSE WE ALL HAVE THE SAME NEED AND YEARN TO GET AHEAD AND WE ALL HAVE THE SAME DREAM TO REMAIN IN OUR TERRITORY, MAKE IT MORE PRODUCTIVE, INNOVATE AND TURN OUR LAND INTO A GREAT FOOD RESERVE. IN EVERY ASPECT, TO BE AN AGRICULTURAL RESERVE BECAUSE WE HAVE GOOD WEATHER, GOOD LANDS, GOOD WATER AND ALSO OUR ENVIRONMENTAL AND TOURISTIC WEALTH.

(MARÍA ESILDA RAMÍREZ, ASOMEHT, WEBINAR "WOMEN AND PEACE", 2020).)

7. BY WAY OF CLOSING

Iokiñe Rodríguez and Cristina Sala Valdés

> HOW DOES, WHAT WE SEE IN THE WORLD, CHANGE US AS RESEARCHERS? DEPENDING ON WHOM WE BECOME IN THE NEXT PROJECT, WE WILL WORK IN ONE WAY OR ANOTHER. THAT IS TO SAY, NOT ONLY ARE THERE CONCEPTUAL CONSEQUENCES BUT ALSO CONSEQUENCES IN TERMS OF HOW WE UNDERSTAND OURSELVES AS INDIVIDUAL AND COLLECTIVE RESEARCHERS.
> THAT WAY OF DOING RESEARCH, PLACING THE OTHER AS A RESEARCHER WITH WHOM WE WORK, MAKES SOMETHING HAPPEN. THAT SOMETHING IS COMPLEX, AND THUS, IT IS A WAY OF UNDERSTANDING THE WORLD.
> TO SEE, WHAT HAPPENED TO US? HOW DID WE DO THIS? WHAT DID WE LEARN ABOUT THE COMMUNITIES AND ABOUT OURSELVES? WHY DID WE HAVE AGREEMENTS AND CONFLICTS? THIS TYPE OF RESEARCH HAS TO ACHIEVE THIS DEGREE OF COMPLEXITY.
>
> (RODRIGO PARRA, EUREKA EDUCATIVA, APUNTES DEL III ENCUENTRO GENERAL, 2020)

Undoubtedly, the commitment to a transformative process in peacebuilding research involves a high degree of complexity in the making, not only because of how demanding it is morally, politically, ethically, physically, creatively and methodologically, but also because of the complexity of the topic itself.

It is not easy to know what is transformed along the way and how enduring the changes will be. But as stated above by Rodrigo Parra and seen in the previous chapter, to place "the other" as a researcher with whom we work "makes something happen". For this reason, a very important part of the transformation that took place in this research process was at the individual level, not just in the way the members of the co-research team now understand peacebuilding, but also in the way we understand our role in the co-construction of knowledge for and from peace.

Understanding what happened to us, how we did this, what we learned about the communities and about ourselves and why we had agreements and conflicts is a very important part of transformative research. This book sought to make a contribution in this direction.

We also considered the importance of making visible the collective efforts in the co-creation of knowledge of and for peaces. We tried to explain the step by step of our process with several objectives, among them, that it could be helpful for other experiences in other territories of Colombia and beyond.

This book marks the closure of a specific research process, but research "continues as long as there is life" (Tania Sánchez, Aprovocal, Workshop in Risalda, 2019). The communities carry on with their daily processes of building peaces and we hope to be able to accompany them for a longer time in other ways.

However, lasting peace in Southern Tolima, as in most of the Colombian territory, is still a process in the making that depends not only on the efforts of academics and community organizations but on the political, economic and social agenda of the state, as well as the current and future reconfiguration of the country's armed groups.

It is still difficult to know what the fate of this part of the country will be. Despite great progress in the last four years in building a peace agenda from the local level, the community researchers and the teachers that were part of the project indicated that there have also been major setbacks, evidenced in an increase in common crime, drug consumption in the younger generations and fear of new development projects planned without due consultation with the communities.

It is crucial to continue supporting and strengthening local agencies for peace. The results to date of the project "School, Territory and Post-Conflict" evidence that transformative-action-research can make an important contribution to the consolidation of territorial peace, strengthening local peacebuilding initiatives. This is shown in the processes of resignification of the post-conflict scenario, peace, identities and territories that took place as we researched how peace has been built amid conflict. Likewise, in the processes of learning and building dialogues of knowledge, strengthening dignity and self-esteem and building social fabric that have taken place throughout the project. However, the potential long-term impact of the project will only be ascertained once the organizations begin to use the products elaborated by them and in the dialogues promoted to weave and consolidate with other state and civil society institutions peacebuilding agendas from the local level.

8. INDEX OF METHODOLOGIES

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