



NARRATIVES AS A MECHANISM OF SYMBOLIC REPARATION OF THE ARMED CONFLICT

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Abstract

This paper is the product of the research “Promotion of protective environments, based on pedagogical practices and artistic and cultural creation, as a social appropriation of knowledge for interpretation and reconciliation around the social phenomena related to the armed conflict in Iracá (Meta),” which emerged from the necessity to reconstruct the past by means of the participation of the victims of the armed conflict in the Meta region of Colombia, this from an inclusive and plural perspective that contributes to the visibility of the diverse affectations of the victims, within the context of the conflict. To that end, this project aims to highlight the narratives of the armed conflict victims in which the experiences of the entire community converge, involving the elderly, adults, youth, minors, and an indigenous community. Thus, this article commences with a contextualization of the armed conflict in the San Martín region, progresses with a conceptual foundation on memory and history, and ends with the results obtained after the intervention in the community.

Keywords: memory, history, narrative, conflict.

1. Background

The internal armed conflict in Colombia originated in the 1940s, between 1949 and 1953, when liberal guerrillas began operating in the Los Llanos region in order to defend themselves against the repression of the conservative government in power. Being the Eastern Plains — *Llanos Orientales* — one of the areas where the conflict began, a large part of the violence was concentrated in the Meta region, particularly in the Ariari region where the Iracá Educational Institution is located, specifically in the municipality of San Martín. This institution assists students who have been affected by the armed conflict and its impact on territorial control. In addition, it is a population that, despite having lived through the conflict for an extended period and so cruelly, has not had the opportunity to

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disseminate or represent its own experiences, nor has been able to act as an active agent in the monitoring of the implementation of the agreements reached between the Revolutionary Armed Forces of Colombia - FARC and the national government.

With that in mind, the project, "Promotion of protective environments, based on pedagogical practices and artistic and cultural creation, as a social appropriation of knowledge for interpretation and reconciliation around the social phenomena related to the armed conflict in Iracá (Meta)" sought to create a reconciliation space for families in the region, and to contribute to the participation of the community in the construction of its own memory. In this group, the focus is on the high school students and their families, as well as the teachers and administrators of the institution, who have had a significant experience with the dynamics of the armed conflict in the region.

This research began with the purpose of contributing to the needs of this community by strengthening a process of reconstruction of the historical memory and dignifying the lives of the students, their families, and the community by way of an artistic formation process that contributes to a reflection of past events and acts as a symbolic reparation. The research is carried out with the young people of this institution and with the community of the San Martín region (Meta, Colombia) for the creation of a digital historical memory center. For this, the proposal was structured in a series of didactic activities in which the members of the community are trained as social observers and narrators of their own historical memory of the armed conflict. These stories become some videos that tell the community's experiences.

In such a way, they not only told their life stories, but they could also create an environment for the reconciliation and transformation of their experiences of violence while learning the use of new information technologies and management of digital media. Thus, this proposal responds to the strengthening of social organizations and movements for greater and better citizen engagement in the implementation of the peace agreement in Colombia, since it offers resources to respond to the difficulties of how to create and promote plural spaces for the narrative and testimonial encounter, and how to contribute to the tasks of historical clarification of the truth, or to dignify the memories of the victims. Therefore, this paper is based on the question: In what way does narratives contribute to the reconstruction of historical memory and the symbolic reparation of an armed conflict?

In short, these pages seek to promote the reconstruction of memories that address power imbalances existing between the memories of victims and institutionalized versions of the past or the dominant narratives of actors such as political leaders, armed groups, high-ranking state officials, or the media. It is hoped that such work with memory will become a dynamic space to make the voices, knowledge, and interpretations of victims occupy a central place in the narratives and the histories of conflicts, in such a way that they will strengthen social organizations and communities.

2. Approach to Historical Memory

The framework of this project was constructed on a theoretical proposal that substantiates the construction of historical memory based on the concepts of individual and collective memory, as formulated by Maurice Halbwachs (2004). Additionally, these join the concepts of narrative as a strategy of expression and symbolic reparation from the perspectives of Paul Ricoeur (2010) and Hayden White (1992).

Memory can be defined as the ability to remember acts lived in the past, whether personal or not. According to José María Ruiz-Vargas (2008), memory allows the creation of identities that are essential to evaluate actions and project the future. For this author, memory has three functions:

- The understanding of oneself: which leads to the construction of an individual self (the core of personal identity) and the maintenance of its integrity and continuity throughout life. Hence, talking about a function relative to the self.
- The creation or incitement of empathy in oneself and in those who listen to our history; hence, talking about a social or communicative function.
- The planning of our present and future behavior; which points to a directive function (p. 65).

As a consequence, memory is the foundation of history utilised to compile the accounts or events that, in general, exalt a social group (such as a gender group, a political group, a marginalized community, an ethnic group, a region, or a linguistic group). However, sometimes, those accounts about the past manage to restrict real facts to exclude part of the history and of the actors who did not have any power or social status. To that extent, the construction of memory becomes a complex space where reconciliation, inequality, and social exclusion converge.

The manner in which each person constructs his/her memories involves a moral evaluation of the events of the past; however, the contested actions of other actors is likewise examined from the perspective of the original construct [*person*], which produces a plurality of voices that, at times, obscures history. Therefore, this process must, in the first instance, attempt to make visible the voices of the victims by way of an individual exercise, to then confront the voices of the affected and involved individuals in these processes and create a collective memory. This is how the construction of historical memory is defined as a political act and a social practice.

This ongoing process creates a confusion between what has been designated as individual memory, collective memory, and historical memory. According to Halbwachs (2004), historical memory focuses on the reconstruction of events provided by the current social context and is then projected towards the reinvented past. The collective memory is the one that rearranges the past; these memories refer to the experience that a group can inherit from an individual or another group of individuals to be socialized. On the other hand, there is individual memory, which is a sufficient condition to call forth the recognition of memories and focuses on the personal as well as draws aid from others (p. 26).

Three types of memories are formed from the experiences lived; what Lucien Goldmann (1975) denoted as significant structures. These experiences shape the worldview that a social group shares with respect to any change in the community. For Goldmann (1975), "significant structures have a social order. The social group develops the constitutive elements of this vision when it tries to modify a given situation in a favorable or unfavorable direction to its aspirations" (p. 122). This proposal can be considered as an instrument that contributes to the construction of historical memory, insofar as it serves as a working tool to discover the mental schemes that regulate the collective conscience of a social group (p. 435). This awareness is structured from the experiences of the same group.

In this sense, the contribution made by Goldmann (1975) coincides with the notion of experience developed by E. P. Thompson (1981), i.e., every process of memory construction has a close relationship with experience, in its two specific moments: the experience lived and the experience perceived. The first is related to the historical events that subjects and social groups have assimilated in their daily dynamics, which contributes to the configuration of their worldview. On the other hand, the experience perceived focuses on the historical facts that social groups and individuals have acknowledged thanks to religious and political discourses circulated by the media, which is considered as experience (pp. 16-20).

Experience arises "spontaneously" in a social being; it does so because the subject's reason and reflect on what happened personally or collectively because "within the social being, there is a series of changes that give rise to the transformed experience; said experience produces pressures on the social conscience, generating new and better questioning" (Thompson, 1981, pp. 16-65). However, the construction of historical memory cannot be limited to personal experiences; it must prioritize the concrete events that a community has experienced. Experience acquires importance in this type of process as long as it exalts what is remembered and is not restricted to the subject that does the remembering. In this regard, Paul Ricoeur (2010) stated that, at the time of reconstructing the memory, two questions are presented. The first question asks, what is remembered? And the second asks, Whose memory is it? The same author is inclined to solve the first question because it closely relates to the collective memory. Ricoeur (2010) refers to this process as a Phenomenology of Memory, which consists of the act of the conservation and remembrance of what has happened, instead of the psychology, the emotions, or biography of the evocative actor/subject (pp. 125-130).

With this, Ricoeur (2010) intended to go beyond the passive pretense of the chance encounter with the actors of historical events and proposed a search of the facts to approach the truth. According to him, the construction of memory and history is not a process that should focus on who remembers since between the purpose of defining who remembers and who is remembered, there is a long journey; this distance is referred to as recall or "*how it is remembered*".

In this *how*, the narrative that "configuring the past narratively is something inherent to our understanding of such as a human past, any other configuration would turn it into something strange" intervenes (Ricoeur, 2010, p.72). From the same perspective, Hayden White (1992) emphasized the value of narrative in the representation of reality. White (2003) also prioritized the context over the text to offer a historical explanation — contingent on the association between the knowledge of the past and its expression in narrative form, association that he calls "narrativization" (p. 27). In particular, White (1992) noted that "[the] value attributed to narrativity in the representation of events arises from the desire that real events reveal the coherence, integrity, fullness, and closure of an image of life that is and can only be imaginary" (p. 28). Thus, the historical narrative proves the capacity of fictions to construct the accounts of past events. To that extent, White (1992) and Ricoeur (2010) agreed that the latter is the configuration of lived experiences and the rules of this configuration are symbolic or literary.

On the other hand, in order to contribute to the clarification of the victimizing events and to dignify the victims from a plural and inclusive perspective, it must be recognized that every armed conflict affects women, children, youth, men, and older adults differently. Therefore, action memory [*memory actions*] must recognize the diversity of population groups from their own experiences and perceptions, not from the person, in order to protect them and promote public policies that respect their identity.

3. Method

The proposed work about memory is based on the differential approach, in response to the provisions of the Victims and Land Restitution Law (Law 1448 of 2011, Article 13). In this regard, the Office of the High Commissioner for Human Rights of the United Nations affirms that this is, at the same time, a method of analysis and a plan of action. To that end, it helps to make visible the different forms of discrimination against certain groups and, secondly, it allows the ability to emphasize the protection of the rights of the population based on the results of the conducted analyzes (National Center of Historical Memory, 2014, p. 39).

Therefore, it is best to work from the various approaches detailed below for these types of actions:

3.1. Gender perspective

The dynamics of the armed conflict does not equally affect or represent the same thing to men and women, so it is necessary that the action memory [*memory actions*] clearly and separately identifies how the war influences men, women, and people with different gender identities. This distinction allows one to culturally determine the spaces and actions of the people who have been directly or indirectly linked to the conflict, since:

Both the armed actors and the militarization of social life are agents of the construction and promotion of certain forms of masculinity and femininity through languages, codes of conduct, and sanctions. The construction of historical memory must explain how and why femininities and masculinities are contested in the Colombian armed conflict. (National Center for Historical Memory, 2014, p. 40).

This perspective allows activities around memory to focus on the violence suffered by women and other minority groups as a result of their sexual orientation or gender identity, as well as the way in which they resisted such violent dynamics. Likewise, from this perspective, it is possible to gather the information in a disaggregated manner by gender and design strategies that encourage participation and socialization of the various groups regardless of their sexual orientation.

3.2. Differential ethnic approach

The ethnic approach is related to ethnic and cultural diversity, which is manifested in the uniqueness and plurality of identities that characterize social groups. From this point of view, we can consider the Convention 169 on Indigenous and Tribal Peoples in Independent Countries of the International Labour Organization - ILO (June 27, 1989). This agreement recognizes "the right of indigenous peoples to maintain and strengthen their own cultures, ways of life and institutions, and their right to participate effectively in the decisions that affect them" (International Labour Organization - ILO, 2014, p 8). Under the same premise, this document is a resource that guarantees the right of

indigenous and tribal peoples to decide upon their own priorities regarding the economic, social, and cultural development process.

Recognition of the guiding principles of rights for ethnic peoples regarding their identity, territory, culture, and autonomy contributes to the inclusion and collective work in action memory [*memory actions*], thus allowing an understanding of the notion of territory and the relationship between community-territory-territoriality. Likewise, from this perspective, the cosmogony defining the community or the ethnic group is identified, implying that the process of dignifying indigenous communities extends beyond the violations of human rights in the context of the armed conflict, and expands to include the historic struggle for the conservation and respect of their territories.

Consequently, with this approach, it seeks to promote the creation of "participation strategies that take into consideration the cultural uniqueness of ethnic peoples, recognizing in appropriate cases bilingualism as a principle of action" (National Center of Historical Memory, 2014, p. 42). This has the purpose of "including the differential voices within the ethnic peoples (women, children, elderly)" (National Center for Historical Memory, 2014, p. 43).

3.3. Differential children, youth and adolescents approach

This approach is based on article 44 of the Political Constitution, which recognizes the impact, damages, affectations, and differential situations to which children and adolescents are exposed as a consequence of the armed conflict (Decree 251 of 2008 of the monitoring process resulting in the T-025 ruling of 2004). This perspective is part of the reflection on the absence and lack of protection of multiple fundamental rights for minors in the context of the conflict. For this reason, it is appropriate to favor participatory and pedagogical spaces for children and adolescents in order to "strengthen their civic competences, communication skills, non-violent conflict resolution abilities, as well as respect for plurality, gender diversity, and freedom of opinion" (National Center for Historical Memory, 2014, p. 44).

Consequently, children, adolescents and young people have the right to the truth and may become participants in the reconstruction processes of the truth and action of historical memory through the contribution and recognition of their voices and experiences, as well as the recognition of the affectations differentiated by victimizing events in the conflict, with the due guarantees of protection, action without harm, and avoiding re-victimization.

3.4. Differential disability approach

The disability approach is based on two specific purposes: first, it is intended that the implementation of action memory [*memory actions*] links the whole community without exclusions for their physical, sensory, cognitive, or psychosocial conditions. Secondly, it is intended that these actions demonstrate the different relationships between disability and conflict. It is important that all lines of action around memory inquire about:

. . . how people with disabilities lived and live differently from violence; what are their particular affectations; how have they participated and participate in processes of resistance, as well as in processes of reconstruction of the social fabric and memory exercises; and what they have to say in the face of what they need and what they consider should be comprehensive reparation. (National Center for Historical Memory, 2014, p. 44).

From this perspective, it is possible to contribute to the symbolic reparation and the dignification of victims, starting with persons with disabilities. This is with the purpose of depicting creative perceptions about disability, making visible the capacities of people and the contributions they can make in the different dimensions of family and community life. At this point, it must be understood that disability is the product of a social relationship and not the manifestation of an abnormality or punishment.

3.5. Differential aging and old age approach

The work done from this approach acquires importance, to the extent that space is given to people (adults over 60) who have more knowledge about the processes prior to the armed conflict. In this regard, in the project, *¡Basta Ya! Colombia: memorias de guerra y dignidad [Enough Already! Colombia: Memories of War and of Dignity]*, it is concluded that:

Older adults showed their eagerness to tell their legacy. For them, the memory exercises were late, because many were no longer there and their testimonies had been lost. Memory was not for after the war, because they could no longer be there and the risks of forgetting would be greater. Memory, according to them, should be done in the middle of war, to stop it, denounce it, protest, transform, and build peace. (National Center of Historical Memory, 2013).

In this sense, it should be understood that aging is a process that begins with birth and old age is part of the life course and although it is the last stage of life, it should not be less important or less productive. That is to say, in old age and according to the social capital accumulated throughout life, you can be an active, proactive, and creative person. In the case of the elderly victims, it is important to develop strategies that empower them and facilitate their participation.

In short, the combination of individual and collective memory as the founding axes of a historical narrative supports the construction of the memory of the past in order to give an inclusive space to the voices of the actors and victims of the conflict and contributes to a symbolic reparation from the differential approach.

This project seeks to create a reconciliation space for the families of the region and contribute to their participation in the construction of their own historical memory. In this group, we can highlight the tenth and eleventh grade students and their families, as well as the teachers and administrators of the school, who have had significant experience in the armed conflict.

Thus, for its implementation, this project has a methodological foundation that is based on action research, since it is a process that calls for reflection on a series of social dynamics and aims to interpret them from a plural perspective and carry out actions to minimize the impact and problems previously described. According to Carr and Kemmis (1988), action research is "a form of self-reflexive inquiry carried out by those who participate in social situations (including educational ones) to improve the rationality and justice of: a) their own social or educational practices; b) their understanding of them; and c) the situations and institutions in which these practices occur" (p. 56).

To this effect, this investigation grew into four stages:

1. Participation and observation. In this stage, the participation of the community and representatives of the victims is ensured; for this purpose, the participation and discussion tables are utilized. To this end, it is ensured that the population can count on safe spaces for the realization of the right to participation. Likewise, the initiatives of civil society are promoted and recognized in order to advance historical memory exercises, with a differential approach.

In addition, at this stage, the mapping of the needs and expectations of the population is completed. The techniques for collecting this information are meetings and discussions with women, youth, men, and older adults to identify their experiences in relation to the armed conflict (at this stage, a social worker of the Human Sciences School of UNIMINUTO will participate).

2. Planning and creation of conflict narratives. After reaching an agreement and performing community outreach, the type of action memory [*memory action*] to be implemented is defined. In this case, the proposal will focus on a social appropriation, specifically, a physical and virtual audiovisual memory center. This implies the description of the basic components of the action memory [*memory action*], as well as its objectives, activities, resources, and the expected results.

The proposed memory center must be consistent with the expectations and needs of the victims, as such the benefit that this social appropriation brings to the community is exposed.

Likewise, in this part of the process, community outreach begins with the action memory [*memory action*] of meaningful experiences. The activities focus on the training of the population around literary, artistic, and narrative creation based on the approaches of Jesús Jiménez (2016) in order to establish the connection between history and fiction. At this stage, the aim is to structure the production process of audiovisual resources that will highlight the voices of the conflict. It will be organized as follows:

- Narratives training by way of a free course.
- Story selection.
- Audiovisual format selection.
- Audiovisual pre-production.
- Audiovisual production.
- Post-production.

- Editing.
3. Action and implementation. Creation of the audiovisual historical memory center. This stage will be the longest of the entire process since it seeks to gather the significant experiences of the community and the results of the previous stages to build the physical and virtual historical memory center.
 4. Evaluation and reflection. Socialization and citizen participation. The purpose of this part of the research is to socialize by way of the historical memory center, discuss the experiences of the community, and create a space for reflection for said experiences.
- Consequently, the implementation of an action research contributes to the transformation of social and educational practices, while at the same time ensuring a better understanding of them. Likewise, it seeks the permanent interaction between research and training with the purpose of approaching reality and historical memory; further, it makes the community the protagonist of the process.

4. Research Results

In this project, the differential approach is developed as a set of strategies that contribute to equality by giving differentiated treatment to population groups with the purpose of facilitating opportunities in society. As such, this will contribute to the social integration of communities or social groups that have experienced some kind of historical disadvantage, exclusion, discrimination, or injustice that, on occasion, have become victimizing acts.

In the development of this project, four working groups were created in relation to differential approaches; however, in this article, only the results obtained in the first two approaches are presented.

Table 1 Community Participants

Approach	Population	Age range	Number of people
Aging and Old Age	Older Adults	70 to 85 years	5
Ethnic Group	Afrodescendants	20 to 25 years	5
	Indigenous People	28 to 30 years	3
Youth and Adolescents	Young People	16 to 18 years	4
Gender Perspective	Women	34 to 38 years	5
	Men	29 to 33 years	8
	Total		27

In the first part of the research, two citizen participation strategies were implemented within the aging and ethnic approaches:

- **Open space narration of the past** is a citizen participation strategy that seeks to consolidate spaces to share stories, narrated by older adults, that allow visualization of the true dimension of the victimizing events that occurred in the timeframe of the armed conflict; in addition, the intention through these narratives is to make the youth aware of the facts of the past. Thus, this space contributes to the participation of two different approaches in the construction of historical and collective memory.
- **Literary Forum as a space for a critical reading of the past** is an action whose purpose is to socialize the experiences of the members of the Afro-descendant and indigenous groups of the Ariari region. This socialization is achieved by way of the presentation of a series of literary chronicles created by the same affected community.

Narratives of older adults as a space for citizen participation

This strategy was supported by the Senior Centers and Supportive Services for Older Adults, which are centers that provide different types of care for the elderly. They are spaces used for training, recreation, and the development of life and productive projects, as well as being aimed at the well-being of senior citizens. With the use of these centers, it was possible to build a preferential space for

the adult population that participated in this project, according to what was proposed in the differential aging and old age approach.

Based on this approach, it was recognized that, in the short-term, victims over 60 years old required priority and distinct attention. The creation of a space for oral narratives led by adults helped to reclaim their position at the social level and allowed the redefinition of the role of current and future generations of older adult victims in the family, community, and society.

This strategy required that five older adults in the region build a series of narratives related to the armed conflict. Stories discussing the various forms of victimization, such as displacement, murders, and the recruitment of minors, were told. These stories were based on the experiences lived in their youth and adulthood, which highlighted facts related to family abandonment and forced recruitment.

The experiences shared with the community made it possible to reflect on the beginning of the conflict with the illegal leftist armed groups, and to understand the reasons they were led to marginalize themselves from state policies. As a result, the young people of the region expressed that they now had a more accurate idea about the dynamics of the past and also understood what led a group of peasants to arm themselves to protest an excluding government.

Narrating such diverse accounts in a space open to the whole community established a space for the reconstruction of the collective memory, since the community was instrumental with its contributions, especially the younger population, who assumed an active role in presenting concerns about the facts detailed. Therefore, "Open space narration of the past" was established in a social space and a place of memory. Likewise, the results of this strategy will help in the construction of the audiovisual memory center of the region.

On the other hand, "Open space narration of the past" contributes to the objective of the project "El Bosque en memoria de las víctimas", Bosmevic – [*Bosmevic, the forest of remembrance*], which is a place of memory located in the same municipality of San Martín. This forest was created by the Municipal Committee for Human Rights and International Humanitarian Law of the municipality, an organization established in 1988 that defends human rights, with the support of the Municipal Victims' Bureau, created within the framework of the implementation of the Victims and Land Restitution Law. Its purpose is to promote processes of emotional recovery, rebuild community spaces, and open spaces in which to narrate and share stories that make visible the true dimension of the victimizing events that took place within the timeframe of the armed conflict.

The literary forum as a space for the critical reading of the past

The purpose of this strategy was to contribute to the reconstruction of historical memory by means of literary chronicles based on the experiences of the Afro-descendant population and the indigenous community affected by the armed conflict. Specifically, working with the Manacacias indigenous community, which encompasses three families and eighteen people; of them, five contributed to the project. This community is located in the eastern area of the municipality of San Martín on the banks of the Manacacias River. It is a population that has been in constant threat by armed groups of the right and left since the area where they live was a border point between the front of each group.

In this strategy, participants were asked to remember an event from the armed conflict that occurred in the region that affected them directly or indirectly. Based on this, a series of training activities were proposed in relation to writing, which produced a total of five literary chronicles created by the affected community and that were framed according to the perspective of the differential ethnic approach, to subsequently socialize these writings in a forum in which a large part of the community participated.

This approach was developed as a form of analysis and a guide for the integral reparation to the victims of the armed conflict who are part of historically marginalized, excluded groups with diverse cultural characteristics. In this way, the work with this community from this perspective provided additional voices to intervene in the negative effects produced by the internal armed conflict that jeopardize the physical and the cultural survival of these ethnic groups.

The forum led by the Afro-descendant and indigenous groups began with the socialization of their experiences regarding the armed conflict, through literary chronicles previously created. In its development, it sought to present the community as a sociocultural unit and not as individual victims, which provided a sense of identity to the event and recognized the importance of the roles of the indigenous community and Afro-descendants, as well as the territory and the family units.

From the socialization of the literary chronicles in the forum, experiences were exchanged in relation to the conflict and contributed to the creation of mixed spaces of representation. In particular, the lack of support that these communities have had and the difficulty that they have faced in obtaining resources granted by the state were recognized.

5. Conclusions

In the development of the research project, some conclusions have been identified, although the project has yet to be completed. Among these conclusions can be seen the issue of abandonment by the state and various governments in the populations most affected by the conflict. Additionally, the interest on the part of the communities to spread and socialize their experiences should be highlighted. Consequently, it is concluded that the project implemented in the community of San Martín contributed to the construction of a historical and collective memory in: the strengthening of citizen participation, the visibility of marginalized groups as important actors in the conflict, and the recognition of the territory as a victim.

The project “Promotion of protective environments, based on pedagogical practices and artistic and cultural creation, as a social appropriation of knowledge for interpretation and reconciliation around the social phenomena related to the armed conflict in Iracá (Meta)” strengthened the social fabric, reinforced citizen participation through artistic manifestations, and contributed to the creation of cultural memory devices, to the extent that older adults shared their experiences with young people by way of literature in order to create an awareness of the past and reflect on the events that victimized the population.

Likewise, a reflection space was created based on the repertoire of violence deployed for several years in the territories and ethnic and Afro-descendant communities, which contributed to the broadening perspective of analysis and cultural reinterpretation of the past produced by said communities. In that way, it also contributed to the acknowledgement of a territory as, or being seen as, a victim since it is conceived as a living body on which the affectations produced by the armed conflict can be seen. The idea of considering a territory as a victim allows the production of differential readings of the conflict and its impact on the communities.

Therefore, the implementation of strategies based on art allows us to work with individual and collective memories as dynamic sources and a means to document and interrogate the past, and to understand the various ways in which memory shapes life choices and the recognition/vindication of the survivors of mass violence. The goal of using these tools is to support memory managers in maintaining sensitivity in the presence of differences such as political, gender, sexual, class, ethnic, race, caste, region, language, age, and physical condition present in victim communities, with the armed actors of the conflict, and within the organizations that work with memory.

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