Weaving peace from knowledge in Colombia

Tejiendo paz desde el conocimiento en Colombia

Tecendo a paz a partir do conhecimento na Colômbia

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Abstract

Peacebuilding has been an intense task that Colombian society has undertaken after decades of armed conflict with multiple difficulties and limitations. These efforts have been directed towards the configuration of dialogue scenarios for social, political, economic and cultural transformation. Groups with special constitutional protection are key actors in this type of process not only because of their legal relevance, but because they are bearers of essential capacities and knowledge. The objective of this article is to describe the way in which knowledge management contributes to peacebuilding from groups with special protection under a human rights approach. It corresponds to a study based on the interpretive paradigm and the qualitative approach of exploratory level. Content analysis was used as a method, which allowed the approach of various documentary sources of interest from a matrix that facilitated the systematization and analysis of the information. The results are organized into three sections: generalities of knowledge management, context of armed conflict and peacebuilding in coherence with knowledge management, and groups with special constitutional protection and knowledge management for peacebuilding. These sections show that groups with special protection due to their experiences and resistance are bearers of relevant knowledge useful for peacebuilding under situated and contextualized logics, and that this knowledge is managed in a collective and participatory manner for the strengthening of community processes and the construction of other realities. Therefore, it constitutes a dialectical and complementary triad that deserves to be studied in depth in the contexts of armed conflict and post-conflict.

Keywords: Peace building, Armed conflict, Knowledge management, Groups requiring special constitutional protection.

Resumen

La construcción de paz ha sido un trabajo intenso que la sociedad colombiana ha emprendido tras décadas de un conflicto armado con múltiples dificultades y limitaciones. Estos esfuerzos se han orientado a la configuración de escenarios de diálogo para la transformación social, política, económica y cultural. Los grupos de especial protección constitucional son actores clave en este tipo de procesos no solo por su relevancia jurídica, sino porque son portadores de capacidades y saberes esenciales. El objetivo de este artículo es describir la forma en la que la gestión del conocimiento contribuye a la construcción de paz desde los grupos de especial protección bajo un enfoque de derechos humanos. Corresponde a un estudio fundamentado en el paradigma interpretativo y el enfoque cualitativo de nivel exploratorio. Se empleó como método el análisis de contenido, el cual permitió el abordaje de diversas fuentes documentales de interés a partir de una matriz que facilitó la sistematización y análisis de la información. Los resultados se organizan en tres apartados: generalidades de la gestión del conocimiento, contexto del conflicto armado y la construcción de paz en coherencia con la gestión del conocimiento, y grupos de especial protección constitucional y gestión del conocimiento para la construcción de paz. Estos apartados muestran que los grupos de especial protección por sus experiencias y resistencias son portadores de saberes relevantes útiles para la construcción de paz bajo lógicas situadas y contextualizadas, y que estos conocimientos son gestionados de manera colectiva y participativa para el

fortalecimiento de procesos comunitarios y construcción de otras realidades. Por tanto, constituye una triada dialéctica y complementaria que merece ser estudiada a profundidad en los contextos de conflicto armado y posconflicto.

Palabras Clave: Construcción de paz, Conflicto armado, Gestión del conocimiento, Grupos de especial protección constitucional.

Resumo

A construção da paz tem sido um trabalho intenso que a sociedade colombiana empreendeu após décadas de um conflito armado com múltiplas dificuldades e limitações. Estes esforços têm visado configurar cenários de diálogo para a transformação social, política, económica e cultural. Os grupos com especial protecção constitucional são actores-chave neste tipo de processos não só pela sua relevância jurídica, mas porque são portadores de capacidades e conhecimentos essenciais. O objectivo deste artigo é descrever a forma como a gestão do conhecimento contribui para a construção da paz a partir de grupos de protecção especial sob uma abordagem de direitos humanos. Corresponde a um estudo baseado no paradigma interpretativo e na abordagem qualitativa exploratória. Utilizou-se como método a análise de conteúdo, que permitiu a abordagem a diversas fontes documentais de interesse a partir de uma matriz que facilitou a sistematização e análise da informação. Os resultados estão organizados em três secções: generalidades da gestão do conhecimento, contexto do conflito armado e construção da paz em coerência com a gestão do conhecimento, e grupos de protecção constitucional especial e gestão do conhecimento para a construção da paz. Estas secções mostram que os grupos de proteção especial pelas suas experiências e resistências são portadores de conhecimentos relevantes e úteis para a construção da paz sob uma lógica situada e contextualizada, e que estes conhecimentos são geridos de forma coletiva e participativa para fortalecer os processos e a construção comunitária. Constitui, por isso, uma tríade dialética e complementar que merece ser estudada em profundidade nos contextos de conflito armado e pós-conflito.

Palavras-chave: Construção da paz, Conflito armado, Gestão do conhecimento, Grupos de proteção constitucional especial.

Introduction

The peace process in Colombia, which culminated in the signing of the 'Final Agreement for the Termination of the Conflict and the Construction of a Stable and Lasting Peace' in 2016 between the government of Juan Manuel Santos and the Revolutionary Armed Forces of Colombia -FARC-EP-, marks the end of a conflict that has lasted more than 60 years and has left millions of civilian victims (Ríos Sierra, 2017; Ahumada, 2020; Gómez-Suárez, 2017). This Agreement has imposed challenges on the Colombian State and the emergence of

multiple expectations among actors and victims in the territories (Ahumada, 2020; Cairo & Ríos, 2019; Maher & Thomson, 2018). Without a doubt, this is a process that has not been easy considering the enclaves that the war has left in the collective imagination and in the special protection groups (Ríos Sierra, 2020; Zuleta-Castillo, 2019).

Groups requiring special constitutional and conventional protection correspond to a recent legal category created for the recognition of certain minorities and the safeguarding of their fundamental rights within the framework of the principle of equality that governs the legal system in coherence with social diversity and plurality (Bernal-Camargo & Padilla-Muñoz, 2018; Peláez-Grisales, 2015; Braveman & Gruskin, 2003). The legal figure in question emerges as a response to historical disadvantages and situations of inequality of certain groups and that, within the framework of the armed conflict, require greater attention and intervention from the State, being a challenge in these cases the construction of peace, since they are groups that have special conditions and that implies, among other things, more effective access to public services and programs (Forero-Salcedo, 2019; Peláez-Grisales, 2015; Martínez-Hincapié, 2014).

Thus, peacebuilding in these cases must integrate different State institutions, and must occur in all dimensions, one of which is from the knowledge that contributes to peace, so that its management becomes a tool to achieve peacebuilding, which must be based on the human rights approach (Rodríguez Rincón & Suarez Carvajal, 2022; Cárdenas Díaz & Pérez Páez, 2019; Molina Correa et al., 2018; Fernández Hernández & Batista Quintero, 2016). In other words, it is about recognizing the knowledge, information and knowledge developed by key actors - public, civil and others - because of experience and conscious and reflective action. As Ballesteros (2022) describes well:

> The incorporation of knowledge management into educational, research, technical and productive practices has become increasingly important in the broad context of a complex society that is forcibly involved in constant processes of knowledge transfer, […] given the leading role of knowledge and its systemic relevance to the improvement of human activities in accordance with underlying strategic interests, with a tendency towards inclusion and social transformation. (p. 136)

Those who have experienced violence because of the internal armed conflict, and especially those actors who have taken the lead in defending and protecting human rights and the fundamental guarantees of victims in the territories, can greatly contribute to peacebuilding on various fronts (Zuluaga Cometa & Insuasty Rodríguez, 2019; Parra Valencia, 2014; Chilito Piamba, 2018). In this sense, a development model with top-down logic cannot be adopted for the management and consolidation of peace; on the contrary, strategies focused on subjects are required based on their own capacities and knowledge in coherence with the needs and expectations from a territorial and multidimensional perspective - social, cultural, political, economic and environmental - (Trejos Rosero, Badillo Sarmiento & Irreño Quijano, 2019; García Giraldo, 2020; Ramírez Sarmiento, 2021).

In this way, the idea is defended that there is a close relationship between knowledge management and the construction of peace scenarios, the former being a fundamental tool for the consolidation of processes in which the protection of human rights and integral development are materialized and ensured (Cano Mejía, Arias Suárez & Gómez Santamaría, 2020; Benner & Rotmann, 2008; Shaw & Selvarajah, 2019; Verkoren, 2006). In other words, knowledge management is not a phenomenon that is woven exclusively in research centers, academic groups or higher education institutions; on the contrary, they constitute systematic processes that emerge, develop and reproduce in different spaces in a community key: an indigenous reservation, an association of older adults or a group of victims can be a source of knowledge and an example of the elaboration of shared knowledge that ends up being legitimized by the same community.

In this sense and abandoning the old European ontological perspective of a moralistic and idealistic nature, it is not only possible to locate other non-scientific specialized knowledge, but also to recognize other ways of managing knowledge when the observation lens is the communities themselves in their own contexts. Neither knowledge nor its management can respond to universal formulas that, based on models, seek a homogeneous perspective of how to understand, act and feel in the world. In this sense, human groups, regardless of their characteristics, are custodians of knowledge —some more specialized than others— that, when used and reproduced, give meaning to their existence and drive transformations in their territories.

In this way, groups with special constitutional protection, that is, people who due to certain objective conditions find themselves in a latent inequality compared to others, and therefore, at a greater risk of being affected, can be co-responsible in the exercise and defense of their rights, and of course, in the construction of peace scenarios. For example, people in a condition of forced displacement are individuals with key and situated knowledge —both conflict and of the resistance itself— who can contribute in a participatory way to territorial transformation, overcoming the perspective that they are individuals receiving programs and aid. This reflection article describes the way in which knowledge management contributes to peace building in groups with special protection under a human rights approach. To achieve this objective, this document: 1) analyzes the general aspects of knowledge management, 2) presents a contextualization regarding the armed conflict and peace building in coherence with knowledge management, and 3) studies the legal status of groups requiring special protection and how knowledge management in peace building can impact them.

What has been noted in these first approaches is that knowledge management in the framework of peacebuilding from the local level —under a bottom-up logic— is nothing other than a matter of governance. In other words, knowledge management involves rules and agreements between the participating subjects, even more so when it is a problem as broad as strengthening peace scenarios. Governance is a process in which decisions, rules, regulations and procedures are established for the regulation of the social, that is, human conduct and relations under purposes that go beyond individuality. These decisions, institutions and regulations may come from the authority as is the case with governments, emerge from market dynamics because of economic dynamics or spring from human interactions (Zurbriggen, 2011; Sørensen & Torfing, 2014). In this way, governance is not a one-dimensional phenomenon that exclusively encompasses civil society, since institutions or rules emerge and are reproduced in any of these spheres —State, market, political, economic or civil sphere—, organizing social life.

Therefore, it could not be thought that governance is an issue that concerns only the state, the market or people. Sørensen & Torfing (2014) suggest that governance is a process that is realized in the agreements and consensus of people based on the trust they build and rational deliberation; but beyond that, other mechanisms coexist that drive institutional rules, which

makes this phenomenon a heterarchy (Zurbriggen, 2011; McGinnis, 2011). Until recently the world was thought of under a dichotomous vision of the public and the private —questions to the traditional perspective of governance began in the 90s— but today, thirty years later, a rupture is visible where the common begins to have a significant value for the governance of society.

Ostrom (2005) introduces the concept of polycentric governance to show that communities, the State and collectives can work in an articulated and efficient manner on issues that are of interest to all. Therefore, one cannot think of unique forms of management of resources and goods, since the rules vary and are modified according to the contexts and realities of the communities. Governance then becomes a system that organizes multiple authorities at various levels that lead to the regulation of human behavior and compliance with the established rules and institutions. Authority should be understood as the social legitimation – or legal, in the case of state-based governance – with which one or more people are empowered to make decisions that concern the group and the community; and institutions as the set of rules created, recognized and applied within the framework of resource management. Regarding the latter, Ostrom (1990) describes that they are prescriptions that regulate people's interactions. Generating coordination and order is a real challenge, which is why the institutions that emerge from communities are generally the result of complex, dynamic and sustained social processes over time (McGinnis, 2011).

Methodology

It corresponds to a qualitative study of exploratory level based on the hermeneutic interpretative paradigm. A hermeneutic method was used: content analysis, which aims to "discover the importance that the spoken or written text has in the understanding of social life" (Martínez Miguelez, 2017, p. 68). In other words, the text analysis aims to:

> […] the production of a *meta-text* in which the textual corpus is presented in a transformed manner, operated through the use of defined rules, [and under] a procedure intended to destabilize the immediate intelligibility of the textual surface,

showing its aspects that are not directly intuitable and, nevertheless, present. (Martínez Miguelez, 2017, p. 132)

The information units corresponded to research documents consulted in different academic databases. In total, more than 30 academic and legal documents related to the categories: a) subjects of special constitutional protection, 2) peace building, and 3) knowledge management were reviewed, seeking to establish relationships and/or meeting points between these constructs. Academic databases such as *Google Scholar, Redalyc, Dialnet, Scopus, Latindex,* among others, were used, as well as legal sources such as jurisprudential pronouncements or reports from political or legal entities. The documents were read to determine their relevance and coherence with respect to the object of study and the research objective, and units of analysis were selected from there that were systematized from a documentary matrix, which facilitated the construction of a reflective and critical meta-text.

As this is a reflective article, and therefore, of an exploratory level, which has its origin in a doctoral level research and which is derived from the approach to the object of study, it does not allow the emergence of categories in the strict sense. These reflections have allowed the development of a more in-depth research in which the experiences of three communities of victims in Colombia are brought together: Montes de María, Santander and Córdoba, cases from which the dynamic and complex relationship between the categories of study can be evidenced from emerging categories.

Results and discussion

Knowledge management: origin and current understandings

Knowledge management corresponds to a construct that emerged in the seventies of the twentieth century in the organizational and business context, and whose theoretical and conceptual development is the result of an evolutionary process that has allowed its transfer to other scenarios such as the public and civil society (Verkoren, 2006; Ferguson, Huysman & Soekijad, 2010; Peluffo & Catalán, 2002). It can be interpreted as a true system through which capacities focused on key tasks related to the search, codification, systematization, diffusion, reproduction and use of key information for the improvement of processes are

developed (Contreras & Tito, 2013; Farfán Buitrago & Garzón Castrillón, 2006), and which is applicable to current situations such as peacebuilding, since it allows the flow of knowledge at different levels.

In this order of ideas for an adequate management of knowledge, it must be taken into account that knowledge is built through a cyclical process in which, first, the data is received, then, these are transformed into information that in turn must be internalized in order to generate an application process that supposes the appropriation of knowledge, so that it is finally put into action, generating new data and restarting the cycle (Farfán Buitrago & Garzón Castrillón, 2006). According to Peluffo & Catalán (2002), the knowledge management process follows a series of stages or phases:

1. Diagnosis to identify the real situation of the event, institution or organization, in order to recognize key points of knowledge.
2. Identification of the objectives that are sought to be achieved through knowledge management.
3. Processes aimed at organizational or collective learning.
4. Coding, classification and updating of knowledge acquired through databases
5. Process for the circulation of knowledge.
6. Performance measurement within the framework of the cyclical process.

In this management process, there are usually different barriers to achieving true knowledge integration. One of these is the diversity of knowledge and information that is usually mobilized at different levels - dispersed - making its organization and classification difficult. Another limitation is the complexity of knowledge itself, which is why it is necessary to place it in a context. Additionally, there is a drawback regarding the ownership of knowledge since it affects access to information (Nagles, 2007).

Given this situation and in relation to knowledge management, we must not lose sight of the fact that this is a tool for understanding and appropriating social phenomena. Therefore, despite the barriers that arise, it can contribute to peacebuilding. Indeed, knowledge is an input that allows the population to understand the conflict and, consequently, promote the protection of groups requiring special protection that have been historically vulnerable.

Armed conflict in the Colombian context and the path to peacebuilding

The armed conflict in Colombia has been one of the longest in the world, with more than six decades of this scourge. Its origins are rooted in the situation of widespread poverty and state abandonment in rural areas, in addition to a turbulent environment resulting from social phenomena such as the Bogotazo. The armed conflict brought a special impact on the human rights of the civilian population, a fact that is corroborated by a high number of victims that amount to more than 9 million. This impacted the cultural, social and economic dynamics of the country with high costs (Morales Portilla & Rueda Forero, 2018; Álvarez & Rettberg, 2008; Alvis Zakzuk et al., 2018).

For this reason, the 2016 Peace Agreement represented a milestone at the national level and attracted the attention of international organizations to Colombia, since it ended the main conflict that had plagued the population for decades. However, the negotiated solution to the conflict was not welcomed by the entire population since sectors of civil society criticized the way in which the State materialized the agreement (Álvarez-Rodríguez, 2017). After the signing of the Agreement, the State faced new challenges such as the FARC-EP laying down its arms, the bilateral ceasefire, and the reintegration of armed groups into social and political life. This stage is called post-conflict and corresponds to a period of stabilization in which priority must be given to peacebuilding (Álvarez-Rodríguez, 2017).

These debates and criticisms surrounding the Agreement generated challenges in its implementation, including peacebuilding, as this generates the need for greater work with the community, which implies reaching out to the communities, including those that enjoy special protection and that were also among the population groups hardest hit by the conflict. Considering this, it must be considered that peacebuilding in a country like Colombia implies a strategy that involves reaching out to the territories in which the State has not been presented to study and modify the dynamics that are a consequence of the war (Marín González, 2017).

Thus, one of the strategies that can be implemented to achieve this task is knowledge management as an input for construction, a tool that can positively impact groups requiring special protection and who are part of the population hardest hit by war.

Peacebuilding: implications and challenges

Peace has been a common goal of different States around the world. It is a concern that became more latent after the world wars of the last century, as well as with the different conflicts that arose in the post-war period. These phenomena have led to a serious international effort to consolidate peace as a right of human beings and that goes beyond the absence of a conflict, grouping together, among others, the right to a healthy environment, to be educated for peace, to reparation and guarantees of non-repetition for victims, being even equated with the right to live in tranquility (Morales Portilla & Rueda Forero, 2018).

Peace as a human right and as such a category entails special obligations and responsibilities on the part of States. These are measures that are not only the responsibility of States in conflict, but which also bind other nations, and which translate into better conditions for human beings. This does not mean that, although all States must be in a constant search for peace, it is those in which a solution to the conflict is being sought, or which are moving towards a post-conflict period in which a greater catalogue of strategies is found with the aim of contributing to the construction of peace from the territories.

This term - peacebuilding - has its origin in the 1970s in the context of research by different authors on peace, including Johan Galtung. Paladini Adell (2010), referring to Galtung, states that peacebuilding corresponds to "a political undertaking that aims to create sustainable peace by addressing the structural or deep causes of violent conflicts based on local capacities for their peaceful management" (p. 11). This definition, although not accepted by the United Nations, is very accurate. Later, after the end of the Cold War, international initiatives proliferated, becoming a fundamental part of the discourse of this organization.

Peacebuilding has represented a collective and dialogical work, whose development is based on three particular approaches: 1) one that seeks conflict management, so it is reduced to the behavioral management of the actors; 2) another that promotes, in addition to conflict management, resolution between the actors and mitigating the risks of recidivism, and 3) one that seeks holistic transformation at different levels and sectors, and therefore, requires a deep intervention through which the enclaves that a context of conflict brings are eliminated or reduced (Grasa, Carvajalino & Duque, 2019).

Peacebuilding under this latter approach requires tackling the causes that gave rise to the conflict in the first place, that is, it is not enough for the parties to agree; structural flaws must also be found. In this case, States must carry out an assessment of the institutions. This work must be accompanied by a system of guarantees of compliance with what has been agreed and, in addition, by the search for a peace that lasts over time. In this way, peacebuilding materializes through two construction models: the first, which has been implemented by the UN and which foresees a time-limited approach, the second based on the Lederach approach, which is more agenda-based and therefore can last longer (Grasa, Carvajalino & Duque, 2019).

Knowledge management in peacebuilding

Faced with the panorama of armed conflict in Colombia and the prevailing need for peace building, it is necessary that the civilian population and other actors in their territories appropriate and promote a true culture of peace that goes beyond the idea of peace as the absence of war, including other elements of special interest to the subjects such as a healthy environment, security and the possibility of an effective exercise of rights within the framework of the transitional process (Morales Portilla & Rueda Forero, 2018; Álvarez-Rodríguez, 2017).

Knowledge management is a tool that contributes to peacebuilding, and although this strategic management is commonly used in organizations, it can also be extrapolated as a tool that the State and communities must build peace. In this way, it is possible to create, codify and apply collective knowledge in matters of peace, which is essential in a scenario in which knowledge has become an input for the economy itself (Castellanos Oviedo, Castillo Grimaldos & Fonseca Zárate, 2016).

Knowledge has become a tool that, within the framework of peacebuilding, can contribute to social learning that allows communities affected by the conflict to use to transform their realities. However, for this to materialize, it is necessary for different actors to come together to achieve adequate management. In effect, actors such as public entities, educational institutions, research centers, non-governmental organizations and the productive sector can

come together under shared goals or objectives (Castellanos Oviedo, Castillo Grimaldos & Fonseca Zárate, 2016).

To achieve adequate knowledge management in peacebuilding, the various actors must have access to updated information, and also have the human and technical resources that allow them to analyze, process and transmit the information appropriately. Only with this is it possible to contribute to the construction of a society in which its members ensure equality and equity (Castellanos Oviedo, Castillo Grimaldos & Fonseca Zárate, 2016).

Another key aspect is that the information to be managed must be correctly identified. This is because knowledge management must be oriented towards learning from national and international experiences in peacebuilding, combined with the need to understand the particularities of the armed conflict to prevent these situations from being repeated. Therefore, the work of knowledge transmission must be based on other perspectives such as the culture of peace (Briceño et al., 2016).

Prior to the peace process in Havana, civil associations and the State undertook different efforts seeking knowledge management for peace building. For example, Castellanos Oviedo, Castillo Grimaldos & Fonseca Zárate (2016) indicate that programs such as the following were considered:

1. *Repensar a Colombia,* developed in 2002 with the support of the UNDP, sought to re-establish society taking into account modern civility and seek an approach from fields such as culture, education, justice, ethics and security.
2. *Preparing the Future,* launched by the Ideas for Peace Foundation and the University of the Andes in 2002, sought to define the scope of peacebuilding in the event of a possible post-conflict.
3. *Vision Colombia II Centenario,* an initiative that sought to analyze a vision of the State based on agreements between the different actors of the population.
4. *Possible Future Energy Scenarios for Colombia,* an initiative launched by the World Bank and UPME in 2008, which brought together dozens of experts to discuss and analyze how alternative energies would influence the country.

The latter initiative is noteworthy since it should not be overlooked that peacebuilding not only involves understanding the armed conflict and mitigating through knowledge the negative consequences that it has brought to the country, but that in understanding peace and the need for a healthy environment, those programs that seek to manage knowledge within a framework of sustainable development must also be considered.

However, although, as stated, not only initiatives related to a negotiated solution to the Colombian conflict should be studied, but these strategies must also be considered since the bulk of the Colombian population has been directly or indirectly affected by this conflict. Thus, it must be considered that from the institutional framework, such as the Truth Commission and the Special Jurisdiction for Peace, knowledge management routes were generated after the signing of the agreement (Dirección de Conocimiento Comisión de la Verdad, 2021; JEP, 2020).

The Truth Commission implemented a knowledge management route in which information was sought to be processed, transformed and socialized, which led to work by cores and chapters. In the first, a preliminary state of the art on the matter was carried out and which allowed the definition of a matrix in which the main needs within the framework of the truth were identified. In the second, an approach was sought to the different groups that participated and/or were affected by the armed conflict in each of the delimited chapters. With all this, the systematization of the information obtained was sought, to later enter its analysis and delve into the findings that would allow the preparation of a final report and that was recently released at national and international level (Dirección de Conocimiento Comisión de la Verdad, 2021).

In this context, criticism has arisen from those who consider that in this process there was no greater rapprochement with the regions affected by the conflict, and that further dissemination of the Commission's final report is still needed. However, it should be noted that the dissemination process is currently ongoing. However, the process carried out by the Truth Commission is an example of the implementation of knowledge management in which information is collected, transformed and disseminated with the active participation of various key actors (Dirección de Conocimiento Comisión de la Verdad, 2021).

The Special Justice for Peace, as a jurisdiction created in the context of the post-conflict in the country, is also an institution that implemented a knowledge management model. This was divided into two stages:

1. One focused on generating knowledge based on the institution's own experiences, lessons learned and understanding the tensions that are present in the environment.
2. Another is located in the appropriation of knowledge to put it into circulation both within and outside the jurisdiction, prioritizing victims and interested society in general (JEP, 2020).

Given this situation, knowledge management for peacebuilding is a reality, and has in fact been implemented by institutions such as the Truth Commission and the Special Justice for Peace. However, greater institutional coordination is necessary, since this must reach groups requiring special protection that are especially vulnerable in conflict contexts.

Special groups for constitutional protection and knowledge management for peace building

Peacebuilding, as already indicated, represents a challenge for States, since a policy must be generated and implemented that has a positive impact on the population, transforming the residues left by war. To do this, the State must make an adequate characterization of the population, identifying those groups that deserve special protection with their respective characteristics. In this order of ideas, it is imperative to recognize that Colombia is a pluralistic country that, from the constitutional text, demands the effective protection of all citizens without any distinction and under conditions of equality (Daza Rojas, 2018).

This equality has a double connotation: one formal and one material. In response to this, the Constitutional Court has pointed out that the State must carry out positive discrimination on those individuals who, for historical reasons or due to conditions that put them in unfavorable positions, deserve greater protection from the State (Bernal-Camargo & Padilla-Muñoz, 2018). These groups requiring special protection have been characterized as follows: "1) numerical inferiority; 2) non-dominant position; 3) the requirement of nationality; 4) the

limitation to ethnicity, religion or language; 5) collective conscience or will; 6) the granting of minority status" (Bernal-Camargo & Padilla-Muñoz, 2018, p. 49).

Constitutional jurisprudence in Colombia has recognized that there are groups requiring special protection that deserve greater attention from the State in order to materialize the right to material equality, which has generated a differential approach applied nationally and internationally to protect the population that is exposed to greater vulnerability (Daza Rojas, 2018). Thus, these groups requiring special protection will require more arduous work on the part of the State, and in terms of peace building, it will imply that public entities and institutions approach communities to understand their realities.

As has been insisted, knowledge management has become a tool for peace building, however, this reality must be studied and managed with a differential approach for groups requiring special protection. Therefore, knowledge management for groups requiring special protection must be carried out seeking an approach from their worldview, for which the routes of knowledge management must approach their language and ancestral customs, understanding the precariousness to which they are often exposed because of the same armed conflict and the persistence of violence (Ruiz Serna, 2017).

Another challenge in the framework of knowledge management routes facing these groups requiring special protection is represented in the centrality of power and the difficulty in accessing the deep and peripheral Colombia where communities of interest live and that can contribute to the construction of peace. (Serje, 2012). Undoubtedly, a solid peace scenario cannot be promoted if groups and territories are excluded from these processes, and therefore, all must be included in the political agendas and in the programs that are planned and implemented.

In this order of ideas, peace building in terms of knowledge management must be carried out from two extremes: 1) ensuring that strategies are directed to groups requiring special protection, 2) promoting the implementation of knowledge management routes and facilitating dissemination to society in general for the strengthening of human rights, their understanding and respect (Gómez Isa, 2014).

Finally, there is a need for the knowledge management routes implemented by state entities to have a differential approach, dedicating a special chapter to groups requiring special protection, approaching them from their worldview and understanding their needs. This will allow for the collection of better-quality information that is consistent with their reality, so that it can be processed appropriately, without losing sight of the fact that the dissemination process must be nurtured from the territories, increasing its dissemination and with a differential approach based on human rights.

Conclusions

The triad of peace building, knowledge management and subjects of special constitutional protection implies, on the one hand, overcoming the dichotomy of the public and the private as the only ways to confront structural problems such as armed conflict and peace, placing the focus on the potential and capabilities of the people who make up civil society; and on the other hand, the need to generate situated policies that consider the subjective dimension of social problems, in addition to the State's own limitations in responding to all social demands. In this way, knowledge management in terms of peace building represents an alternative for groups to assume co-responsibilities.

Finally, it is imperative to emphasize that peace is an ideal, a sociopolitical objective and a permanent challenge, which has no safe and certain paths in its construction. Therefore, documenting, systematizing and understanding the ways in which communities take on the challenge of peace from a co-responsible exercise is useful for the field of social sciences in general. "Weaving peace" is an expression used in this article with the purpose of suggesting that this constitutes a collaborative and constructive process, which reflects how different actors and knowledge can intertwine to promote social and cultural transformations necessary for peace. In addition, the focus on knowledge highlights the need to integrate the experiences and perspectives of these groups in the search for sustainable solutions to the challenges that the country faces after decades of armed conflict.

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