

Knowledge management in the construction of peace in territories made up of Groups of Special Constitutional Attention in Colombia



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ABSTRACT

The article focuses on a theoretical reflection on Knowledge Management in the construction of peace from a Human Rights perspective in Constitutional Attention Groups in Colombia. The relationship and dynamic interaction of the Knowledge Management, peace and Constitutional Care Groups categories is proposed through the redefinition of social processes and interactions from the conception of territory. Among the results, it was possible to show that Knowledge Management becomes a powerful process for the recognition of community knowledge, dialogue with different cosmologies and the generation of new knowledge with the possibility of incidence and social transformation.

Keywords: Knowledge Management, peace building territory, human rights, Groups of Special Constitutional Attention.

Gestión del conocimiento en la construcción de paz en territorios conformados por Grupos de Especial Atención Constitucional en Colombia

RESUMEN

El artículo se centra en una reflexión teórica sobre la Gestión del Conocimiento en la construcción de la paz desde una perspectiva de Derechos Humanos en los Grupos de Atención Constitucional en Colombia. Se propone la relación e interacción dinámica de las categorías de Gestión del Conocimiento, paz y Grupos de Atención Constitucional a través de la redefinición de procesos e interacciones sociales desde la concepción del territorio. Entre los resultados, se pudo demostrar que la Gestión del Conocimiento se convierte en un proceso poderoso para el reconocimiento del conocimiento comunitario, el diálogo con diferentes cosmologías y la generación de nuevo conocimiento con la posibilidad de incidencia y transformación social.

Palabras clave: Gestión del Conocimiento, construcción de paz territorial, derechos humanos, Grupos de Atención Constitucional Especial.

Gestão do Conhecimento na construção da paz em territórios compostos por Grupos de Atenção Constitucional Especial na Colômbia

RESUMO

O artigo foca em uma reflexão teórica sobre a Gestão do Conhecimento na construção da paz a partir de uma perspectiva de Direitos Humanos nos Grupos de Atenção Constitucional na Colômbia. Propõe-se a relação e interação dinâmica das categorias de Gestão do Conhecimento, paz e Grupos de Atenção Constitucional através da redefinição de processos e interações sociais a partir da concepção do território. Entre os resultados, foi possível demonstrar que a Gestão do Conhecimento se torna um processo poderoso para o reconhecimento do conhecimento comunitário, o diálogo com diferentes cosmologias e a geração de novo conhecimento com a possibilidade de influência e transformação social.

Palavras-chave: Gestão do Conhecimento, Construção de paz territorial, Direitos Humanos, Grupos de Atenção Constitucional Especial.

1. Introduction

This article offers a reflection on the linking of processes related to knowledge management as a fundamental element for the construction of peace and the defense of Human Rights in Groups of Special Constitutional Protection in the Colombian context. This process requires thinking about the category of territory, its interactions, and dynamics as a starting point.

In knowledge management in differential contexts, the territory is considered (Llanos-Hernández, 2010) as a scenario for interaction, development of activities and exchange of resources by different social groups. In simple terms, the territory is assumed as a portion of terrestrial space claimed by people, groups, organizations or institutions (Paasi, 2003). For the purposes of this article, the territory is assumed as a place, includes land and water, and is characterized by being a generator of meanings, relationships, interactions, links, and roots. This perspective is very close to Bonnemaison's proposal, who defines it as "a place in which the subject and the community take root and affirm their values, thus being able to speak of a process of territoriality." (1981, p. 249 cited in Sánchez, 2015, p. 175) In short, a territory is a delimited space of meanings, defined as context, place and matrix of diverse social relations.

However, Knowledge Management processes transcend administrative and curricular practices within the teaching-learning dynamics possibly given in various places, contexts, and social interactions. Knowledge Management "refers more to the strategic decisions of knowledge and learning, than to its programmatic and curricular contents". (Sandoval, 2014, p. 178). On this basis, the dynamics of peace building assume that it is essential to consider the territories in which knowledge and social interactions emerge. This process is linked to the category of territorialization, which represents much more than a spatial control process or strategy, or in the case of Knowledge Management, a curricular procedure. In a broad way, it is pertinent to affirm that it is through the territory where the cosmologies, the meanings, and the communication processes of the knowledge of each subject, of each community, of each group come to life.

This article is committed to thinking about the social relations that, from living, plural and diverse territories located in the Colombian context, emerge in connection with knowledge and local and own knowledge relevant to the construction of peace and the defense of Human Rights ¹ of the Groups of Special Constitutional Protection (Political Constitution of Colombia, Art. 7, Art. 13). In this sense, the territories

... involve and are implicated with ways of thinking and acting, as well as with worldviews constructed and grounded by culturally and historically contingent beliefs and ways of knowing (Delaney 2005, 12). The territory is a spatial entity that serves as a communication instrument that makes visible and tangible social structures, such as authority, identity, rights, aspirations, prejudices, among many others. (Sanchez, 2015, p. 176)

However, the Political Constitution of Colombia in 1991 assumes cultural diversity in articles 7 and 70 as a matter of promotion and protection. The concept of difference makes a direct allusion to the criterion of singularity as the biological, personal and cultural stakes of human beings should be understood.

Attending to this singularity is the universal value that lies in the desires for social justice with equity that they believe can be achieved with respect for differences and their convergences among human beings, and, consequently, a central indicator in the trends that could lead to essential changes. in the way of governing the destinies of the Social States of Law. (Zambrano 2001, 157)

In coherence with the above, it is proposed to assume the social fabric through processes of understanding and experience of networked relationships, that is, “in the framework of decentralized cooperation for local human development, to contribute to the conception of forms of more horizontal and democratic communication with the ability to strengthen institutions, social organizations and strengthen their bond with citizens”. (White, 2021, p. 57). In this way, a link is established with the dynamics of science and technology associated with the concept of Knowledge Management, which is in turn linked to praxis and production of social meaning (Barkin et al., 2019).

This approach becomes a manager and promoter of new forms of scientific and technological management and contributes to the consolidation of a scientific culture. These processes allow a group to define itself, create identity and distinguish itself from other groups, all through assuming access to education as a Human Right (Varela, 2019, p. 22). From this perspective, the construction of peace and the approach of Human Rights in Groups of Special Constitutional Attention require, from the local and own territories, a differentiation that arises from philosophical, psychological, cognitive and social processes. “Peace is universally qualified as a human right and a necessary requirement to exercise the other rights and duties of individuals and citizens” (Hernández, Luna and Cadena, 2017, p. 156). However, tensions and debates about the territory also emerge, which affect the generation of new knowledge and the construction of peace.

The territory forms a fundamental element for the existence of these societies and, in most cases, is related to a series of struggles and conflicts for its defense. In a broader and stricter sense, post-capitalist societies

1 According to Sánchez-Rodríguez, D., Acosta-Prado, J., and Tafur-Mendoza, A. (2021), las puntuaciones obtuvieron adecuados niveles de fiabilidad. Se concluye que los puntajes de los grupos de investigación en las escalas desarrolladas poseen propiedades psicométricas adecuadas. Por tanto, estos instrumentos pueden ser utilizados en instituciones de educación superior. Palabras clave: educación superior; gestión del conocimiento; trabajo en equipo; validez; fiabilidad; formación universitaria; DOI: 10.4067/S0718-50062021000100157; ISSN: 0718-5006; issue: 1; note: publisher: Centro de Información Tecnológica; page: 157-168; source: SciELO; title: Prácticas de gestión del conocimiento y trabajo en equipo en instituciones de educación superior: escalas de medición; title-short: Prácticas de gestión del conocimiento y trabajo en equipo en instituciones de educación superior; URL: http://www.scielo.cl/scielo.php?script=sci_abstract&pid=S0718-50062021000100157&lng=es&nrm=iso&tlng=en; volume: 14; author: [{"family": "Sánchez-Rodríguez", "given": "Dayanna"}, {"family": "Acosta-Prado", "given": "Julio C."}, {"family": "Tafur-Mendoza", "given": "Arnold A."}, {"family": "Sánchez-Rodríguez", "given": "Dayanna"}, {"family": "Acosta-Prado", "given": "Julio C."}, {"family": "Tafur-Mendoza", "given": "Arnold A."}], accessed: {"date-parts": [{"2023", 7, 30}]}, issued: {"date-parts": [{"2021", 2]}}, locator: "8", label: "page"}, schema: https://github.com/citation-style-language/schema/raw/master/csl-citation.json Human Rights are defined as “... inherent to all human beings, without any distinction of race, sex, nationality, ethnic origin, language, religion or any other condition” (p.8).

should have full control over the territory they inhabit; However, until now the State, in complicity with the big capitalists, is the one who makes decisions about it; A clear example are the many concessions granted to private industry. (Barkin et al., 2019, p. 53)

In relation to this, it is assumed that Knowledge Management is the process of identification, capture, development, transfer and application of knowledge to improve the performance and competitiveness of the subjects (Muñoz, L., Toledo, C., Urdaneta, G., Gordon, Y., De La Hoz, et al, 2019) . On the other hand, according to Prieto (2016) the Groups of Special Constitutional Attention are characterized by their state of vulnerability from which protection is demanded by the State, especially towards the strengthening of the principle of equality and non-discrimination. The relationship between these categories is proposed below. On Knowledge Management in peacebuilding contexts

Knowledge Management is defined from various theoretical positions. Authors such as Rodríguez and González (2013) describe it as “a recurring and cyclical process of data and information administration and processing for its dissemination, understanding, application, analysis, evaluation and creation of new knowledge that allows the generation of practical solutions to everyday problems in the educational context” (Cited in Urdaneta, Pitre and Hernández, 2018, p. 253). For his part, Nagles (2007) defines Knowledge Management as an active and permanent source of innovation whose main aim is to eliminate barriers to knowledge integration, transfer to all levels of the organization and the possibility of designing new products and services for Solve context problems. However, Knowledge Management as a process linked to the construction of peace implies recognizing that reality is a social construction and that it must be understood in its own context and characteristic.

Knowledge management encompasses different activities, processes, and areas: from its generation to the formalization of processes through which the members of the organization access it and use it, through its structuring and incorporation into the value chain or the transfer mechanisms from some teams, people or levels to others (Pérez, 2002, 19).

In this sense, Knowledge Management fulfills a strategic role for decision-making and contribution to the solution of social problems, always based on teaching-learning processes and academic management that leads to the generation of new knowledge.

This does not mean that training is only an internal process; rather, it is a complex work, where the interior and the exterior merge irremediably. If a temporary meaning is allowed, formation is the incarnated drama of culture. Expressed in this way, it has relations with school contexts, but it is not reduced to them. (Hincapié-García, Cossio -Sepúlveda, Giraldo-Urrego, 2023, p. 23)

From the perspective of Ortega-Carbajal, Hernández-Mosqueda and Tobón-Tobón, Knowledge Management “leads to the planning, management, feedback and evaluation of actions and decisions to find and apply solutions to a set of problems associated with learning and the way to mediate teaching in the classroom to prepare people capable of facing the demands of today’s society” (2015, p. 172). In the Colombian context, and its corresponding peacebuilding agenda within the framework of the Final Agreement to end the conflict and build a stable and lasting peace (2016) , Congress approved in July 2012 a constitutional reform known as the Legal Framework for Peace , with the objective of facilitating negotiations with the Revolutionary Armed Forces of Colombia, the People’s Army, and building the foundations for a political response to the armed conflict in Colombia. “. . .to lay the foundations for formal negotiations, culminating in the approval of the General Agreement to end the conflict and build a stable and lasting peace on August 26, 2012”. (Hernández, 2019, p. 11).

This reform has been the subject of criticism and questioning, but it seeks to guarantee the rights of victims to truth, justice, and reparation within the framework of transitional justice. The Constitutional Court of Colombia endorsed this reform in August 2013, endorsing the efforts of the government of Juan Manuel Santos to achieve peace with the guerrilla groups.

Despite the criticism that the approval of this Framework has received, it represents an attempt, not exempt from risks and contradictions, to lay the foundations for a political solution to the internal armed conflict that has devastated Colombia for more than fifty years and to the guarantee of the rights of the victims (Hernández, Cerpa, and Molina, 2020, p. 236).

In turn, the Single Space for Concord is a transitory body established in the Peace Treaty signed between the Colombian Government and the Revolutionary Armed Forces of Colombia. This treaty recognizes the importance of Knowledge Management in addressing sociopolitical issues (Art a , 2017) .

From this point of view, the peace agreements as instruments, whether definitive or transitory, must be debated by the whole of society, and the university must have a primary participation as a space for academic reflection that leads to a true transformation of the community from the conscious and respectful debate of the various ideological positions (Tarazona, 2017, p. 141)

The relevance of Knowledge Management for the process of building peace and defending Human Rights is reaffirmed in the need to address socio-political issues in an articulated manner that allow the academy and the territories to think about reconciliation, forgiveness and memory as supports of a society that has overcome all its forms of armed conflict. (Riano, 2009)

For this purpose, the theories and methodologies of the social sciences become a fundamental point of reference so that society can be erected from the restorative action of memory, and, above all, we recognize that all Colombians can be human actors. carved in accordance with peace to cement a society in accordance with the demands of the 21st century in terms of social welfare and construction of the truth. (Tarazona, 2017, 141).

In a complementary way to the above, Knowledge Management includes the relationship of a variety of resources of social organizations, territories and the communities themselves. "It is a combination of experiences, values, knowledge as a result of the different interactions developed through the operational history of the organization, on which the organization develops each of its actions for participation and incidence in the public sphere" (García, 2017, p. 8). The Colombian case provides a model that can be applied in the management of other sociopolitical problems in Latin America and the world. However, the processes of social appropriation of knowledge, the dissemination of methodologies and the interrelation of the various actors and contexts are relevant.

Transversally to this process, appropriation mechanisms and cultural and historical schemes intervene as determinants of discourse production. Therefore, this process of construction of representations is, on the one hand, political, due to the particular interests that intervene and that they have in pressure groups (political, religious, government institutions, armed groups, criminals, etc.) their major transformation agent; on the other hand, it is a cultural process, because, firstly, it sees the conflict as a social fact that is semiotically constructed and, secondly, because it exposes discourses and takes them to the scene of struggles for the significance and meaning of an event. or subject (Penagos 2013, p. 159)

In this way, the information generated by the Colombian Government and its corresponding Knowledge Management actions is considered a crucial system in the non-aggression treaty agreed with the FARC-EP.

All this, given the relevance of generating new ways of interpreting the national reality, alternative methods of justice and emerging possibilities to educate the population now immersed in a context of peace building. This system has influenced the development of agreements and conversations in the political, legal, economic and media fields.

Building peace from a human rights perspective

The construction of peace requires a proposal for interaction and consolidation of social and cultural practices consistent with the transformation of previously violent environments, the possibility of social change and ways of assuming life. Multiple variables of social life and various ways of interpreting the human condition intervene in this process (Arendt, 1958).

The culture of peace is, therefore, a culture that includes lifestyles, belief patterns, values, and behaviors that favor the construction of peace and accompany institutional changes that promote well-being, equality, and the equitable administration of resources. , security for individuals, families, the identity of groups or nations, without the need to resort to violence (Fisas V., 2006, cited in Cabello, et al, 2016, p. 25)

This is relevant to the extent that armed conflicts have devastating consequences in terms of civilian casualties, massive displacements, and human rights violations. To understand these conflicts, the conflict theory is used, which highlights the existence of disputes between groups and the struggle for interests and values. “Conflict is a natural phenomenon in every society, that is, it is a social fact inherent to life in society. Likewise, disputes are a historical constant, since they have appeared in all eras and societies throughout time” (Silva, 2008, p. 29). The characteristics and causes of armed conflicts in Colombia are complex and difficult to categorize in advance, but it is essential to analyze the difficulties and inequalities faced by ordinary citizens (Dahrendorf, 1962; García, 2008; Valcárcel, 2007).

As a counterproposal to the various types of conflict, it is crucial to guarantee the right to education of all communities, considering their cultural and social characteristics. In some cases, this implies the implementation of ethnoeducation to preserve the particularities and customs of ethnic communities. (Grace-Rincon, 2015). Given this scenario, the construction of peace is proposed as a challenge that requires the full inclusion and consideration of these communities in the educational system.

The peace-building approach opens the way to the possibility of generating territorial planning processes, in accordance with the existing capacities and scope to generate territorial and community protection scenarios, in the face of possible risks in terms of violation and violation of Human Rights, which they can experience collective or individual subjects. In the Colombian context, the construction of peace as an approach for the integral planning of the territory is strengthened by the Peace Agreement and the need to develop public and territorial policy processes based on truth, justice and guarantees of non-repetition and reparation for the victims. of the armed conflict. (Aldana, 2021, pp. 131-132)

However, UNESCO in a document entitled *The Culture of Peace and UNESCO Action in the Member States* (1998) is committed to building a culture of peace and sustainable development, prioritizing education in Human Rights, skills for peace, good governance, conflict prevention and peace building. Peace is sought through dialogue, negotiation and the rejection of violence Peace is sought through dialogue, negotiation and the explicit rejection of violence.

...another important term in the process is the culture of peace, which according to UNESCO corresponds to a set of values, attitudes and behaviors of the human being in society, which simultaneously create and cause

interrelationships and social interactions based on the principles of freedom, justice, democracy, tolerance and solidarity; who reject their causes; solving their problems through dialogue and negotiation; while guaranteeing all people the exercise of all rights, providing the possibility of fully participating in the endogenous development of their societies (Arteaga, I., Hernández, J. and Chala, M., 2017, p. 157).

The promotion and construction of peace are achieved through practices that promote it, specifically through actions that claim respect for human dignity among all people and the various groups that make up society. In these practices, the person is the protagonist of their own history, a political subject (Habermas, 1999) and a builder of change (Freire, 1970). For its part, education (Kaplún, 1978) is assumed as the central, transversal and binding process of the Knowledge Management processes in correspondence with a construction of peace that assumes the Groups of Special Constitutional Attention as protagonists. "Social Education must be transversal in all budgets and policies that touch the personal and the community from the socio-pedagogical". (Del Pozo, Jiménez and Barrientos, 2018, p. 49). In coherence with the above, it is the social actors who become the protagonists of the process. The promotion of peace and respect for human dignity goes through educational processes that emerge from their own histories, local processes, and the possibility of social change. (Navarro, 2016).

Education for peace is constituted as a strategy, a challenge and an educational process based on the recognition, respect, and experience of human rights, as well as respect for the dignity of people, aimed at building culture of peace in the Latin American region. We assume it as an education that affects from different social spaces and in these, in the structures, in the different ways of thinking and assuming social realities. (Cerdas-Agüero, 2015, p. 135).

A process of rethinking the epistemologies that underpin the teaching-learning processes that generate new knowledge within the framework of the construction of a culture of peace and defense of Human Rights is necessary. Educating for peace involves, articulates and empowers the need for an epistemological change. (Fernández-Herrería and López-López, 2014).

About Groups of Special Constitutional Protection

The construction of peace represents a challenge for the States, since a policy must be generated and implemented that transforms the context of the population that has been the victim of war. (Bechara-Llanos, 2016). For the context of Colombia, defined through a plural and multicultural social fabric, it is necessary to guarantee the rights of the population due to specific circumstances or situations, seeking that all citizens are treated in equal conditions. (Daza-Rojas, 2018; Forero-Salcedo, 2019; Vanegas, 2010; Lyons, 2011; Peláez-Grisales, 2015). Now, the Groups of Subjects of Special Protection have been related from the traditional approach in international law to minorities (Bernal and Padilla, 2017), which can be defined as follows:

Group numerically inferior to the rest of the population of a State, in a non-dominant situation, whose members, subjects of a State, possess from the ethnic, religious, or linguistic point of view a characteristic that differs from those of the rest of the population and manifests even implicitly a feeling of solidarity to preserve their culture, their traditions, their religion or their language. (UN, 1965, p. 568)

This equality is considered a Fundamental Right in the Political Constitution of Colombia. However, it is not only a formal equality, but a material one. Given this, the Constitutional Court has indicated that the State must carry out positive discrimination against those who, for historical reasons or due to conditions

that put them in unfavorable positions, deserve greater protection. (Bernal-Camargo, and Padilla-Muñoz, 2018 Peláez, 2015). In this context, it is relevant to analyze processes to guarantee rights in the framework of peace building, knowledge management and the relationship with multiculturalism:

In the implementation of the ethno -education policy, criteria of interculturality, multiculturalism and diversity must be addressed to achieve recognition, acceptance and respect for different cultures; what implies the acceptance of the diversity of the Colombian nation; In the same sense, the ethno -education policy must respond to the needs, characteristics, location and intentions of the ethnic groups in order to achieve the development of the cultural identity of each of them under intercultural and multicultural criteria. (Grace, 2015, p. 153).

In the specific case of the conception of minority, the following features must be taken into account: “1) Numerical inferiority; 2) non-dominant position; 3) The nationality requirement; 4) The limitation to ethnicity, religion or language; 5) The conscience or collective will; 6) The granting of the category of minority” (Carmona, 2011 cited by Bernal-Camargo, and Padilla-Muñoz, 2018. p. 49). In this vein, the Special Protection Groups referred to in this article are defined as follows:

Social groups that require special protection to make the exercise of their fundamental rights effective. It is about the consideration of age, biological, economic, or social situation that place them in a situation of manifest weakness, discrimination, or marginalization and that require the special attention of the authorities. (Cepeda and Montealegre cited in Padilla, 2015)

In accordance with constitutional jurisprudence, there are Special Protection Groups that deserve greater attention from the State to materialize the right to material equality, which has led to a differential approach being applied nationally and internationally in order to protect the population that is exposed to greater vulnerability (Daza Rojas, 2018).

Conclusion

In contexts of peace-building processes articulated with Knowledge Management dynamics in Groups of Special Constitutional Protection, the use of participatory methodologies in social ordering systems favors the advancement and improvement of educational dynamics by coordinating information and meetings of the different social and institutional interlocutors. Likewise, the importance of closing the digital divide and improving access to technology in contexts with low resources or those affected by armed conflicts, through computer literacy, is recognized. (Hernández et al., 2017; Panchi, 2022; Santaella, 2021; Montiel et al., 2018).

Regarding the promotion of a culture of peace in schools, the importance of fostering specific social skills, such as effective communication, negotiation and mediation, is highlighted to create an environment of peaceful coexistence (Funes, 2000) . Educators play a crucial role in this process, acting as knowledge managers, guides, and models in the school climate (Gutiérrez-Torres et al., 2019).

The culture of peace and solidarity is built from the school, which must be converted into a space with a diversity of flexible participation and communication channels to form responsible and democratic citizenship, helping to consolidate a culture of peace, which implies justice and solidarity. The participation of civil society is the foundation of the construction of a culture of peace, constituting a guarantee of transparency of the process (Hernández, Luna and , Cadena, 2017, p. 162).

This article highlights the importance of Knowledge Management in peacebuilding from a Human Rights perspective for groups with particular constitutional concerns and vulnerabilities. The reviewed literature shows that the territory is a meeting and planning place for the public and political citizenship, in such a way that the planning of social practices, as well as the use of methodologies and local knowledge can become effective tools in the construction of peace. In addition, the importance of developing own and local knowledge is highlighted, as well as innovation in peace management in contexts of vulnerability. Territoriality is also shown as a fundamental element in terms of spatial and social connections. (Navarro, 2017), and in politics, money and society.

Education for peace consists of analyzing the world in which we live, passing it through reflective criticism emanating from the values of a pacifist worldview and launching individuals into a transformative commitment, liberating people insofar as, moved by this analysis critical, they are trapped by the force of the truth and conscientiously forced to cooperate in the fight for the emancipation of all human beings and of themselves. (Rojas, 2018, p. 3)

In general, the need for a culture of peace that promotes the dissemination of information and verifiable memories in relation to regional, cultural, and social contexts is emphasized. It is suggested that Knowledge Management be designed from the endogenous point of view, always in connection with the digital (Bocanegra, 2016; Mariñaz, et., al, 2022), globalization, the possibility of social change and the reduction of conditions of vulnerability and inequality.

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