Pedagogies to accompany memories and make peace. Stories from the La Paz campus of the National University of Colombia

Pedagogías para acompañar las memorias y accionar las paces. Relatos desde la Sede de La Paz de la Universidad Nacional de Colombia

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Abstract: This paper presents the results of a pedagogical experience that had the purpose of reflecting on the teaching logbooks built in the optional-disciplinary subjects Management of Memory Spaces and Culture of Peace, of the Cultural and Communicative Management program, during the period 2022-1. These proposals were developed from the pedagogical model - under construction and permanent reflection of the Network of Classrooms-Laboratory of Pedagogical Innovation of the National University of Colombia, La Paz Campus. The methodological criterion consisted of jointly planning the subject programs, executing them and documenting them through the log and allowing the error to emerge as soon as possible in their execution to evaluate and adjust throughout the module. Subsequently, a detailed analysis of the logbooks and their annexes was carried out. In this way, this document emerges as a testimony of the intention and the first results of the institutional presence in the region. The analysis started from the following premise: the pedagogies for memories and peace are still in the process of construction and, therefore, the ways of materializing them are diverse to the extent that they integrate particular knowledge, wills, interests and experiences. From there, the pedagogical proposal for the aforementioned subjects was structured thinking about theoretical approaches that included memory and peace with the closest references for understanding the reality of the conflict, the actors, the history and the territory of the department of the Cesar and the Caribbean. As a result, the visibility and self-recognition of the life trajectories of the students as direct and indirect victims of the Colombian armed conflict and the timid beginning of a post-conflict stage are highlighted, weaving deep meanings from their professional training and from their memories. experiences and future projects, in the face of regional reconciliation.

Keywords: memory; peace; University; pedagogy; cultural management.

Resumen: Este trabajo presenta los resultados de una experiencia pedagógica que tuvo como finalidad reflexionar sobre las bitácoras docentes construidas en las asignaturas optativas-disciplinares Gestión de Espacios de Memoria y Cultura de Paz, del programa de Gestión Cultural y Comunicativa, en el periodo 2022-1. Estas propuestas se desarrollaron desde el modelo pedagógico —en construcción y reflexión permanente— de la Red de Aulas-Laboratorio de Innovación Pedagógica de la Universidad Nacional de Colombia, Sede de La Paz. El criterio metodológico consistió en planear conjuntamente los programas de las materias, ejecutarlos y documentarlos a través de la bitácora y permitir en su ejecución que el error emergiera lo más pronto posible para evaluar y ajustar durante el módulo. Posteriormente, se realizó un análisis detallado de las bitácoras y sus anexos. De tal forma, el presente documento surge como un testimonio de la intención y los primeros resultados de la presencia institucional en la región. El análisis partió de la siguiente premisa: las pedagogías para las memorias y las paces aún están en proceso de construcción y, por tanto, las formas de materializarlas son diversas en la medida en que integran saberes, voluntades, intereses y experiencias particulares. A partir de allí, la propuesta pedagógica para las materias mencionadas se estructuró pensando en abordajes teóricos que recogieran la memoria y la paz con los referentes más próximos para la comprensión de la realidad del conflicto, los actores, la historia y el territorio del departamento del Cesar y el Caribe. Como resultado, se resaltan la visibilización y el autorreconocimiento de las trayectorias de vida de los estudiantes como víctimas directas e indirectas del conflicto armado colombiano y el tímido inicio de una etapa de posconflicto, tejiendo sentidos profundos desde su formación profesional y a partir de sus recuerdos, vivencias y proyectos de futuro, de cara a una reconciliación regional.

Palabras clave: memoria; paz; universidad; pedagogía; gestión cultural.

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Introduction

This document aims to share the stories constructed by the authors based on a training experience in the Management of Memory Spaces and Culture of Peace courses within the framework of the Cultural and Communicative Management program of the National University of Colombia, La Paz Campus. The two subjects were taught for the first time in the history of the campus and the program in the 2022-1 period and correspond to the optional and disciplinary components in the areas of Expressions and Culture, respectively. For their creation and development, the level of complexity involved in the subjects of the degree's intermediate semesters was taken into account, as well as the pedagogical and didactic adaptation to the pedagogical model of the La Paz Campus, which —although in the process of construction— guided the sequential articulation of the proposed contents following the path of pedagogical innovation.

In this sense, the construction and articulation of the subjects required a careful review from several perspectives: the pedagogical model of the National University of Colombia, La Paz Campus; the historical context of the department of Cesar; the formative intention of the Cultural and Communicative Management program; the characterization of attending students, their expectations and motivations; and the articulation and understanding of teachers in charge, together with their particular interests and pedagogical practices. Likewise, it was decided to start from the students' experiences, reflected in their contemplations and agencies as actors with a story directly or indirectly linked to the Colombian armed conflict, their individual and collective memories, and their possibilities of reconciliation and peacebuilding.

In this order of ideas, we agree with Gómez (2019) when he states that these pedagogies, from the voices of the actors, must consider:

> On the one hand, […] the events that marked the 20th century in Colombia and worldwide, and on the other hand, […] how historical memory is linked to human rights, becoming an object of teaching and learning. From a holistic approach, speaking of a pedagogy of memory implies recognizing the contributions generated by the confluence of various approaches, models, paradigms, and currents of pedagogical and educational thought. Likewise, a pedagogy of memory must transit through the events that characterized the 20th century and those marking the rhythm of the 21st century, where there has been an unprecedented scientific and intellectual display that turned out to be one of the most complex in the history of humanity. This situation, in turn, indicates the enormous possibility of weaving new meanings, routes, and projects to recover the memory of our communities and peoples (p. 72).

In addition to considering pedagogies from the actors' perspective as a place of enunciation for those participating in the courses' encounters, it was also essential to recognize the institutional context, which prioritizes student learning in the training process. As this academic project is still under construction, many interpretations and challenges exist. However, we agree with some colleagues who characterize the pedagogical model of the La Paz Campus and conceive its purposes with the following aspects:

> Create active learning environments where students are engaged in their learning; students become active, participatory learners, not just audiences for teachers; students are allowed to learn through teamwork and get rewarded for group efforts, not just their individual activities; academic effort is measured by how much students learn, not how many hours teachers instruct; teachers guide students, helping them formulate relevant problems and questions and discover effective ways to learn answers (Diamond, 2008, as cited in Solano & Solano, 2020, p. 10).

Therefore, these frameworks, inscribed with reflections and stories, constitute the beginning of deeper reasoning about the scope and impact of the pedagogical proposal of the National University of Colombia, La Paz Campus, in the territories of Cesar, La Guajira, and Magdalena, which are committed to memory, reconciliation, and peace.

The pedagogical model of the National University of Colombia, La Paz Campus

"The La Paz Campus seeks to go beyond the conventional classroom and demonstration laboratory toward a classroom-laboratory for learning, creation, transfer of knowledge and fulfilled living."
(M. Camacho, personal communication, March 2021).

The National University of Colombia arrived in the department of Cesar at the request of different social sectors that demanded greater coverage in higher education to increase access to professional careers and postgraduate studies without having to move to other departments such as Atlántico or Magdalena, in the

Colombian Caribbean, or Norte de Santander, Santander or elsewhere in Colombia's interior. The first semester started in August 2019 with six undergraduate academic programs: Geography, Cultural and Communication Management, Biological Engineering, Mechatronics Engineering, Biology, and Statistics (National University of Colombia, 2017).

The University of La Paz has favored a pedagogical model centered on the students and their learning process to become the most innovative and disruptive of the nine National University of Colombia campuses. To do so, it starts from an active condition in constructing knowledge and acquiring learning languages (Camacho, 2020). In this way, knowledge related to mathematical language for science, language in its various expressions and its capacity to represent the world, and the conception of bilingualism as a possibility of learning other scientific and professional cultures in English are privileged. This intention is expressed in the organization of leveling and foundation subjects during the first year, without differentiation of academic specialties, in what has been called the General Studies Year, based on Agreement 033 of 20071.

The General Studies Year or Foundation comprises eleven subjects students share without distinguishing between majors, favoring collaborative, autonomous, and interdisciplinary learning options (Mosquera *et al.*, 2022). These subjects are organized into three areas:

1. **Lifelong Learning Languages:** Language and Communication, Visual and Narrative Languages, English, Mathematical Thinking, Mathematical Languages, and Computer Programming Fundamentals.
2. **Citizenship formation and construction:** Foundations of Ethics, University and Society, and Human Rights and Equity.
3. **Basic training in scientific research:** Fundamentals of Social Sciences and Fundamentals of Experimental Sciences.

Figure 1.
General Studies Year

Source: Curriculum adaptation

The organization of academic activities in this pedagogical model under construction favors the development of four-week courses based on a modular structure and varying intensity according to the number of academic credits. Likewise, students are understood to be entirely dedicated to only two subjects for each module, which favors an intensive learning process and an immersive learning environment. In addition, intensity implies shared work in spaces with teachers, spaces for independent individual and collective work, and spaces with autonomous study groups ([1].

The pedagogical model of the La Paz Campus not only favors a collaborative process between students but allows for shared work between teachers who accompany and share course orientation from their different expertise and experience. Thus, since the launch of this campus, prototyping has been used as a mechanism for evaluating what has been done in the

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[1]AEGs).

AEGs are regulated through the Student Support System by Agreement 028 of 2010 of the Academic Council.

classroom and quickly adjusting it to the structure of the university's training.

In this sense, the idea is to ensure that possible errors emerge as quickly as possible so that multiple alternatives can be incorporated to reconfigure the course as it is being developed and for ensuing periods. Likewise, the course logs required from each teacher in charge allow for reflection on their practices, training and didactic strategies, results, elements for strengthening, and difficulties encountered in the course's development.

What has been said up to this point allows inferring the commitment to a model focused on learning and knowledge in the territory as the basis for producing knowledge. It is also clear that learning through questions and projects and organizing academic activities by modules is privileged. These approaches clearly express the strategies and characteristic features of the proposal of the National University, La Paz Campus, and its pedagogical model to address the educational, social, and cultural difficulties of a region such as Cesar and its area of influence, extended to Magdalena and La Guajira.

At this point, the institutional commitment that frames this experience has not resulted from a response to a situation but a decision made in response to a structural and structuring issue in Colombian society. In this sense, the Colombian Institutional Strategic Plan (PLEI) 2034 contemplates a "core of collective leadership and influence in society" meant for "thinking about and building peace and sustainable development as a transversal guide for relationships with public and private sectors" (Universidad Nacional de Colombia, 2022a, pp. 16-17). Likewise, the Colombian Global Development Plan (PGD) 2022-2024 consolidates programs and strategies, with the first being the "building of a nation and a sustainable peace from the territories" (Universidad Nacional de Colombia, 2022b, p. 15).

Therefore, "memories and peace," as the courses will be referred to, were not conceived outside training or brought forcibly from another context because they are considered important per se. Instead, they are courses configuring a narrative that articulates and integrates the knowledge, will, interests, and experience of those participating.

The Cesar department faces the challenge of overcoming armed conflict and building peace.

In this disruptive and innovative project, the seat of this discourse and academic praxis in the territory has been privileged.[2] It is worth considering that the regions under the influence of the La Paz Headquarters —Cesar, La Guajira, and Magdalena, but mainly the first— were protagonists of armed disputes within the Colombian conflict. According to the information gathered on illegal armed forces acting in this territory, such as paramilitaries, the National Liberation Army (ELN), the former Revolutionary Armed Forces of Colombia (FARC-EP), and lawful armed actors such as the Colombian Army and the police, were responsible in exacerbating this conflict.

One of the leading causes of the conflict is the unequal distribution of land, which has allowed various extractive economic processes, such as mining or cultivating African palm or cotton by the same families belonging to local political clans or with ties to them. Added to this are the specific dynamics found in each micro-region comprising the Cesar region: The south, bordering with Santander, Norte de Santander, and Bolívar; the center, bordering Venezuela through the Perijá mountain range; the northwest, bordering with Magdalena; and the north, bordering with the Santa Marta Snowy Mountain Range and La Guajira region. These geographic borders constitute areas characterized by particular economic dynamics, environmental and territorial conflicts, and diverse traditional knowledge anchored in the particularities of the territory and its culture.

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[2] The dean, Dolly Montoya (active during 2019-2021 and 2022-2024), points out the need to "get out from behind the desks into the territory," referring to scientific knowledge and those producing it — researchers and teachers— to be more in tune with the needs of the people inhabiting and deciding processes in the different locations where the National University is present.

Map 1.
Subregions of the Cesar department
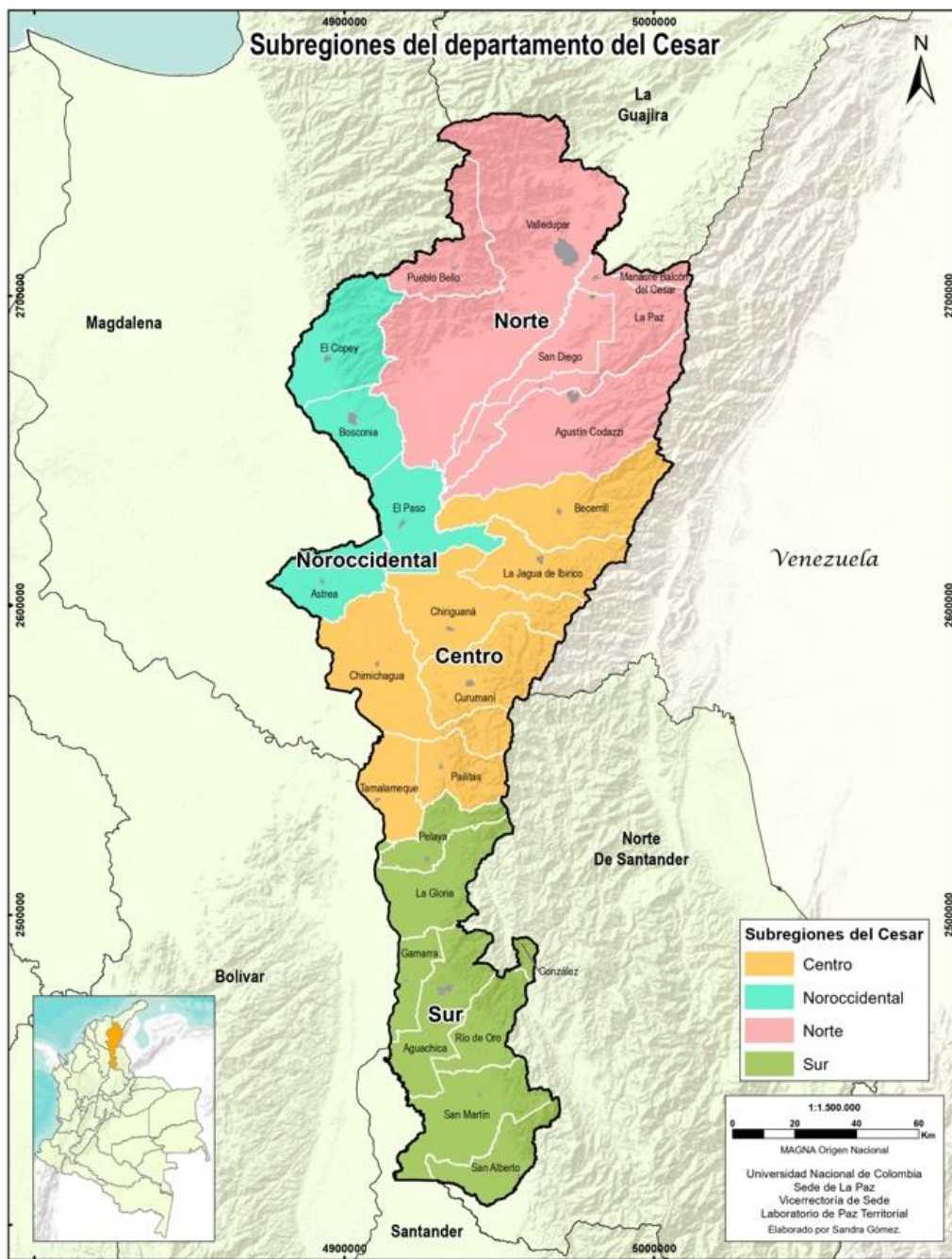
Fountain: (Bedoya *et al.,* 2022, p. 152)

This whole context configures disputed territorialities, creating a unique, vibrant, dynamic department with a complexity that is hard to summarize. Despite the various circumstances of submission by different actors and agendas imposed, individual, collective, and union practices have survived through cultural, artistic, and economically diversified practices, showing a Cesar region that acknowledges itself in the hope of a peaceful future. Among these, women's groups in different parts of the region, indigenous councils in the communities of the Santa Marta Snowy Mountain Range and the Perijá mountain range, and the Afro-descendant and peasant organizations, with a long history in the territory's defense processes, stand out.

This group constitutes the territorial framework from which actors and their individual and collective interests act, set intentions, and create tension. The presence of the National University of Colombia, La Paz Campus, makes sense in this scenario since it allows these parties to meet and engage in an academic, scientific, and cultural dialogue, which implies achieving alternatives for reconciliation, growth, and the region's development.

Management of Spaces of Memory and Culture of Peace Courses (what and how was it done?)

The Cultural and Communicative Management program was a response to a relevant study outlining the needs and potentials of the context prior to the launch of the La Paz Headquarters. In this regard, the "Proposal for the opening of the Cultural and Communicative Management program at the La Paz Headquarters" (Molina *et al.*, 2019) indicated in its justification that:

> Considering the National University of Colombia's commitment to promoting a culture of peace throughout the country, this program's inauguration will encourage the socialization and local application of pedagogical strategies to promote a culture of peace and the management of initiatives to recover historical memory in the Cesar regions and its surroundings (p. 4).

From the program's epistemological conception, the above clearly shows the institutional will and interest in working to create a memory and construct a culture of peace. This labor is not detached from discussions about cultural management, a recurring question from students in each course. This article assumes that

> cultural management is not a "discipline" in the conventional sense but an academic field under construction. From this perspective, cultural management is described as an academic field with inter —or transdisciplinary concurrence— without ignoring its methodologies. However, producing specific knowledge of its objects, professional practices, and the constitution of its field requires approaches and knowledge from other disciplines or fields of knowledge (Arreola & Mariscal, 2022, p. 15).

This starting point of understanding and acting on and from cultural management is vital because, in curricular and epistemological terms, it generates the first central

encounters between the training proposal of what has been called the General Studies Year and the Cultural Management program. Those who have reached the sixth semester —the stage for which the career plan suggests the courses within this pedagogical experience— have had time to reflect calmly on the courses comprising that study year. Learning, in that instance, is the foundation of a university student who, from his dimension as a citizen, understands the languages in which it is possible to represent social, scientific, and cultural life and the ways of naming life from the scientific positions in which they can recognize themselves for speaking: Language and Communication, Visual and Narrative Languages, Ethics Foundations, Social Sciences Foundations, University and Society, and Human Rights and Equity.

Therefore, reflections on memories and peace within courses were conceived from the territory and its actors. At the same time, this academic project's institutional frameworks were considered, addressing critical concepts such as society, culture, territory and territoriality, gender, technology, well-being, equity and equality, and dignity, among others, within the study year.

At this point, it is essential to recognize how the courses operate within the design of the local campus' pedagogical proposal as a spatial-temporal distribution. The modular structure assumes four four-week "blocks" would operate throughout the sixteen weeks of classes in a traditional academic calendar. Thus, a course is developed during a for-week module, and a student's normal academic load for that period is commonly two courses. A third course would be possible as an added load or additional credits for those students who have reached a significant level of maturity in their learning process and can carry it out simultaneously with the other two. For a better picture, see Figure 2.

Thus, the Memory Space Management and Culture of Peace courses were oriented toward the third and fourth modules, respectively. The teachers in charge intended these courses as an academic space to act, experiment, and reflect, noticing a pedagogical and didactic opportunity in this proposal.

Figure 2.

Modular organization of courses in the academic program

Source: Prepared by the authors based on the 2022-1 academic program

According to the context presented, one of the first characteristics considered in building and developing lesson plans was the characteristics of the students enrolled in these courses.[3] Although the courses covered are suggested to be taken in the sixth and seventh semesters, given the prerequisites and required level of academic maturity, it is also true that each of these students' biographical backgrounds were vital to the work.

This context is meant to express that the students of the La Paz Campus are of different ethnic affiliations: Afro-Colombians, Indigenous people from the different communities settled in the territory (Koguis, Kankuamos, Arhuacos, and Wayúu), and with diverse identity affiliations (such as the LGBTIQ+ community). Likewise, the ethical-political positions on the armed conflict in the Cesar region vary since, in both courses, some students were related to false positives (extrajudicial execution victims), people displaced by the armed conflict, or are children and grandchildren of peasants whose lands were seized by different actors in the conflict or young members of different religious communities settled in the territory (Pentecostals, Catholics, Christians, Jehovah's Witnesses, among others).

Likewise, economic conditions are different for certain groups of students. Few are in privileged situations, and many have family and personal backgrounds in objective and subjective precarious conditions. Some students work, and others only dedicate themselves to their education. The vast majority of this student population is constituted of women, some with already formed families, self-employed mothers, and quite a few with experiences and situations of sexual and gender abuse and violence, in addition to the migrant or binational population from Venezuela.

The subjects' articulation was considered, considering common units corresponding to critical topics for a cultural manager's profile and defining their scope compared to human and social sciences and other disciplines. In addition, the professional profile of each teacher in charge was taken into account since, although they were present in both courses to emphasize concepts and find harmonizing routes; there were places of enunciation that should not be overlooked or made invisible. Table 1 provides more information on this subject.

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[3] In this regard, the authors would like to thank Professor María Emma Wills for her suggestions and recommendations based on her experience in similar subjects in other institutions concerning the presentation of both categories within courses with the ideas gathered from the Colombian experience.

Table 1.

Harmonization of the subjects of Memory Space Management and Culture of Peace

Organizing criteria	Description	Memory	Culture of peace
Epistemic	Formal concepts in peace and memory work in studies in Latin America, especially Argentina and Norway.	Official memories, disputed memories, subaltern memories, individual memories, collective memories, personal memories, collective memories, historical memories, spaces and places of memory.	Positive peace, negative peace, neutral peace, imperfect peace, the culture of peace, cultural peace, and peace.
Didactic	Organized into weekly central questions or concepts, allowing individual and collective reflection to be focused.	What are the concepts of memory? Memory or memories? Why research historical memory in Colombia and the department of Cesar? How to present and appropriate the results of research on historical memory? What are the challenges of managing memory spaces in Cesar?	How can peace be defined? Methodologies for researching peace, communication for peace, intervention, and projects in peace in Colombia.
Evaluative	Teaching strategies with a dual purpose: diagnosis and numerical assessment. In addition, collective projects allow students to put concepts into practice and reflect on them.	Reflective application in the territory and use in professional life.	Reflective application in the territory and use in professional life.
Innovative/ disruptive teacher	Joint planning of the program and reflection on the implications of individual and collective work, taking as a reference the profile of the cultural and communicative manager. Introducing to the classroom, as a place of enunciation, the training of the indigenous woman teacher as an anthropologist, and the training of the mestizo man teacher as a communicator. Prior knowledge was worked on, understanding that "prior" meant knowing that there is addition, not that they know how to add.	Initial deep conversations to reflect, think, articulate and remain open to unexpected results. How students receive concepts and categories. Commitment with students. Receiving and caring for others in their individual and collective dimensions. Managing affections. There were different guests invited to include other voices and visions on the topics discussed, like Professor Julián Alejandro Osorio Osorio, with the talk "Heritage and memory in Colombia," and researchers from various parts of the country to share their research experiences on issues of memory, conflict, and peace, like Adrián Arcila Parra (Antioquia), María Teresa Suárez (Bogotá), Adriana Espinel Rubio (Cúcuta) and Lucía Meneses Lucumí (Valledupar) on the experience of the "Territorial Peace Laboratory." Likewise, professionals in the field were invited to speak about intervention in peace and memor, like Sandybel Arévalo Peñaranda on the subject of "Guardians of memory: youth resistance to armed conflict," and Tatiana Olejua with the experience of Parcomún and RedConcerto.	
Innovative/ disruptive students	The experiences of their families and victims of the armed conflict, which were brought to light in the courses for discussion and comparison, are understood. In addition, the transformations they experienced individually and collectively based on their own stories are understood to give them new meaning or discover	By reading and listening to their peers' stories, they recognized themselves as victims of the armed conflict. Research on memory cases allowed them to compare and measure the magnitude of the armed conflict in Colombia.	They became aware of the difficulty of recognizing differences to strengthen and manage ties between them. Seyrimaku Crespo, Arhuaco student: "I feel alone despite being accompanied." Trigger to understand how everyone was feeling.

	forms of resistance.		
Context	The territory where the university is present and from which students speak is where they live, act, and manage their realities in the classroom. Along with the development of the subject, students and teachers attended various collective events[4] in which some concepts were put into tension.	Educational event for the Truth Commission report in the city of Valledupar.	Report delivery from the organized communities in the Cesar and La Guajira regions to the Special Jurisdiction for Peace at the National University of Colombia, La Paz Campus.

Source: own elaboration

Figure 3.
Students from the Cultural and Communication Management program participated in the event "There is a Future if there is Truth."

Source: Photograph taken by the attending students

What was done

During the development of the two courses, different strategies were implemented in the classroom to achieve the objectives proposed in each program. Some were activating personal memories with photographs, guided readings, research for exhibitions, constructing questions about managing memory spaces in the Caribbean, elaborating mental maps, and writing reports on the events. Below, the activities that took the longest to develop and had the greatest impact on these courses' learning goals are described.

Figure 4.
Joint activity with the Cultural Center on Memory and Territory at the National University of Colombia, La Paz Campus

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[4]Conference "Memory recovery: stories, sessions, myths, legends and beliefs", by María Ruth Mosquera, researcher at the Banco de la República (May 10, 2022); meeting "The truth for a possible future", in preparation for the delivery of the final report of the Commission for the Truth, organized by the Commission for the Clarification of the Truth, Coexistence and Non-Repetition and held at the Sicarare Hotel in Valledupar (June 14, 2022); workshop "Youths V + Youths for the presentation of the Truth", at the National University of Colombia, La Paz Campus (Tuesday, April 19, 2022); Presentation of the reports of the Afro-Colombian and peasant victim communities to Judge Belkys Izquierdo, President of the Chamber for the Recognition of Truth, Responsibility and Determination of Facts and Conduct of the Special Jurisdiction for Peace, La Paz Headquarters (June 16, 2022); virtual attendance at the broadcast of the delivery of the final report of the Commission for the Truth from the La Paz Headquarters (June 28, 2022)
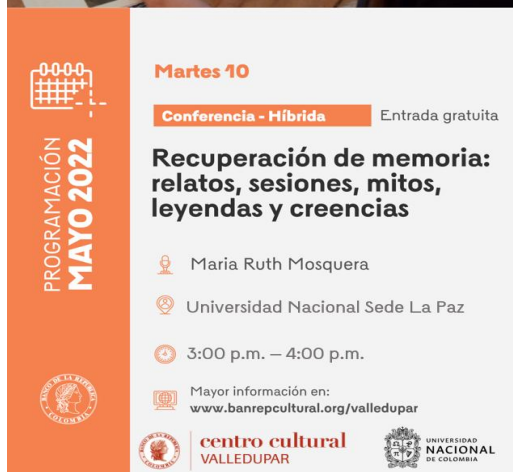
Source: graphic pieces from the Cultural Center of the Bank of the Republic, Valledupar headquarters, and photographic archive of the author's professors

In the Culture of Peace subject, students carried out collaborative work, understood as "the didactic use of small groups in which students work together to maximize their learning and that of others" (Johnson *et al.*, 2000, p. 5, as cited in Instituto Nacional de Capacitación Profesional [INACAP], 2017, p. 14). In this way, they developed an exercise on the board in which they broke down two texts everyone had to read before coming to class: "Hacia una constelación de pazes y desarrollos en Colombia" (Juajibioy, 2022) and "Colombia: Marca no registrada" (Rincón, 2001). Thus, divided into two teams, they did the following: Group one was in charge of bringing to class sufficient information on articles, agreements, resolutions, public policies, and decrees, among others, in Colombia concerning peace. The second group investigated theories, approaches, paradigms, dimensions, categories, and concepts on peace with their respective bibliography.

The final result of the collaborative work was a map on the board that showed a Kelsen pyramid whose levels were related to public policies, laws, and decrees on armed conflict and peacebuilding in Colombia. The exercise sought to locate concepts, theories, approaches, and dimensions linked to the concept of peace and establish their association with memories. On the other hand, the purpose was to know the general legal and regulatory framework related to armed conflict, overcoming war, and peace and memory in Colombia.

The Kelsen's pyramid was arranged in chronological order and according to the legal scope of each level. Three categories were established for regulations: legal, sub-legal, and fundamental. From there, the Colombian Political Constitution's laws, decrees, ordinances, and articles were organized chronologically. For more information, see Figure 5.

Figure 5.
Collaborative workshop on peace, memory, and public policy in Colombia

Source: Photograph taken during the workshop

One of this work's results was understanding that the country has lived through legislation concerning the Colombian armed conflict and, from there, the construction of peace. Thus, although the students knew the general characteristics of the Peace Agreement signed during former President Juan Manuel Santos Calderón's government, they could understand that prior legislation is binding on the processes experienced. It should also be mentioned that this panorama they constructed allowed them to recognize their work spectrum as cultural and communication managers in the region and the country, the legal framework as a driver of their strategies, and the ethical commitment to a just, equitable, and peaceful society.

Likewise, thanks to the research on the more theoretical aspects of peace as a social sciences category, the students fully understood the implications of this concept, its derivations, and bets. Therefore, how peace has been named was identified very near to the moments experienced in the country during the armed conflict: positive peace, negative peace, neutral peace, the culture of peace, cultural peace, peace, imperfect peace, among others, and what is expected of this transition scenario towards what the government of President Gustavo Petro Urrego has conceived as "Total Peace."

Another strategy that had an impact on students was the event "Creating Peaceful Spaces," a challenge-based learning exercise defined as:

> A strategy that confronts the student with a real problematic situation in his/her community. The challenge is decided collaboratively based on broad topics presented by the teacher. The students must analyze and investigate the necessary aspects to generate proposals addressing the community's needs. The results obtained must be socialized once the challenge is resolved (Fundación Carlos Slim, 2016; Observatorio de Innovación Educativa del Tecnológico de Monterrey, 2015, as cited in INACAP, 2017, p. 37).

The main challenge of this space was for the students of the program who attended to generate a disposition to build peace in their daily relationships, initially within the university. The students conceived, designed, executed, and evaluated the exercise developed in the course's third and fourth weeks. According to them, this activity aimed to "strengthen the links between students of Cultural and Communicative Management, using the arts through participatory spaces capable of building a culture of peace that recognizes diversity in intercultural

contexts" (Cultural and Communicative Management Program, 2022 p. 1). The methodology for the event was conceived for three moments as follows:

> The artistic expressions will be closely related to the first moment of diversity recognition for the construction of peace and a second moment in which attendees are legitimized and given value through the identification of their actions generating violence, the symbolic detachment of these and their subsequent reflections on their role as peace managers in contexts marked by difference and interculturality. After the first moment of recognition, a monologue will be presented representing this rupture of peace through violent situations that women have possibly gone through, structural violence that affects the relationship of women with their environment, the territory they inhabit, and the culture with which they live. Finally, after the second moment of legitimization and drainage of violent actions, the program will end with a poem focusing on building an imperfect peace through the representation of resistance (Cultural and Communicative Management Program, 2022, p. 2).

The summon was made through different social networks and word of mouth with the program's students using a visual invitation to the event (figure 6). The meeting was held in the agora of the La Paz Campus, and more than ninety students from the program participated in the afternoon on Thursday, June 30. At first, the activity's development was characterized by the relationship of arts with cultural and communicative management through a song transmitting a message of equality and allowing to contextualize the theme of peace.

In the second phase, a space was opened to recognize diversity as a key factor for constructing peace using the technique of the mural of situations, guided by the questions: Do you feel excluded or included within the Cultural and Communicative Management (CCM) program? Why? How are the relationships between classmates within the CCM program? How can diversity be integrated into the CCM program? These questions allowed the attendees to participate based on their perceptions, opinions, and interpretations of what they were experiencing.

Afterward, participants were invited to observe and interpret what they had expressed individually on the mural and do a shared reading. Socialization was based on what they perceived as a whole and their contributions. The result left a powerful feeling concerning the mechanisms of mutual exclusion

between classmates due to the differences and diversities in and outside the classroom. Thus, it was evident that the relationships between the program students are not managed adequately due to the absence of mechanisms for resolving conflicts and differences of a different nature. The most striking thing about this exercise was the answers to the third question since it was the mural with the lowest number of answers, and the few recorded referred to institutional areas such as welfare or the lack of knowledge of concrete possibilities for integration.

In this same sense, the third moment opened with a monologue by one of the students titled, "I am," about the appropriation of the body, territory, culture, and nature, emphasizing the healing of the body and soul in the face of gender violence and male chauvinism. In the words of the author:

I Am is an impersonal discourse that tells of the empowerment process of a woman who has suffered gender violence and other abuses throughout her life. The narrative traces a path through her history and, similarly, through the milestones of struggle and internalization connecting what she knew she had but forgot: her identity (Programa de Gestión Cultural y Comunicativa, 2022, p. 3).

Figure 6.
Photographs of the final project, "Creating peaceful spaces."

Source: designs and photographs taken by students of the Memory Space Management and Culture of Peace courses, period 2022-1

Local discussions and emerging concerns

The two courses in the Cultural and Communicative Management program were developed through discussions about actors, circumstances, and contexts around the concepts and their professional utility. Each is described below.

Regarding the use of concepts, an interesting discussion arose related to the meanings of peace and

memory in a regional context in which the armed conflict has not ceased, and the families of students still lack access to reparations for victimizing events such as the "false positives" extrajudicial killings, kidnappings, and land dispossessions, among others. This concern reflects personal and individual expressions in class, indicating that the healing process is beginning and will take much more time to reconfigure personal ties. However, there is no hope in what is being built for others, and therefore, a need for social science professionals to accompany, arrange, and manage other processes that allow us to envision a better future. At an institutional level, for the La Paz Campus of the National University of Colombia, the permanent accompaniment of these students is unavoidable.

Some interesting questions in the development of the courses were: What will be the memories that are converted into stories and give the primary voice to some actors or others when it comes to official and collective memory spaces? In what way can the processes of history institutionalization strain social and community narratives in the territories? These questions appeared in the discussions, and the students responded by taking one position or another according to their life stories contextualized in the armed conflict. However, it will be future professionals who will mark the construction of certain paths towards reconciliation. In the words of Professor Julián Osorio, invited to the Memory Spaces Management class, a warning is issued about these future choices: "To patrimonialize memory is to force the victims to lose their power over the stories" (J. Osorio, personal communication, May 31, 2022).

The students built a question bank for the final exam exercise in the course. Among their questions, the following stand out: Would it be convenient to create spaces of living memory or memory for remembrance for a society that has suffered directly and indirectly from an armed conflict? What is the cultural manager's role in subaltern memory spaces? Why can memory build peace, as well as spaces of war? How do you, as a future cultural and communication manager, think you can contribute to a memory for peace? Is preserving the region's cultural roots and achieving reconciliation by constructing this memory possible?

These questions were certainly not answered during the development of the courses, but the fact that the students have formulated them indicates an interest in

thinking about their actions when faced with these concepts in their professional lives. Therefore, these concerns raised by students in their own words and voices continue to expand and deepen the central questions that the teachers proposed to carry out both courses. The interesting thing about this exercise of reflection and shared questions in the classroom is that there are no prefabricated or univocal answers, so answering them will be part of the criteria with which memories and peace will act professionally.

It is also important to mention that cultural and communicative management, as a field of study under construction, implies recognizing the different scenarios for elaborating memories and peace. In this way, professionally, there can be a view from this discipline in question that differentiates the axes of action in what is implied by the wagers of other professionals in social sciences, such as anthropologists, political scientists, and historians, among others, who, have traditionally worked on these categories. Based on this path, the authors thought about the possibilities of actions related to their social constructions, among which emerged:

- To create links and meanings that imply addressing, supporting, and closing the spaces in which memory is constructed.
- Research and intervention methods and techniques in social sciences.
- Organization and management of the space where the conversation about memory occurs are crucial to gaining the actors' willingness to dialogue.
- Rewriting and evaluating the reports, supporting the communities in putting the documents into their own words (feedback), and collecting what people want to say.
- Socialization of a second version to clarify or expand the context, including local expressions, what was said, and what is yet to be said.
- Appropriation of the report format and ways of disseminating it.

Finally, the exercise results show the need to expand these experiences in other dimensions of teaching practice in the frameworks described above. In any case, it is possible to agree with other authors in saying that the performance of teachers concerning responsibility towards others implies, according to Ortega (2014, as cited in Fernández, 2020):

(1) a renunciation of the self so that the Other may be recognized; (2) Assuming the human vulnerability of the Other, elevating him; (3) Going out to meet the Other from his reality; (4) Seeing in the Other what others do not see, looking with the inner gaze of compassion; (5) Understanding the educational task as an act of love: of surrender and donation of oneself and one's knowledge (p. 6).

Likewise, Fernández (2020) continues to affirm that

Being responsible refers to being attentive, to "truly listening to the person in front of us" (Bárcena, 2016, p. 193) to respond to their aspirations expressed from different situations, places, and languages and carry faces. We respond to someone who decenters and takes the educator out of himself to place himself on the other side and, thus, worry and take care of him (Romero & Gutiérrez, 2011). We respond by offering accommodation and welcome because we give the Other importance: for what happens to him to matter, we must see him, and to see him, we must love him (Maturana, 1996) (p. 5).

These ideas provide insight into the challenges faced by those immersed in innovative and disruptive practices but who are deeply sensitive when they start from the other, from their experiences, which can even be genuinely traumatic, to go through a formative process. The questions from these reflections will generate more input for developing the La Paz Headquarters in the following years.

Conclusions (what was achieved with the students?)

A course program or the course itself does not guarantee that everything that has been thought of, discussed, or aspects to be achieved will be carried out in its entirety, will be developed as planned, or will manage to provide an absolute response and solution to specific problems in the context. With this in mind, it is important to recognize the binding aspects within the commitment of the National University of Colombia, La Paz Campus, which can be considered positive results. In contrast, others must be considered that, although not thought of, emerged in the development of the classes.

It should also be noted that the evaluation of this experience is anchored to the students' perceptions and final evaluations. Therefore, it is a positive result that subjects such as these make sense due to their recognition of the problems of memory and peace and

their location in the context of Cesar and the Caribbean region. These recognitions and meanings were also built thanks to the openness and responsibility of teachers to the students' stories, which were sensitive to the territory in which actors and participants were also recognized. Thus, according to Fernández (2020),

Responsibility is initially constituted in the Other: with his presence, his distance, his closeness, his word, and his mystery, that is, an Other who places, who gives, who offers his own (Skliar, 2005). Consequently, teachers do things for the Other, for the Other, and with the Others (Antelo, 2009) (p. 5).

Therefore, learning also came from the participants' experience in this training space. This situation leads us to consider that the center's pedagogical model only works when the concepts are learned from the students' history and influenced by their experience. However, this consideration, although significant and guiding for teaching practice, will be addressed in subsequent studies to evaluate its veracity in other educational settings.

In this order of ideas, it is worth noting that, based on this pedagogical experience, several students could recognize and situate the experiences of previous family generations who lived through the armed conflict in the department of Cesar and the Caribbean region. This realization implies recognizing themselves as belonging to the families who were victims; therefore, some of their current living conditions result from this process.

In very specific cases, the exercise also involved, beyond recognition, a profound reflection on the meaning of recognizing oneself as a victim. What emotions does it arouse? And how do the processes of memory and peace derive meaning from this biographical journey? Although there are different ways of naming the subject inhabiting this context —as victims, survivors, or witnesses— the most powerful aspect lies in recognizing oneself in a time and space anchored to more complex social and historical processes.

In emotional terms, the final project, Culture of Peace, highlighted the loneliness felt by several students in the Cultural and Communicative Management program and clarified that this feeling is also shared. Thus, some students stated: "It doesn't happen only to you; it happens to me too." This recognition allowed for the generation of sensitivity towards others that, although

materially present, had not been fully incorporated from its different dimensions. It is worth highlighting that, during the initial course of Management of Memory Spaces, different exercises were carried out around activities to activate individual and collective memories that moved sensitive fibers to generate a disposition to build peace, ultimately making it possible to weave the final work.

Along these lines, the students understood the importance of generating individual and collective mechanisms to deal with dissent, conflict, and others who will always be different. At the same time, they recognized that resolving these discrepancies cannot be reduced to the institutional regulation of the circumstances they experience daily at the university among classmates, teachers, and other people in the academic community.

On the other hand, the teachers also dared to learn from their students and how they gave meaning to the construction of memory and peace. In this regard, it is important to note that both teachers had not taught courses related to memory and peace; this was the first exercise, and they had the privilege of learning together with the students about their memories, what happened in their territories, and its implications for the formation of peace.

Finally, despite the module's short nature, students could read about experiences of memory and peacebuilding in other countries to understand long-term structures in the context of the Colombian armed conflict. In addition, initial elements were proposed to discuss the management of nearby memory spaces and peacebuilding from the cultural and communicative management perspective.

To conclude, a literal transcription of a poem written and recited by Eduardo Luis Surmay Osorio, a student of Cultural and Communication Management, for the closing of the event "Gestar Espacios Pacíficos" (Create Peaceful Spaces) on June 30, 2022, at the National University of Colombia, La Paz Campus, is included. More than a classroom product, this text synthesizes the concerns, hopes, and pedagogical intentions of what has been done and is yet to be built on issues of memory and peace.

Colombia wants peace

For over 50 years
the territory hasn't stopped bleeding,
because of the wars
that still seems ceaseless.

But this is not the only reason for our breakdown.
Silent violence, such as disparaging speech,
spawns an illness
disrespecting the diversity found in our territory.

It comes back, plays, and doesn't stop counting.
Racism, homophobia, and sexism
are added conflicts we must face
from our being
with value judgments
established from our homes.

For this reason, we must reflect
and look at others as human being
with the same rights as you and I,
in a country filled with multi and pluriculturality.

It sounds painful, but truth nonetheless,
they resisted structural oblivion,
bearing hatred and exclusion from our society
because we value coin over humanity.

Hunger and thirst cause no pain
if death doesn't come and take it all in its wake.
Resentful language will not matter
if suicide can't stop it.

The long tongue, as we call it,
reveals our shakiness
we'd rather conceal
through otherness.

We must stress there's still time to co-build peace at UNAL,
where perfection or ideals are not our end,
but rather resistance and dialogue within the framework of diversity
are the bases for the construction of the social fabric.

Declaration of ethical aspects

The authors declare that the manuscript/project has the institutional endorsement of the Research and Outreach Committee of the National University of Colombia, La Paz Campus. Likewise, we declare that the data collected in the logs and analyzed for this document had the participation and informed consent of the

students of the courses, who were of legal age, within the framework of the activities declared for each academic space.

As this research systematizes an experience at the National University of Colombia, La Paz Campus, the sensitivities expressed by the students of the different ethnic and population groups who participated in both courses were considered. Also, as a result of the creative classroom exercise, the poem that closes the conclusions, authored exclusively by the student Eduardo Luis Surmay Osorio from the Cultural and Communicative Management program, is included.

Authors' contribution

Lucía Eufemia Meneses Lucumí: formulation and implementation of the experience, information systematization, and article construction. She was in charge of the Management of Memory Spaces and was a tutor in the Culture of Peace.

Andrés Alejandro Vargas Rubio: formulation and implementation of the experience, information systematization, and article construction. He was in charge of the Culture of Peace course and was a tutor in the Management of Memory Spaces.

Conflict of interest statement

The authors declare no conflict of interest (legal, personal, or academic) regarding the article's publication in the Jangwa Pana journal that could affect its rigor.

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each classroom encounter where the body and knowledge allowed peace to be built.

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