

Senses of Peace in Boys and Girls beyond Conflict

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Abstract

This article outlines some preliminary outcomes of the research dealing with the generative narratives of boys and girls in the context of armed conflict in the regions of Eje Cafetero, Antioquia, and the Metropolitan area of Bogotá. From a social construction point of view, a systemic perspective and the perspective of political socialization, the narratives generated by a specific group of boys and girls living in Bogota are analyzed around peace mindsets. These children have been associated with stories of the armed conflict. Keeping in mind that they are undetermined beings, who narrated from their freedom and autonomy, use their participation skills, moral and ethical displays visualizing their potentialities and transformation opportunities as a way out of their history of violence.

KEY WORDS:

Peace building, armed conflict, childhood, social constructionism, political socialization.

In the research framework of childhood in the armed conflict in Colombia there are customary ways of describing the actors involved, the purposes, and the multiple pathways of the expressions of violence and rights violations. Around this historically are constructed, legitimized and reproduced hegemonic narratives that establish in the senses and practices of Colombians multiples beliefs, values and customs that tend to justify the violence as a form of daily relationship, and leave out those other voices that also have lived stories to express and alternatives to share, as is the case of the boys and girls involved in that conflict.

In the bet on new possible worlds that break with the traditional and naturalized way of perceiving boys and girls centrally as victims, and the naturalization of violence in their family, school and community contexts, the present article shows preliminary results of the research project that ask about the contents and ways in which boys and girls who live in contexts of armed conflict in Caldas, Antioquia, and Bogota construct and narrate in a generative way their identities and subjectivities, in such a way that they are able to mobilize processes of peace, reconciliation, and democracy.

This study takes up the narratives around the conceptions of peace of a group of boys and girls who has been directly or indirectly connected to the Colombian armed conflict and who live in the educational community: “Benposta, nación de muchach@s”, in Bogota city. Under the convention on the rights of children, boys and girls under 18 are accepted in this study as children.

Without pretending to ignore the multiple effects on their lives caused by their relationship to the context of war and the feelings of pain caused by their moving away from their homes upon moving to another city in search of new life opportunities, the senses and meanings that boys and girls

attribute to their experiences are made visible by their distancing themselves from these effects in order to choose other life possibilities that distance them from violence.

Considering for research interests the social construction of the subjectivity and identity of the boy and the girl, the armed conflict, and the construction of peace as three fundamental axes of understanding, this article is constructed in contribution to the last axis focusing on the categories of generative narratives and peace construction scenarios. For this purpose, the aim is to make visible the capacity for transforming their identities from the intersubjective richness of relational contexts such as the family, the group of friends, the school and the community.

Generative narratives are considered a network of significances that give meaning to alternative stories to the customary stories in which childhood has been related in the context of armed conflict. These narratives take meaning from the intersubjective experience of the girls and boys to generate a new reality that creates action and that can produce, in this case, peace processes (Consortium of Boys and Girls peace makers, 2011)

Peace construction for this research refers to the rescue of the voices and senses of children around the experiences that affect the peaceful coexistence of their communities and the ways in which they consider that peace is possible. For the construction of peace political participation, meeting between everyone, care for the other, and the dialogic practices are considered key, among other multiple actions of collective work that aspire to the construction of a democratic and peaceful order in the transformation of relationships (Consortium of Boys and Girls peace makers, 2011).

The study takes up approaches of social constructionism, the political socialization and the systemic perspective as it's main theoretical referents for the comprehensive exercise. Starting from the conception that boys and girls are indeterminate subjects, that is to say that not everything has already happened in their lives, that they are creators of their own story and that they have the capacity for decision and participation, the first section of this article is constructed around the comprehension of language as potential for action, secondly, there is room for relations with others as an opening niche for the agency of their lives in terms of relational contexts that generate peace and, finally, it is shown how in their constantly changes identities, desired futures are woven.

Methodology

This national research has three work teams, one in Cafetalera region, another in Antioquia and another in Bogota. These preliminary results are part of the work of the Bogota Team.

After tracking experiences about citizen formation and peace construction, in the three of the regions of interest for the project, the educational community “Benposta Nación de muchach@s” was chosen for field work as part of the labor of Bogota team. Sixteen children between 13 and 18 years old participated, coming from North of Santander, Valle del Cauca, Córdoba, Cauca, Cundinamarca, Antioquia and Meta, high school students and in one case, a third-grade girl.

For the collection of narratives three strategies were principally developed. Creative workshops as forums for knowledge dialogue with the boys and girls, a focus group with educational agents and six semi-structured deepening interviews with boys and girls. The workshops had a ludic and

creative character, adapted to their ages and interests, from these were obtained the narratives represented in writings, graphic materials and dramatizations. With the completion of the workshops, on the one hand, it was sought to facilitate the emergence of the perceptions that girls and boys have about themselves, about others within the context of the armed conflict, and its impact on their personal, family and community lives. On the other hand, it was sought to show their perceptions about their potentials, those of their families, and those of their communities to escape the effects of the armed conflict. The analysis of the information was based on a qualitative approach founded on hermeneutics, which is strengthened by the performative hermeneutics or political ontological hermeneutics (Alvarado, Luna & Botero, 2009), understanding this as a way through which the self is understood, from its narratives, its thoughts and its actions.

From a narrative prospective or understanding, the processes of political socialization, subjectivities and identities are clarified from the recovery of experiences; in other words, new meanings are constructed. From this perspective what was hidden becomes visible and audible to create new possible worlds, “it does not search for identities to reach generalities, but signals those singularities that allow for the emphasis of distinctions and ruptures that concretize a previously hidden social phenomenon” (Alvarado, Luna & Botero, 2009, p. 157).

It incorporates political action in the comprehensive exercise. The aim is to reveal those singular practices and ways of being that have not been named in stories of the participants, and to allow us to see how, in the relationship with others, an alternative perspective to their experiences in violence is constructed.

The categorical analysis of the narratives is made from previous categories of the project, and as suggested by Ospina & Alvarado, (2009), for the qualitative analysis of the information schemas that show the framework of relationships are elaborated. Framework that is obtained from a systematic inductive process that, as in the hermeneutic model, is achieved in three moments: the description, the interpretation, and the constitution of the meaning of the alternatives narratives.

For the description, the intentions of the participants are seen as a systematic and inductive process that allows the construction of categories. For this, a critical position of ordering information is assumed, wherein the reflective and participant nature of the boys and girls, their families, and the educational agents as participants is absolutely important. This way the tendencies are revealed and identified, in the way of comprehension categories. In a second moment, and starting from the dialogical construction and confrontation with the participants, relations are established between the categories and finally the construction of a network of meanings arises that gives sense to the alternative narratives around the categories of construction of peace and alternative narratives.

On the other hand, an approach is made to the state of the art of knowledge and the practices produced in Colombia about children in contexts of armed conflict in the years between 2002 and 2012. The state of the art is retaken in the light of the ways in which boys and girls are named according to theoretical perspectives of the research in order to make visible how language is inserted in the ways that realities are constructed (Gergen, 2017) and social movements are generated that are mostly carried out from the perspective of children’s rights (Ombudsman's

Office, 2006, ONU, 2010, Montoya, 2008, 2004, Romero & Castañeda 2009, Ila, Martínez, Arias, Núñez, & Caicedo, 2009, Torrado, Camargo, Pineda & Bejarano, 2009).

From Silencing to Alternative Stories

According to the perspective of social constructionism, language construct realities, opens and closes options, thus having power for transformation. It acts in accordance with social systems, but it can be transformed (Gergen, 2007). From the perspective of social constructionism, language is seen as action. From the generative character of language, the capacity to entail multiple meanings, in which every action is language, is validated (Anderson, 2012 a; Gergen, 2007).

Interpreting from this perspective that human beings create themselves in and through language, this perspective recognizes that the individual has the potential of action and creation. By connecting language with action, it is possible to reconstruct human action and to recognize the human capacity for design and creativity. In the words of Echeverría (2003), “the stories are constitutive: they model lives and relationships” (p.29).

From the perspectives approached in this research, boys and girls are indeterminate beings, that is to say that even though their life stories in relation to the armed conflict may have been a dominant story, this doesn't mean that they are locked in them as eternal victims, but there are other multiple ways of being from stories created with others, considering multiples possibilities of existence from what has not been said. Different paths are made possible that they can build and design according not only to their past experiences, but also according to their potential for action and creation. As White and Epston (1993) refer to it “with each new version people rewrite their lives” (p. 30). Hence the value attributed to their creations and the possibilities of choosing between multiple options as alternatives for children's action.

Without ignoring the impact of violence in their lives due to the armed conflict, stripping them of their material belongings, subjecting them to the observation of killings in their villages, or forcing them to leave their regions and move, among other related stories, they also narrate different options than what is usually found in situations of violence.

Moving from power situations that force them to keep silence to preserve their lives and those of others, as explained by a 16-years-old boy, disengaged from illegal armed groups when he said: "Let's say you can be my best friend, but they arrive they ... you cannot say anything ... act as if you did not know me, because if you say !no, leave him alone! ... they kill her ... and they leave me there watching her. "

To a life that allows him to listen and be heard, showing freedom and joy in situations that allow him the reciprocity of his participation, as this same 16-year-old child expressed it when referring

to "study" and the game: "here they help me and I help them ... *“recochando”*¹... watching others play ... studying ", thus showing this child to school and to free time as favorable spaces to these co-participation relationships.

Thinking about the ways in which boys and girls construct their realities through language (Gergen, 2007), from an active and creative condition (Wittgenstein, cited in Anderson, 2012 a), leads to find in the meanings assigned to their realities, mobilization potentials in their ways of acting, symbolizing and feeling in situations of armed conflict. The possibility for children to express their meanings and be heard allows them to validate, through the story, multiple aspects of their experiences.

From Contexts of Violence to Relational Contexts Generating Peace

Some research in Colombia has mentioned the importance of relational factors linking boys and girls to illegal armed groups. Castellanos and Torres, (2008), raise the need to consider both the strategies of political actors and the subjects at play in local power, including the family and the community and accepting that both exercise power over their motivations. The Ombudsman's Office (2002), shows that factors such as the closeness or participation of family members in armed groups favor the linking of children and young people to them and in their study of 2006 refers to the motivations in children and young people related to their process of identity configuration, such as the search for respect and recognition through the use of weapons, uniforms, and a taste for military life.

In this sense, the stories of some children participating in this research who, despite having lived in circumstances such as those mentioned above, also validate those places as conducive to peace. Peace is built in spaces of socialization where they, as active subjects, weave relationships and conversations in relational contexts in constant evolution.

From a social constructionist perspective, it is recognized that in interactions and relationships, transformations are produced that admit the creation and construction of diverse paths and life options. In the words of Shotter, 1984, quoted in Anderson, 2012 b: "We live in joint action: meeting each other in mutually responsive ways. As relational beings that influence one another "(page 8).

The stories of boys and girls are intertwined in their creations, dialogues, words and artistic expressions, such as those that were lived in the different moments of meeting of this study. They exchange their ideas and validate new narratives and in these "communal understandings" (Anderson, 1999, 2012 a) there is room for language that generatively allows for the visualizing of alternative meanings in the stories of war and conflict.

¹ a Colombian phrase that expresses having fun or making others laugh

Hence the recognition of the multiple stories and meanings that children weave in their life in community. Their stories have been transformed and woven into participation with others, either through new roles such as daily activities of baking, cooking, discussion assemblies, prayer, school or play, among others related by their life in Benposta, as well as those that occur in the mutual dialogue from their past life stories and future ideas about their meanings of peace.

A peace seen by them as a process that is built between all. Multiple meanings of peace that move through scenarios such as school, family, friends and their relationship with the environment. The voices of children are rescued in order to get to know their feelings about the experiences that affect the peaceful coexistence of their communities and the ways in which they consider that peace is possible within these relational contexts.

A Scenario of Dialogue and Conversation:

The children show in their narratives the appreciation for the moments and places where the opportunities for discussion of different points of view are considered in order to try to reach an agreement, or an approach between positions as an alternative for conflicts resolution.

In the words of one of them: "with the dialogue is the only way that I see that peace could come, because otherwise I do not think it will happen ...". As mentioned by Ospina-Alvarado (2012) peace is built in listening and affirmation scenarios, where conversations are coordinated.

Conversation scenarios, scenarios of meeting with others to reach alternatives for action in the face of conflicts. In this dialogical encounter, reconciliation becomes possible based on the expansion of dialogue, transcending individual points of view to accommodate agreements as a new opportunity to advance the construction of a life in common despite differences. As mentioned by a 15-year-old boy who, in his current life experience when thinking about the community assembly stage, validates the agreements as peace scenarios: "... reconciliation, because there everyone reconciled, there they spoke ... meetings to solve problems ... "

As Gergen (2007) expresses regarding the transformative dialogue as a relational practice that works successfully in building bridges for communication and coexistence, this experience of democratic life in which children are currently inserted allows them to each and every one be recognized in the expression of their needs and potentials. This idea of participation, analyzed in the light of social constructionist theory, makes it possible to identify that dialogue becomes a transformative action of conflicts.

The recognition that children make of others through spaces of participation and listening, places them as ethical and political subjects, who are able to recognize the other in their difference; to contribute from their own voice and the acceptance of the knowledge of others makes them, in this encounter, to be able to build new knowledge and agreements for peace.

A scenario of freedom:

Taking distance from the linkage to Illegal Armed Groups (IAG), the coercion and power that do not let them to decide, children also choose life options that permit them to contribute and participate from the exercise of their own considerations.

In the words of the children: "for me, peace is for people to be free" (16-year-old child), "for me peace is that everything is possible to choose, the things we want and to have things and that others do not force us ... that you can choose things for yourself" (16-year-old girl). "I feel more free, because peace is myself, I feel like I am the leader of what I do" (15-year-old boy).

Peace is defined by them as a place to experience autonomy. They are recognized as subjects who can act not under subordination but with the power to decide and act according to their intelligence and their own interests and abilities. In his words: "Peace is for me to do things for myself" (15-year-old boy). In the estimation of their freedoms, boys and girls prefer to foresee situations and privilege their capacity of choice in the possibility of thinking and deciding what is convenient and inconvenient, as a 14-year-old child says when evoking the phrase of a song:

To scrutinize yourself is to build yourself, to know what you are going to do for your life, when you say not to eat everything is not to do everything you are told because not everything is true until you check it ... know how to process that information in the brain, know whether it suits to me or not, or if it's true.

On the other hand, for some of them, freedom means being away from IAG because they feel threatened or frightened. Freedom that means flight to other places, resorting to displacement as a family agreement. Despite the pressure and tension overflowed by the multiple forms of violence of which in some cases the children had to be witnesses and participants and, in their desire, to stay away from the IAG, The strength to make decisions and mobilize towards new places of action that mean choices away from the effects of violence on their lives and those of others is evident in their stories. For many of them, fleeing from the zone of tension became one of these decisions, "... Leave that place ... be somewhere else ..." (16-year-old boy): "Here I am with more peace ... the armed group is not threatening me... if one sells something to someone from the other group ... they kill the family "(13-year-old girl).

The choice made by some of the boys and girls demonstrates their capacity to make decisions from their own will and commitment, finding in the flight from the region of tension not only the possibility of regaining their decision-making capacity, but also the protection of his life and that of his family. In the words of Sen (2000) "the ability to survive and not succumb to an untimely death" (p.41).

In their narratives there is evidence of autonomy and creative capacity. The language is active and creative (Anderson, 2012 a), from what they say they open new opportunities, expand their choices and decide new actions that move from the pain or the inability to transform by the traces of war in their lives. This opens for them the possibility of finding a new context for participation. The abandonment of their places of origin to initiate a new history that gives way to other resources of action accounts for their power to decide and resist structures of power that subdue and invalidate them.

A Mutual Care Scenario:

With expressions related to the appreciation of the boys and girls for peace as a collective process where they contribute, they validate mutual recognition and decision-making for reciprocal benefit. On the one hand, they mention the search for protection and care not only from a place of vulnerability and the need for protection, but in the appreciation of these practices, they deploy their capacity to forgive and welcome others.

This is how, for example, some children show, in the relationship with prayer spaces, the value of the moral and spiritual, framed in the encounter with their companions under the protection of a supreme being, as expressed by a 15-year-old child: " ... there they make the offer to pray in the mornings when we all get up ... there we all reconcile ". The surrender or dedication of commitments to a god, as it is in Benposta the opportunity to express themselves and listen to each other's intentions, their mistakes, next to the virgin's yard, is another way of making agreements, of forgiving and valuing the others. On the other hand, for some of them, the idea of a place of good treatment in the possibility of giving and receiving makes sense. A relationship of reciprocity that encourages and motivates change: "... where they treat us well, we stay... we are seeking to be treated well, it is where we want to be ... and we come looking more like a different future" (child of 18 years). A possible peace in the care of their actions, which makes them subjects with the capacity to perceive themselves responsible: "For peace is like a flower ... if one treats it well and with care ... it will stay well and if one treats it badly , obviously that is going to be damaged, the petals are going to fall " (Child of 18 years).

Mobilizing to sites that resemble family practices in a place that means care and protection of each of its members deploys in children the appreciation for coexistence: "... a way of living ... because here they give us food, a roof, education, it's as if we also had another family "(15-year-old girl). Finally, from their stories it is also possible to understand how equity is a fundamental element for the construction of peace. Equity is understood in their stories as impartiality in the treatment that is received and given. They consider peace as a collective process where each and every one contributes: "Each star in the sky ... we are ourselves, each of us shine with our own light ... we come from different places ... and we can build peace among all ... which we all do ... "(15-year-old girl).

In their stories, children show how they can transcend self-care and identify their responsibilities by sharing, for the respect of common good. They are sensitive to the warmth, gratitude and affection they want to receive and are willing to offer. Beyond the self-recognition that makes them beneficiaries, they also recognize the merit for the care of those that surround them.

A scenario of peace and emancipation at school:

In the narrations it can be seen how they validate the school as a place that allows them to leave stories of violence, finding in this space possibilities for protection and opportunity to advance towards a desired future. A place that offers security and progress, as well as being configured for them as a meeting place for entertainment and recreation.

A boy, when referring to the opportunity to resume his studies after leaving the zone of tension names it as: "a place of refuge" (18-years-old boy and another child considers it an auspicious place for peace insofar as it allows for his approach to peers and teachers "... in the school there are many dialogues with teachers and so, we talk ... with classmates and that for me is peace" (15-year-old boy).

A place of refuge and protection that also means the opportunity for planning and projection of their lives, as expressed by a child from Gabarra: "it means that we all want a better future than ... we are learning, to be able to think and act more, ... not to think ... rashly "(15-year-old child).

Finding that children perceive the school as a space of dialogical practice and hope for a desirable future, turns it into a scenario of a great wealth of opportunities for further innovations in the commitment to new possible worlds.

On the other hand, school means the possibility of gaining the ability to manage their own lives: "if there were no education, I believe there would be no leaders, because they would not know how to orient themselves" (15-year-old child).

The above leads the reader to understand children as active subjects in their subjectivity, this is to say that there will always be room for the meeting of new resources towards a new interpretation or resignification of their experiences. They learn, they create, they dream in different contexts of their daily lives, as they do, for example, in assessing the importance of access to education as an opportunity to grow in thought, judgment, action. They have not lost the horizon of the search for emancipation, a reflection that arouses some of the approaches to subjectivity and citizenship proposed by Santos (1998). In the light of his proposals, to leave exercises of domination would function as not only the reconstruction of that subjectivity, but also the empowerment of the right to exercise citizenship and participate in the construction and search for emancipation, in this case through the school. Education framed in freedom opens possibilities for reinvention, (Alvarado, Ospina, Quintero, Luna, Patiño, Ospina-Alvarado, 2012)

A peace scenario in relationship with natural resources:

Boys and girls as sensitive subjects who are concerned about the existence of those around them, who recognize themselves in the difference and in the value of shared resources, also show appreciation for the environment as a necessary context for peace experience. Their appreciation for the beauty of the resources and their concerns for their vulnerability in the war context are valid.

They perceive the impact of war on not only the relationship with others, but also on the loss of natural resources as a source of joy, work, and economic sustenance: "they fumigated a very hard poison that sterilized the earth" (15-year-old child), "In the war ... they explode the pipes, animals fall there ... in those "totaceras" in the trees ... many things are damaged" (18-year-old boy), "... the bright thing wanted to speak about the future as reflecting that in the future that looks like this, that nature is seen, water, the sun very radiant, free, with a harmony..."(18-year-old boy).

Despite having witnessed the damage of the lands on their farms, they nevertheless see in their desired future the possibility of building peace in the renewal of their crops: "... that we on the farm already cultivate good corn ...that doesn't have cocaine nor marihuana... instead we have coffee zones or something like that" (18-year-old boy).

The enjoyment of natural resources as a source of mutual benefit demonstrates the potential of fraternity and union of boys and girls:

... it is the nature that we are going to take care of, of course, we will take care of it with love, and the sun ... shines in the sky ... throughout the center, because it shines on not what is the bad area, nor the good area, but shines on everything in general (15-year-old girl).

These ideas of peace belonging to children who want to participate and relate to nature in a reciprocal framework, allows us to identify the recognition they make of not only other subjects, but also of their appreciation for the physical context in which the relations of peace can be given.

A Peace Scenario in Music:

Their senses of peace appear expressed in what for them is considered as the value of truth and freedom of expression. A truth that they feel expressed in the game of rhythms and words of rap music. Referring to their favorite groups, they show how their identities are permeated by collective messages that explain their realities: "rap ... because it expresses reality" (15-year-old child) and another by saying: "rap presents many real life things of life that are they are showing up right now, all the wars, the violence "(15-year-old boy).

These situations marked by their daily life, what they live, what they hear, the common meanings of the songs, find their place in their senses of peace. Despite being from different regions, they find in music a space that makes common their anguish, their dreams, their truths.

As Berger and Luckman mention (cited in IEP, 2012) regarding the effects of interactions in daily life on the meanings of a group of people: "Everyday life is presented as a reality interpreted by men and that for them has a subjective meaning of a coherent world "(p.2). The daily life of boys and girls finds coherence in music. Space that allows the intermingling of meanings (Anderson, 2012 a, b; Gergen, 2007) gives way to stories that mean truth. Finding in their narratives the value attributed to music as stories of peace becomes an opportunity to reveal how the multiple ways of interpreting peace insert themselves in relation to particular modes of culture and historical moments.

The Desired Futures

The human tendency to search for meaning, as has been previously referred to in the visibility of children's stories, is manifested in language through the invention and adoption of stories about them and their relationship with the world. Taking the identity of children as that which makes them feel they belong to their collective life, it becomes visible here, how their relational practices and their constantly changing identities become a source of peace construction. Being active subjects of the design and creation of alternate life stories (Gergen, 2007) from experiences of

coexistence in democracy allows them to mobilize to other areas of deployment of their identities; a story that is made about the direction of a future that not only poses for an individual but also in relation to others and with the mediation of language as an action (Echeverría, 2003).

Starting from the postulate that the personal identity and that of others, is a matter in which language builds actions and relationships, opens the possibility that new possibilities of life emerge in the stories of boys and girls.

Identity and Language as Potential Transformers:

The possibilities of children's participation activate transformations in coexistence. In their narratives it is observed, for example, how in new places of experience through dialogue they have achieved the resolution of conflicts that have not determined them to be aggressive, as in some cases they name themselves in relation to their past, but in their transformer potential, they become agents of peace in the interaction with others. In his words: "meeting to solve all the problems and the way they did, it was to dialogue and bring out several solutions ... so that I would stop being like that" (14-year-old boy), and a girl who achieves despite her story of violence and conflict, to find a new participatory lifestyle in their classmates: "... I did not know peace ... back in my homeland, the problem was solved by fighting, never by dialogue ... until thanks to God I arrived here, and I am leaving that ... I have a problem, I am talking it out" (16-years-old girl).

Narrating themselves as listeners, conciliators, or participants, moves them away from customary ways of naming children found in various studies (Defensoría del Pueblo, 2002, Springer, 2008, Coalico & CCJ, 2009, UN, 2010) about children in contexts of armed conflict in light of the violation of their rights. In these studies, it is common to find that participants narrated as vulnerable actors, subjects of rights and victims, which shows ways of naturalization of the phenomenon. Hence the importance of a comprehensive advance in the ways in which boys and girls construct alternative stories that enhance the transformation of their lives from their own capacities.

In this search for the alternate, it is observed, for example, in the stories of boys and girls, that there are considerations towards paths of freedom and they express the possibility of opening up to new possibilities of interaction with others: "as to seek freedom ... a space to get away from problems, and reach for more reconciliation with people "(15-year-old child).

Or on the other hand, recognizing, for example, the value of work and its aspirations regarding the family's return, they think of themselves as subjects of a productive future: "I plan to study social communication and journalism ... to help my grandparents and thus get rid of debts" (16-years-old girl).

In the configuration and expression of their identities, particularities of mobilization around their condition of gender and ethnicity are also evident, as can be seen in the story of a Guambiana² girl from the naturalization of certain gender stereotypes: "My mother tied the child to me with a sash, ... I helped her to cook with the child on my back ... I was left alone with my grandpa ... I fed him ... everything a woman does, I did everything" (16-years-old girl).

Despite these particularities in the configuration of her subjectivity, this indigenous girl also makes changes resulting from the relationship with new worlds of meaning: "here at school they allow me the suit (Indigenous dress typical of their community) so I do not wear the uniform I only wear the sweatshirt (Comfortable exercise dress consisting of pants and jacket) ". Through her ideas of leadership inherited from her community of origin, she mobilizes desired futures with respect to the agency of her own life: "most of my family are leaders, I have it in my blood ... I also want to be a leader and I will be, I have more experience ... here I am a leader too ".

As Héller (1968) mentioned, in relation to everyday life, living with others in a new community of meanings allows them to affirm themselves in front of those others, and despite their differences, because of the diversity of contexts from which they come, they can live a different present of transformation. The rewriting of their lives does not have a specific space and at the same time their temporality dissipates when their senses are recognized within historical events that are retaken in the present and can modify the future.

Making visible the narratives of boys and girls in this way, it is noticeable how ,from shared experiences that are objectified through language, each subject and community stores available knowledge that may be relevant for certain groups and unnecessary for others, as Berger and Luckman pose (1968).

On the other hand, it is noticeable that, from what they express according to what they think their family members think of them, they display life options to their new community. In this regard, a 16-year-old girl, referring to their relationships, mentions: "What they thought of me ... "recochera"³, ... my mom tells me that I am very affectionate ... tender ... that ... I obey to her ... that I am very responsible with things, she likes that I respect everyone ", (16-years-old girl), and the positive meaning that she attributes to her current experience in which she can reaffirm this sense of self that mobilizes her to leadership: "since I arrived I always have a position, I was chosen because I am very responsible and very respectful and I fulfill my duties even though I have problems".

It is also the case of one of the children who decide to leave the armed conflict zone heading towards the capital, privileging the possibility of studying. He speaks of himself as a brave man: "my mom would be proud because I am here ... and I am trying to study ... and my brothers are

² Guambiano or Misak: indigenous people of the department of Cauca in Colombia. Their language is known as Guambiano and is one of the Coconucan languages (Wikipedia).

³ Referring to a funny person.

also, because they supported me a lot so that I would come from there". His sense of the family member's appreciation towards him motivates him to find new ways of action.

As indeterminate subjects and with the capacity for decision and action, they can move away from their lifestyles in conflict to places they consider rich in opportunity. This is the case of a 15-year-old boy who leaves his region with his brother due to a lack of economic resources because of a lack of fertile land and dissatisfaction with illicit crops as a source of economic sustenance for his parents: "if we were on the farm we would not have left, we would suddenly have more money soon ... but all of the sudden we would not have gone to study".

In this sense, the boys and girls cease to be passive subjects and recipients in order to cause effects on their own lives and those of the others. With the capacity to, directly or indirectly, affect the environments or systems that are part of their daily life.

As Anderson mentions, 2012 a, the identity comes from multiple voices, from a narrative in constant progress, from an autobiography in constant development. Hence the importance of recognizing the potential for building peace visible in children's narratives. In their private life stories, they rewrite stories that include their families, communities and schools.

The self comes from the incorporation of others into joint relationships (Gergen & McNamee, 1999). In this intercrossing, words gain meaning by initiating social exchange, which is why, in conversations with children, multiple ways of representing themselves beyond the conflict emerge.

In intersubjectivity, boys and girls are decentralized from themselves and the influence and importance of the family and other relational contexts are validated, as mentioned by Bronfenbrenner (1987) from a systemic perspective, where it is recognized that the subjects they find in interaction environments influence each other.

The multiple ways in which they relate and prefer to be reported by others, position children as participants in their decisions and actions for their transformation, recognizing the past and positioning themselves in the present, in order to act in the world, and create new conditions to participate in transformation processes (Alvarado et al, 2012).

Conclusions

Despite the life experiences in the context of armed conflict, children reflect in their constantly changing identities how to generate peace processes, which repeatedly place them from their potential and not from their shortcomings.

Relating themselves as free, participants, conciliators, leaders, autonomous, or appreciated among others, locates them in ways of being away from victimization, and opens many opportunities to make visible the ways in which children make choices about their own lives. In the possibility of deciding, dialoguing and listening, their subjectivities have been constituted, and they have constructed ways out of a past that in many cases was dominated by the power relations of violence.

Children, recognizing the multiple effects of the conflict on their lives, those of their families and that of their communities and regions of origin, perceive in their current life, potential for participation and experiences alternating with violence.

Appreciating the value of responsibility and care of others, they make visible how the spaces for co-participation, recognition and practice of their autonomy, generate peace and reconciliation actions.

New narratives about the school as a space for emancipation, music as a public place and truth, and the appreciation of nature as an aesthetic context of mutual benefit locates them as beings that transcend the gaze of the individual to the recognition of others, of contexts as spaces of protection and care and freedoms that call for violence to be able to deploy alternative actions.

Expressions of children beyond what written texts allow here, also reflected their capacity for emotional expression. There were many hugs, smiles, expressions of hospitality and welcome received. They value the respect, commitment and discipline within the agreements to carry out each one of the meetings research meetings.

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***Este artículo de investigación científica y tecnológica** presenta resultados preliminares del proyecto: “Procesos de construcción social de la niñez en contextos de conflicto armado en el Eje cafetero, Antioquia y Área metropolitana de Bogotá: La paz, la reconciliación y la democracia desde la perspectiva de narrativas generativas de niños y niñas”, cofinanciado por Colciencias, Código 123554331810 - aprobado mediante resolución 00383 de marzo 30 de 2012 y legalizado con el CR-0959-2012 de enero 15 de 2013. Fecha de Inicio: 02 -04-2012, fecha de finalización: en curso. Es presentado por la autora para optar al título de Magíster en Desarrollo Social y Educativo Cinde-Universidad Pedagógica Nacional de Colombia

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